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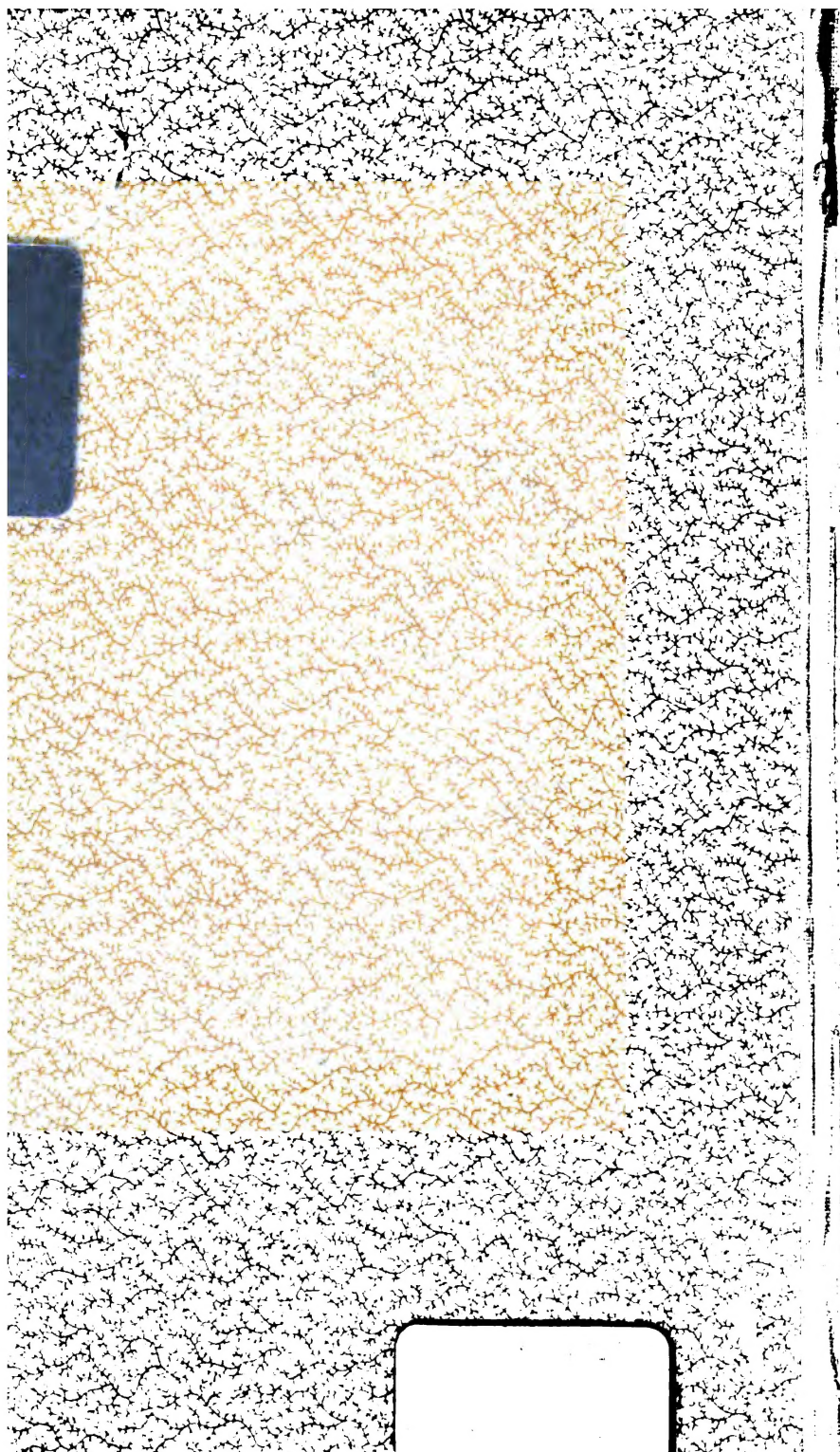
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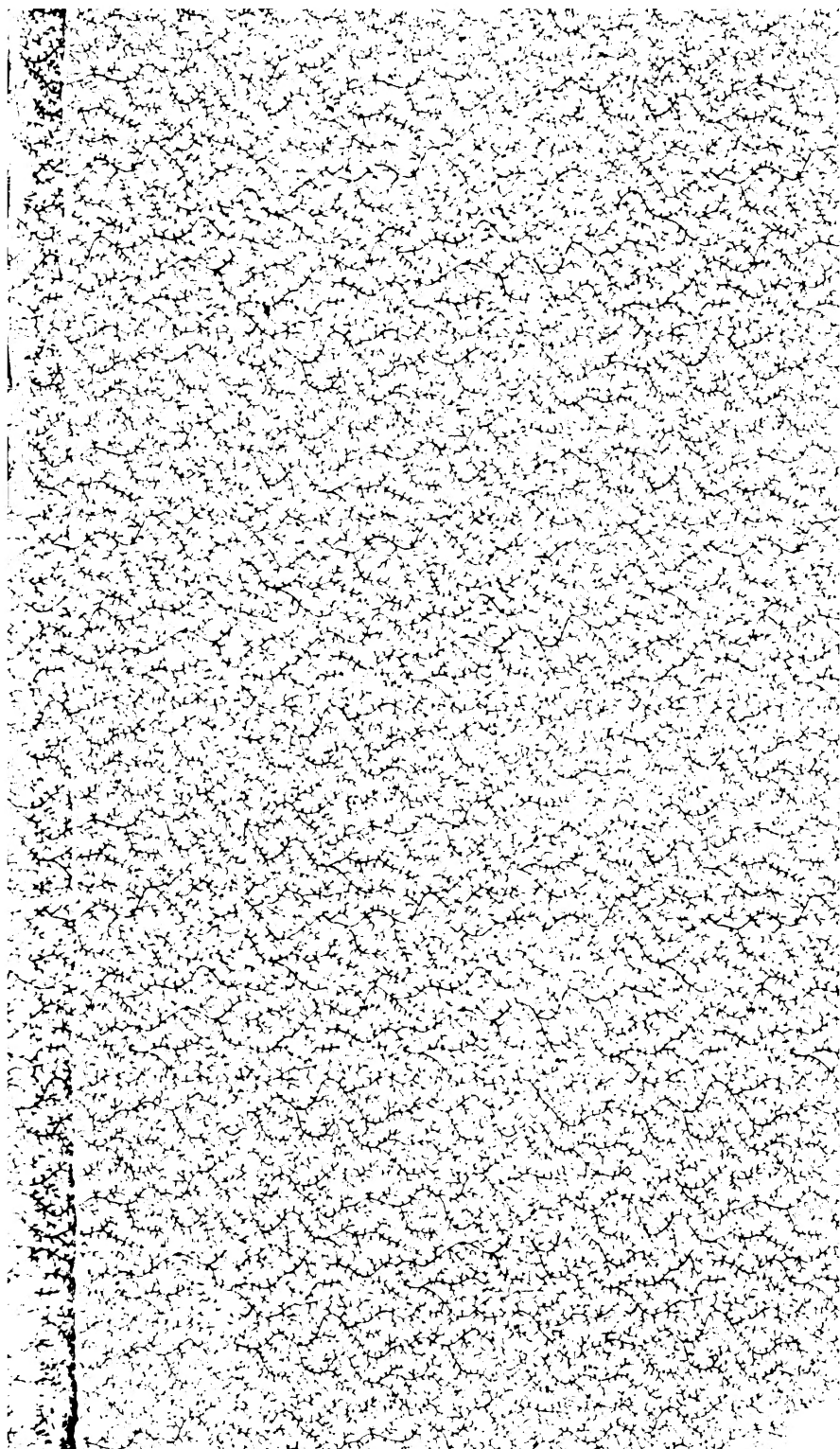
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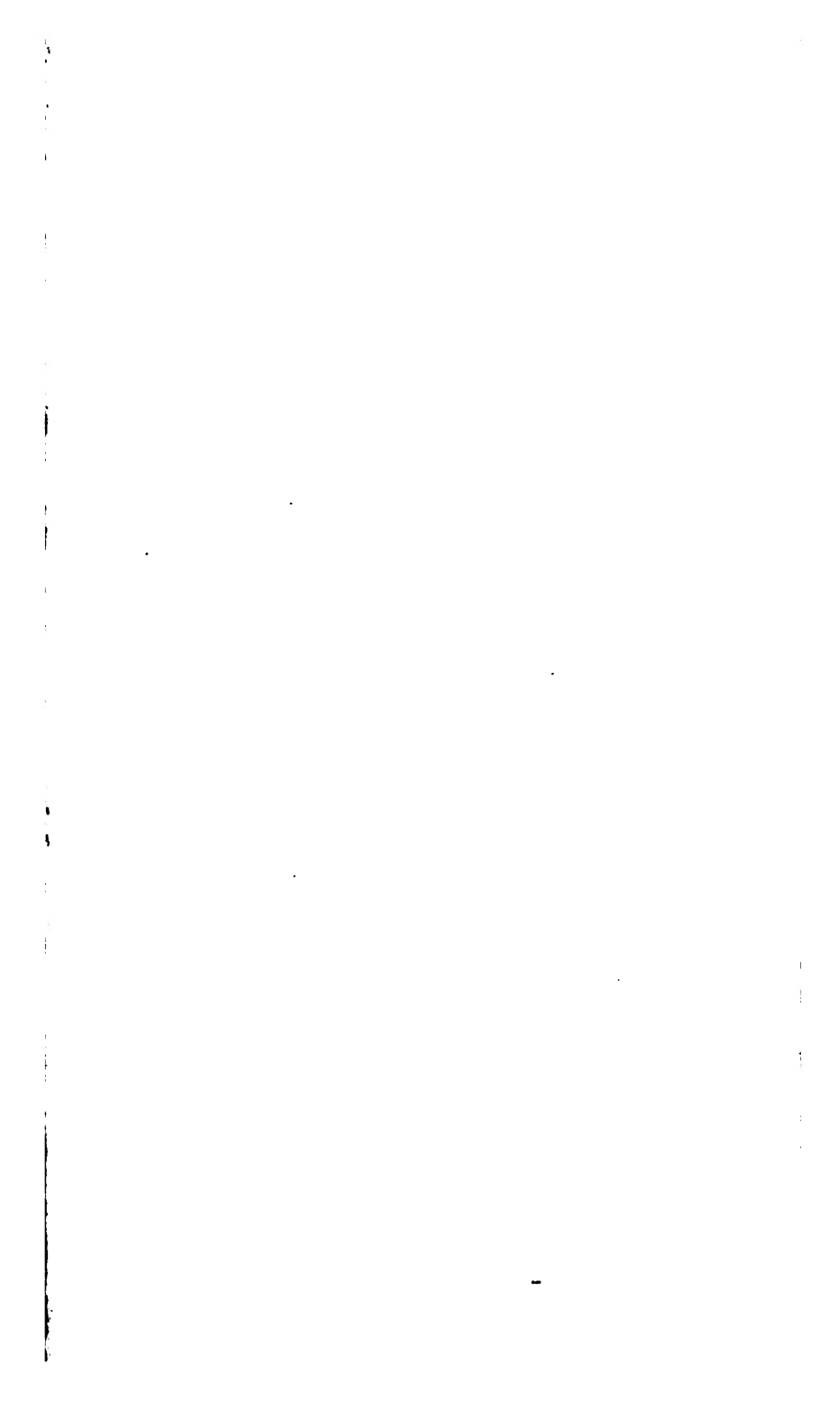
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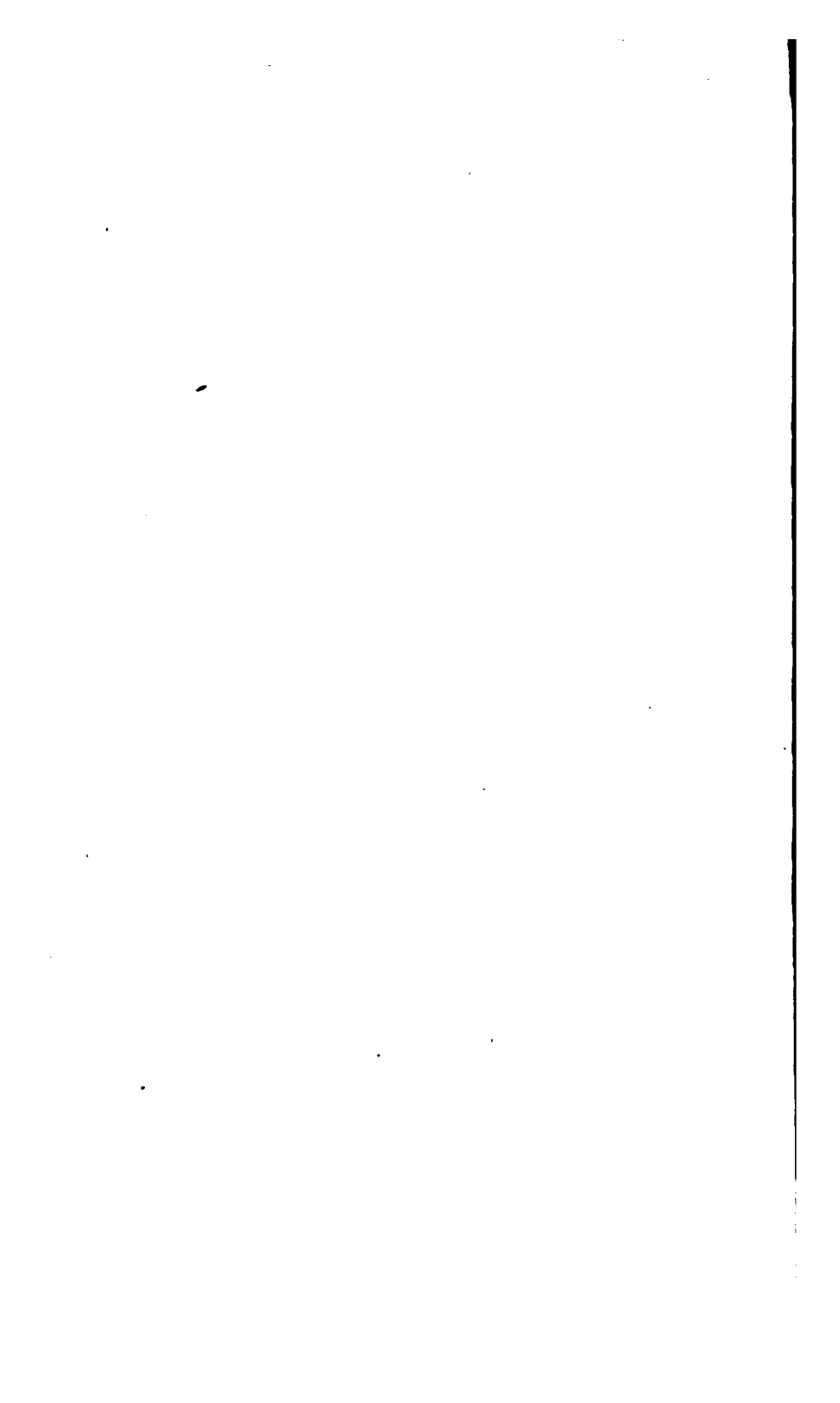
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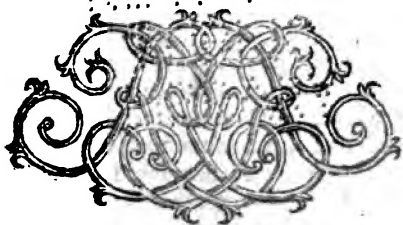


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T A B L E

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and PAMPHLETS contained in this Volume.

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T H E
MONTHLY REVIEW,

For J U L Y, 1767.



The Works of Horace in English Verse. By Mr. Duncombe, sen. J. Duncombe; Mr A. and other Hands, with Notes historical and critical. The second Edition. 12mo. 4 Vols. 12s. Becket, &c. 1767.

WE have already given an account of this publication as it came out at different times in two volumes * octavo, and it again comes under our inspection on account of the many additions that have been made to it. It may be remembered that, in reviewing the second volume of the first edition, we observed it was equally *musical* and *sublime* with the first; ironically, indeed, notwithstanding the Editors tell us, with supreme complacency, that their 'translated odes flow with ease.' The truth of this self-flattering assumption is by no means so obvious as the vanity that suggested it; but this will best appear from our enquiry into the merits of the present additions.

The first that occurs to us is a spirited imitation of the first ode, by an anonymous hand. The second is an imitation of the ode to Augustus, by Mr. J. Duncombe, in the character of a Portuguese, who in the first place refers to the destruction of Lisbon;

Can we forget that fatal day,
When hapless Lisbon whelm'd in ruin lay?
When tumbling prostrate all around,
Temples and palaces bestrew'd the ground?
When nothing human could oppose
The Flame's dire rage, and Earth's convulsive throws?
Ah! what events have since ensued?
What scenes of horror, and what streams of blood!
We saw our king's destruction plann'd,
His life attempted by a savage hand.

Had not another name been prefixed to this imitation, one would certainly have concluded that it had been written by

* For the first of those volumes, see Rev. Vol. xviii. p. 45, and the second, Vol. xxi. p. 197.

Cibber. Nothing ever so perfectly resembled his style as the above passage. The prosaic tameness of one line, and the blustering turn of another, are entirely in his manner.

Tumbling prostrate all around !

* * *

We saw our king's destruction plann'd, &c. &c.
breathe the very soul of Cibber. His pathos is hit exactly ;

On thee, Britannia, *happy land* !

All eyes are turn'd, and stretch'd is every hand.

His noble contempt of grammar too is well copied in the above couplet,—' every hand is stretch'd on thee.'

The peculiar feebleness of his *battle-array* style is thus imitated,

See, like a flood, their war-train'd hosts

Impetuous ravage our defenceless coasts.

Thus his ridiculous impetuosity, which always ends in impotence :

Now, now behold the Bourbon line

In fatal compact to our ruin join !

Thus his ballad-like celebration of battles and heroes :

And thou, brave *Townshend*, whom, with dread,

Quebec beheld, nor knew that Wolfe was dead.

In short, this whole ode is a most finished imitation—not of Horace, but of the late laureat. This edition ought not, however, to be wholly condemned, because some of the new pieces published in it are dull and unpoetical ; for there are others replete with the genuine spirit of poetry, and which, though not *translated odes*, do really *flow with ease*. We allude to the imitations written by the late William Hamilton of Bangour, Esq. The first that occurs is a modern application of the ode to *Munatius Plancus*, and addressed to John, Earl of Stair :

Let others, in exalted lays,

The lofty towers of Hopetoun praise,

Or where of old, in lonely cell,

The musing Druid wont to dwell ;

Or where the sacred sisters roam,

Near holy Melrose' ruin'd dome :

There are, who paint with all their might

The fields where Forth's streams delight,

That, winding through Stirling's plain,

Roll beauteous to the distant main :

Or, faithful to the farmer's toil,

Extol fair Lothian's fertile soil ;

Where Ceres her best gifts bestows,

And Edin town her structures shows.

Nor me delight those Sylvan scenes,

Those chequer'd bowers of winding greens,

Where Art and Nature join to yield

Unnumber'd charms to Marlesfield :

Nor

Nor yet that soft and secret shade,
Where fair Aboyn asleep is laid ;
Where, gay in sprightly dance, no more
She dreams her former triumphs o'er.

Those scenes can best entice my soul,
Where smooth Blancatria's waters roll ;
Where beauteous Hume, in smiling hour,
Plucks the green herb, or rising flower ;
Pleas'd on the borders to behold
The apple redden into gold.

But, whate'er place thy presence boast,
Let not, O Stair, an hour be lost.
When the rough north and angry storm
All Nature's lovely looks deform,
The south restores the wonted grace,
And drives the clouds from heaven's fair face ;
So thou, to finish all thy care,
The flask of brisk champaign prepare ;
Invite thy friends, with wise design,
And drown the ills of life in wine :
Whether beneath the open sky,
Stretch'd in the tented couch to lie
Thy fate ordains ; to shine again
Great on some future Blenheim's plain ;
Higher to raise thy deathless name,
Triumphant, to sublimer fame ;
Or if, secure from feverish heat,
Newliston cover thy retreat,
Where wit conspires with love's delights
To grace thy days, and bless thy nights.

When Fergus led, in days of yore,
His exil'd bands to Scotia's shore,
The godlike flounder of our state
Sustain'd the shocks of adverse fate ;
Yet brave, disdaining to repine,
Around his brows he bound the vine :
• Let's follow still, without delay,
• Wherever Fortune shows the way :
• Courage, my lads ! let none despair ;
• When Fergus leads, 'tis base to fear :
• With better omens shall arise
• Our empire in the northern skies :
• Beauty and valour shall adorn
• Our happy offspring yet unborn :
• Now fill the glass, come, fill again ;
• To-morrow we shall cross the main.'

This is, indeed, poetry, such as the true enthusiasm of genius, and the powers of harmony alone can produce. Nothing in the Lyric measure can be more finely modulated than the following lines.

Nor me delight those sylvan scenes,
Those chequer'd bowers of winding greens,

Where Art and Nature join to yield
Unnumber'd charms to Marlesfeld :
Nor yet that soft and secret shade,
Where fair Aboyn asleep is laid ;
Where, gay in sprightly dance no more,
She dreams her former triumphs o'er.

There is a peculiar delicacy and tenderness in the couplet that describes the last retreat of departed beauty, and the lines move so softly, that they even inspire one with the fear of disturbing her repose.

The following is an imitation of the Ode to Venus, the first of the fourth book, written by the same ingenious gentleman, and addressed to Lord Polwarth, now Earl of Marchmont :

Venus ! call'st thou once more to arms ?
Sound'st thou once more thy dire alarms ?
Annoy'st my peaceful state again ?—
Oh ! faith of treaties sworn in vain !
Seal'd with the signet of thy doves,
And ratify'd by all the loves.
Spare, goddess ; I implore, implore !
Alas ! thy suppliant is no more
What once he was in happier time,
(Illustrated by many a rhyme)
When, skill'd in every ruling art,
Maria sway'd his yielding heart :
Love's champion then, and known to Fame,
He boasted no inglorious name.
Now, cruel mother of desires !
Who doubts and anxious joys inspires,
Ah ! why, so long defy'd, again
Thus leviest thou thy dreadful train ;
That, when in daring fights he toil'd,
So oft his youthful ardor foil'd ?
Oh ! let thy hostile fury cease,
Thy faithful veteran rest in peace,
In the laborious service worn,
His arms decay'd, and ensigns torn.
Go, go, swan-wing'd ! through liquid air,
Where the bland breath of youthful prayer
Recalls thee from the long delay,
And, weeping, chides thee for thy stay.
My lowly roof, that knows no state,
Can ne'er receive a guest so great :
In Polworth's dome, majestic queen,
With better grace thou shalt be seen,
If, worthy of the Cyprian dart,
Thou seek'st to pierce a lovely heart :
For he to noble birth has join'd
A graceful form and gentle mind ;
And, to subdue a virgin-breast,
The youth with thousand arts is blest ;

DUNCOMBE's *Horace*.

Nor silent in his country's cause,
The anxious guardian of her laws.
He, in thy noblest warfare try'd,
Shall spread thy empire far and wide;
Confirm the glories of thy reign;
And not a glance shall fall in vain:
Then, when each rival shall submit
The prize of beauty and of wit,
And riches yield to fair desert
The triumph of a female heart;
Graceful thy marble form shall stand,
Fair-breathing from the sculptor's hand,
Beneath the temple's pillar'd pride,
Fast by a sacred fountain's side,
Where Tweed sports round each winding maze;
There, song shall warble, incense blaze;
Nor dumb shall rest the silver lyre,
To animate the festive choir:
There, twice a day, fond boys shall come,
And tender virgins in their bloom,
(With fearful awe, and infant shame,)
To call upon thy hallow'd name,
As thrice about the wanton round
With snowy feet they lightly bound.

For Me, no beauty now invites,
Long recreant to the soft delighs:
Lost to the winning arts that move,
Ah! dare I hope a mutual love?
The fond relief of pleasing pain,
That hopes, fears, doubts, and hopes again?
No garlands on my forehead bloom,
Where flowers their vernal souls consume:
No more the reigning toast I claim;
I yield the fierce contended name,
Though daring once to drink all up,
While Bacchus could supply the cup.

Farewell, delusive, idle power!
And welcome, contemplation's hour!
Now, now I search, neglected long,
The charms that lie in moral song,
How to assuage the boiling blood,
The lessons of the wise and good;
Now with fraternal sorrows mourn;
Now pour the tear o'er Friendship's urn:
Or higher raise the wish refin'd,
The generous prayer for human kind;
Or anxious for my Britain's fate,
To freedom beg a longer date,
To calm her more than civil rage,
And spare her yet one other age.
These, these the labours I pursue:
Fantastic love, a long adieu!

—Yet why, O beautiful Laura, why,
 Thus heaves the long-forgotten sigh?
 Why down my cheeks, when you appear,
 Steals, drop by drop, th' unbidden tear?
 Once skill'd to breathe the anxious vow,
 Why fails my tongue its master now,
 And, faltering, dubious, strives in vain
 The tender meaning to explain?
 Why, in the visions of the night,
 Rises thy image to my sight?
 Now, seiz'd, thy much lov'd form I hold,
 Now lose again the transient fold;
 Unequal, panting far behind,
 I chace thee faster than the wind,
 Whether the dear delusion strays
 Through fair Hope-Park's enchanting maze;
 Or, where thy cruel phantom glides,
 Along the swiftly running tides.

To point out the several beauties in the above ode is unnecessary. They must be perceived by every reader of sensibility; and we are glad of this opportunity of doing justice to the merit of a gentleman, whose poems, though they have been some time published, are not so well known as they deserve to be.

Let us now examine a little those new translations that appear in this edition.—Of the second book of satires, the first, third, fifth and seventh satires are new translated. The following lines are taken from the beginning of the fifth, the well-known dialogue between Horace and his slave; which is translated by Mr. J. Duncombe:

Davus. To you I long have lent a listening ear,
 Withing to speak, but, as your slave, forbear.

Horace. Say, who is there? What, Davus, is it you?

Davus. The same, sir; ever to my master true:
 Though wise enough, yet not so wise that death
 In early youth should stop my vital breath.

Horace. The freedom granted by our fires of old
 On Saturn's feasts enjoy; speak uncontroul'd.

Davus. Some, by their passions blindly led away,
 Thro' the smooth paths of lawless pleasure stray:
 Some to and fro with course unsteady swim,
 And practise vice or virtue for a whim.
 Three rings at morn on Priscus' left hand shone,
 But the same hand at night display'd not one.
 A various dress he every hour would wear:
 From a proud palace he would strait repair
 To a poor hut, from which no slave, if clean,
 To issue forth could decently be seen.
 Now, with the learned, Athens was his home,
 And now with harlots he would live at Rome;
 The ficklest he of all the sons of Earth;
 Vertumnus sure presided at his birth.

When

When Volanerius, long a slave to vice,
 With justly-crippled hands could throw the dice
 No more, he then retain'd a boy in pay;
 Less wretched he, to vice a constant prey,
 Than varying Priscus, still oblig'd to swim,
 As passion led, against or with the stream.
Horace. In all this jargon, rascal, what's thy view?
 To whom dost thou apply it? Speak.

Davus. To you.

Horace. To me, vile rogue! Explain.

Davus. You often praise

The simple frugal fare of former days;
 But if some god should bid you freely choose,
 That boon, if proffer'd, you would strait refuse:
 At such wide variance are your tongue and heart!
 Or else, unus'd to play a virtuous part,
 Amidst your course you form some vain delay,
 Beyond escape immers'd in sensual clay.

When Davus first addresses himself to his master to apologize for the liberties he is about to take, Horace very naturally and familiarly calls him by his name—*Davusne*? What, Davus! But what miserable work does the Translator make of it, when he spins it out to a whole line;

Say, who is there? what, Davus, is it you?

One would suppose, from the first part of this line, that Horace hardly knew his old domestic. This, however, is but a slight fault, compared with what we find in Davus's reply:

—— *Ita, Davus. Amicum*

*Mancipium domino; et frugi, quod sit satis; hoc est,
 Ut vitale putes.*

‘Even Davus! a slave that loves his master, and is temperate enough to live long in his service.’ Such is the sense of Davus's reply, and he could not recommend himself more acceptably to his master. The intemperance of the Roman slaves made them short-lived, and by their deaths their proprietors sustained a considerable loss.—How it was possible for this obvious construction of the passage to escape Mr. Duncombe, or how he could think of rendering it in the manner he has done, is utterly inconceivable to us——

—— *frugi, quod sit satis; hoc est,*

Ut vitale putes; ——

Though wise enough, yet not so wise, that death
 In early youth should stop my vital breath.

Not to mention the triteness of the rhyme and expression of ‘death stopping the vital breath,’ who ever heard that *frugi* meant wise, or had any relation to sagacity, the sense in which it is here taken?—The Translator might have spared himself the trouble of quoting old laws to prove the prevalence of the superstition that great wits, or early wits are short-lived, if the

following passage in Seneca's Epistles had occurred to him. *Mediocria malle, quam nimia. Illa enim utilia, vitaliaque sunt; at hæc, eo quo superfluunt, nocent.* A frugal life is generally a long life: *frugi, satis, ut vitale putes.*

In another passage, within the compass of the translation above quoted, Davus thus addresses his master. After observing that if the gods should offer him that kind of life he praised so much, he would refuse it; he adds the reasons, and says,

*Aut quia non sentis, quod clamas, rectius esse;
Aut quia non firmus rectum defendis; et hæres,
Nequicquam cæno cupiens evellere plantam.*

‘With regard to what is right, either your declarations differ from your sentiments, or you want resolution to maintain those sentiments, and thus you resemble a man set fast in the clay, who wishes to extricate himself and cannot.’ This is the plain construction of the above lines, which, in the translation, is almost totally lost:

At such wide variance are your tongue and heart!
Or else, unus’d to play a virtuous part,
Amidst your course you form some vain delay,
Beyond escape immers’d in sensual clay.

‘Unus’d to play a virtuous part,’ is as much a translation of *non firmus rectum defendis*, as *wise* is of *frugi*; and certainly Horace never once dreamt of the theological metaphor of being immersed in sensual clay, which, by the bye, is nonsense into the bargain.

We cannot dismiss this article without observing that there is a degree of envy as well as vanity obvious in several parts of the work—wherever any slight inaccuracy, or any passage that may appear to less advantage than the rest in Dr. Francis’s translation can be pointed at, room is diligently made to exhibit them in this edition. For instance, Dr. Francis has somewhere or other called the seeds of the apple, *pippens*, which Mr. J. Duncombe shrewdly observes he should have called kernels. Mr. D—; however, should have known that, in many parts of England, they are actually so called; and if he himself could not make the same plea where he calls a certain chamber-utensil a jorden, one does not know what handle Dr. Francis might make of it. There is no doubt that the acknowledged superiority of Dr. F.’s translation occasioned these little attacks, but they are below even the arts of a bookseller.

Upon the whole, it is not without mortification we see one of the finest wits in the world thus obscured by a swarm of minor poets and miserable rhymers, for such (one name or two excepted) they certainly are; and their strange *sarrago* of blank and rhyme translations, parodies, paraphrases and imitations may very properly be termed the HARLEQUIN HORACE.

Grito,

Crito, or, Essays on various Subjects. . Vol. 2d, and last. 12mo.
3s. Doddsley, &c. 1767.

IN our Review, Vol. xxxiv. we gave some account of the first volume of this work ; and to what is there said, we now add the following remarks :

Our Author might well have taken for his motto, (were it not a passage become trite by being often used on such occasions) Horace's saying, *Ridentem dicere verum quis vetat ?* For he has, in a humorous manner, treated of several subjects of very grave importance. The generality of readers are not at present willing to listen to serious writers. We have, in *Crito*, many observations on political and moral subjects, which demand the attention of all, especially of those, whose stations enable them to redress the public grievances in state and church.

Crito shews, that the state of the nation is not what the true friends of their country would wish it ; that there are various fatal consequences to be dreaded from the growing power of the great, who are continually gaining more and more influence in the H. of Commons, in the law, and in the church, which threatens the loss of the constitution in oligarchy ; from the enormous emoluments annexed to the state-offices ; from the contentions and cabals of statesmen, by which the business of the nation, instead of being properly conducted, is put into confusion ; from the dreadful and threatening incumbrance of an immense national debt, and consequent burden on commerce, occasioned by a series of ruinous continental wars ; from the long-lamented, but still unremedied evils of septennial parliaments, an unequal representation of the national property, and of placemen in a certain assembly ; from the dangerous privileges of certain courts ; from the bad examples of many of the rich, and the unrestrained licentiousness of the poor ; from the universal decay of public spirit, and prevalence of corruption ; from the universal spread of luxury and dissipation ; from the multiplication of useless oaths, lay-tests, and clerical subscriptions to human-invented articles, creeds, and confessions ; from the discouragements of marriage, and failure of population, &c. &c.

The second volume of *Crito* contains, first, a very long comico-serious dedication to the good people of the twentieth century ; in which the Author gives his reasons for dedicating this his second volume to them, rather than to any of his contemporaries. He says, he foresees confusions coming on ; and he hopes, that public affairs may be got into a better state, in their times. He advises them not to follow too slavishly the example of their ancestors, which he cannot recommend to their imitation. He tells the twentieth-century gentry, that our present ideas of government are—' somewhat different from those of your fusty PLATOS, and your POLYBIUSES, of your antient lawgivers.

lawgivers, your MOSESES, your LYCURGUSES, SOLONS, ZALEUCUSES, &c. They had a mighty notion of police, or the forming of the minds and manners of the people to certain dispositions, which they thought necessary for securing the happiness of states. We look upon such things as merely Utopian. We have some idea of what we can feel, as a purse of gold, for instance. But, as to your notions of entering deeply into human nature, investigating its hidden springs, and turning it in a masterly manner to purposes essential to national prosperity, we look on all such matters as schemes in the clouds. We have but one maxim; and he must be a dull statesman, who cannot master one rule. It is this; "To let every thing remain as it is." This has reduced the art of government, which has been formerly reckoned not a little delicate and involved, to a most beautiful and obvious simplicity. To govern a nation is, in our times, to do nothing.—No—I must retract: it is not *absolutely* doing nothing. It requires your receiving and spending, or laying up, ten or twelve thousands a-year; this is the proper business of our state-employments. That our notion of government is (exclusive of taking the money) *doing nothing*, appears manifestly from this, that, while there are innumerable particulars in church and state gone, through lapse of time, into deviation, our eighteenth-century-governors, so far from thinking of reforming them, will laugh in your face, if you propose to alter or amend any one article. Then they resume a wise countenance, and play off upon you some grave maxim of state, as, *Quietum ne moveto*; that is, "Be not moved to do any thing for quieting the minds of the people;" *Malum bene positum, bonum*; that is, being rightly interpreted, "There is no evil in putting a good sum of money into your pocket." *Nolumus mutari leges Angliæ*; which signifies, according to modern rules of construction; "We will not change the law for getting what we can out of the people of England."

The Author then goes on to observe to the twentieth-century-folks, that even the *independent people* of these times degenerate into greater and greater degrees of indifference about the safety of their country, and that it is become too common to turn patriotism into ridicule. He gives a brief, but clear, state of the inequality of parliamentary representation, as follows:

"Things will, I imagine, be got into so different a way in your times, that you will hardly be able to conceive their condition in our days, or how we could be contented to let them go on in their present track. I think I see you make eyes as large as Juno's in the Iliad, on reading, that, in this our happy age, the house of commons, which ought to be a true representative of the whole national wealth, excepting only what belongs to the peerage, is in fact any thing as much. That the
incon-

inconsiderable counties of Cornwall and Devon send seventy members, North-Britain forty-five, and the meaner boroughs above two hundred: so that two thirds of the members are got into the house, before one appears who represents any property of consequence. That the wealth to be represented in parliament is comprehended in London, Bristol, Liverpool, Newcastle, the manufacturing towns, as Manchester, Birmingham, &c. and the counties, or land. That London, Westminster, Southwark, and Middlesex, are represented by ten members; while Cornwall and Devonshire send seventy; that is, a quantity of property equal to a tenth part (probably it is not so much) of the real wealth of London, Westminster, Southwark and Middlesex, sends ten times as many members into the house. If the proper number for Cornwall and Devon be seventy, the proper number for the county of Middlesex, the cities of London and Westminster, and the great borough of Southwark, ought to be seven hundred. I cannot help thinking how strange this must appear to you, our worthy descendents. Yet farther, London, Westminster and Southwark, pay eighty parts, in five hundred and thirteen, of the land-tax, and one hundred eighty-five of the subsidy; while they send only eight members. Cornwall and Devon pay twenty-nine parts land-tax, and twenty-four subsidy, while they send no less than seventy members. Or, in one view, two hundred sixty-five send only eight; while fifty-three send seventy. What will you think, when you are told, that, at this time, the great interests of the nation are not represented in parliament at all, viz. the commercial, the manufacturing, and the monied. That a merchant, a manufacturer, or a proprietor in the funds, is not, by being such, entitled to one vote for a member to represent his property, be it ever so great. That a proprietor of houses and lands to any value whatever, if copyhold, has no right to be represented in parliament. That, therefore, the unanimous sense of the house of commons may occasionally prove quite different from that of the majority of the people of property; because the people of property are not in any proportion represented in the house of commons.

The Author shews, in several instances, that the *parliament* have often been of one mind, and the *independent* people have been of a contrary opinion,—the effect of ministerial influence. He remarks the impropriety of the manner of electing in many towns, and the horrible corruption, and debauchery too general at all elections; and then he proceeds as follows:

‘ Thus, my worthy heirs of the times to come, you see how we proceed in a matter of supreme concern, where our integrity and public spirit ought most conspicuously to appear. Our candidates bribe, and our voters receive the bribe. Our people sell themselves, and the buyers are the shepherds of the people. The safety of the nation is in the mean time neglected by those
who

who have it in their power to reform these gross abuses. For reformation, as I have said above, is *romantic* and *visionary*. These are, you must know, the happy effects of our enormous court-emoluments; of which more by and by.'

Our Author adds his apprehensions of the consequences, which we cannot help thinking are but too just. He then goes on thus:

'Our great ones, however, do not despair of the commonwealth. They shew plainly, that they do not look upon the state as in any danger; if they did, they would see it not to be worth while to treasure up reversion of pensions and places, for their sons, their grandsons, their great-grandsons, and so on, to the tenth generation. Having never yet seen their country undone, they cannot be convinced, that she is in any danger from that which has ruined all the free states, that have been ruined. In which they shew the same sagacity, as the drunkard does, who living irregularly till forty, and having never in all his life killed *himself* by drinking, tho' he knows *thousands* have, wisely concludes, he may soak on with safety for forty years longer.'

He now proceeds to advise the good people of the twentieth century concerning matters of state, to keep to the constitution of kings, lords, and commons, to elect and vote chiefly by ballot, to make their house of commons a real representative of their wealth, to restore *annual* parliaments, to treat their colonies with mildness and justice, &c. He then goes on to a subject, which he looks upon (and very justly) as of great consequence:

'Above all other directions, says he, I can think of for your advantage, my good children of a better age, let me recommend to your particular attention the contents of the following paragraph:

— si qua est Heleno prudentia vati,
Si qua fides, animum si veris implet Apollo;
Unum illud tibi, nate deâ, præque omnibus unum,
Prædicam, et repetens iterumque iterumque monebo. VIRG.

'Annex no sordid *wages* to the public employments, commonly, with us, called the great offices of the state, but let them be discharged by rotation, as the offices of sheriffs, and the like. The natural tendency of such a mercenary policy, will be to turn administration into a farce and scramble for the public money; to suggest to the shepherds of the people, that the business of government is rather to fleece, than to feed the flock; to make every ambitious, avaritious, and conceited prater mad to get into parliament; to give a designing court a fatal ascendancy over the house of commons; to bring the constitution more and more into danger of being lost in oligarchy; to discourage true merit, and throw a false glare on worthless ostentation;

ostentation; to render a court such a scene of infamy, that men of principle will not be connected with it, by which means, the business of the nation will be left to the mercy of the very men, who least deserve the public confidence; to draw the great into factions and cabals, and engage them in schemes unconnected with, and often prejudicial to the public interest, while the attention of the independent people, the only check on licentious power, will be drawn away to the uninteresting squabbles among the grantees; the wheels of government will be clogged, and the machine, instead of being regularly drawn in the road of success and honour, by the concurrent endeavours of those, whose business it is to conduct it, will be in danger of being torn in pieces by the jarring efforts of worthless men, who would rather see their country in ruins, than in any other hands besides those of their own faction.'

Our Author, in the next place, cautions our great-grandchildren against prostituting the sacred title of PATRIOT, by bestowing it rashly or undeservedly. He gives them a brief account of the essentials of that distinguished and rare character; in which he rises, in our opinion, above the pitch of any of the passages hitherto quoted.

'A PATRIOT!—(I could prostrate myself before the venerable name) a PATRIOT is he, who follows virtue for *virtue's* sake; who serves his country for the sake of *serving* his country. His *country*, I say: not *himself*. He thinks not of the vile emoluments of mercenary state-offices; he does not, like the giants, rearing mount Pelion upon Ossa, and Olympus on Pelion, heap employment on employment, pension upon pension, reversion upon reversion, and sine-cure upon sine-cure, in order to clamber up the dunghill-height, to which sordid ambition, or more sordid avarice, prompts little souls to aspire.

'Infinitely beneath a spirit of his celestial origin, is the sordid lust of having his name waisted on the stinking gale of popular breath. He is incapable of laying traps for catching the worthless and unlearned applause of an undistinguishing herd, who praise and blame they know not why. He will be as forward to serve his countrymen against, as with their approbation. He will be equally desirous of benefiting the state, when his own interest is not, as when it is, advanced. He chooses rather to be virtuous with infamy, than to prove a time-server with applause.

'True virtue conceals itself. Modesty is its very basis. The true patriot is never seen to elbow those around him, to worm himself in, and screw others out, to engage himself in factions and cabals, to insist on sordid gains for himself, and his whole crew of friends. What he desires, is, that his country may be served. If that is likely to be better done by others, than by himself, (and modesty will often incline him to think so, when it

it is much otherwise) he will never interrupt those, who are carrying on public affairs, till it manifestly appears, that the public interest is in danger. And then, overcome by the requests of the wise and good, to whom his worth is known, he modestly takes the helm into his hand. He keeps his eye invariably on one point; he pursues one regular plan, for he acts on right principles, and right principles are unchangeable. He holds himself ever open to advice and persuasion. He does not shew himself at different times unaccountably obstinate, and unaccountably pliant, according as it suits his different schemes. He does not, at one time, peevishly desert his post, in a season of difficulty, because he cannot drive all into an implicit submission to his dictatorial commands; and at another time yield to measures by himself (when independent) repeatedly declared to be *universally* of ruinous tendency; because he cannot otherwise keep in power. He does not lie at the catch for opportunities of increasing his popularity. He does not observe a profound silence, while wrong measures are carrying on, and ready to be put in execution; and then, with sublime pomposity, stalk forth, as if that *moment* alarmed; and assume to himself the merit of a patriot, for preventing, when too late, what true patriotism would have excited him to prevent, when first proposed. He does not aggravate the errors of his predecessors in place; his attention is too much engaged about his own conduct. He goes effectually to work against the capital grievances of the state. He applies his most athletic labour to the eradicating of wrong dispositions in the different ranks of the people, from which, more than from any other cause, all evils in all free states arise. He lays the axe to the root of corruption, instead of setting a corrupt example by clutching the hardly-earned pittance of the wretched labourer. He diligently studies police, or the art of forming a people to the love of their country, to industry, sobriety, frugality. He attends to the progress of population, to commerce, to provisions, to manufactures, to naval and military discipline and strength, to all that can render his country great, and (which is more) happy.

‘The true patriot is that to his country, which a wife and kind father is to his own dear children. Will a wife and kind father consult his own advantage preferably to that of his children? Will he make his gain of their loss? Will he strip them to enrich himself? Will he plunge them into debt needlessly? Will he draw them into imprudent schemes for his own aggrandizement, and to their ruin? and will he leave them to extricate themselves as they can from the difficulties he himself has drawn them into? Will he wheedle and deceive them, in order to surprise their undeserved esteem, and then make use of that very partiality to abuse and injure them? Will he be the corruptor of their virtue? Will he lead them, by his prevailing example,

ample, to the admiration of riches, and of the luxury which riches procure? Contrary to all this, the true patriot will lay out his best abilities of body, mind, and fortune, in the service of his country without desire, or prospect, of any other reward, than the pleasure of seeing his fellow-citizens virtuous and happy in consequence of his parental, his godlike care and providence.

‘ I leave you to judge, my good twentieth-century-men, whether it is right to give to every ordinary dabbler in public business, the honours, which ought to be reserved sacred in the temple of Virtue, and never produced, but for the reward of such distinguished heroism, as I have been describing. Let all due praise, and all reasonable advantage, be given to your ordinary statesmen, to your men of ambiguous characters, who have done some things well; who have done some things admirably; but others execrably. Only please to remember, that when men of abilities for business, and of staunch integrity, see mock-patriotism; or half-patriotism, rewarded with those honours, which ought to be peculiar to the true, they grow sick of serving their country.’

In the remaining part of his dedication, our Author considers the necessity of a sense of honour, and love of country, the evil of too numerous a peerage, the value of the just applause of the independent people, the proper method of rewarding those who have been at expence or trouble in the public service, industry, luxury, public diversion, contempt of court, the means of reforming the manners of the vulgar, &c. &c.—He concludes his dedication, (of 120 pages) with some directions to our posterity on their conduct in regard to religion. What he says on this head, we earnestly recommend to the perusal of a certain grave order of men among us, who are concerned to defend themselves, as well as they can, against the attacks that have lately been made upon them by such *bitter* writers (if any there be so bitter) as Crito.

The fourth essay contains the Author's *own* account of the origin of evil, and his *rationale* of Christianity, from the last essay in the first volume. It is impossible to do justice to so extensive a scheme by any abridgment of it; we shall not therefore attempt it. The judicious reader, who is conversant with such subjects, will find, in what our Author advances, many hints which deserve attention, though there are, undoubtedly, many strong, and some perhaps unanswerable objections, to his scheme upon the whole.—After the fourth essay, follows a long postscript, containing a vast number of reflections on different subjects.—As to his style, it is, (as we intimated in our account of his former volume) for the most part, rough, but manly;—yet, surely, a little polishing might not have impaired its spirit and vigour. Sometimes he expresses his meaning in such phrases

as, we are persuaded, no English writer could have used. - We were particularly surprized at his substituting the adjective, *bestial*, for the noun-substantive, *beasts*;—but some writers affect to *distinguish* themselves by peculiarities.

To conclude; we very sincerely wish, that the subjects treated of by our Author may be taken into the serious consideration of all persons of understanding and public spirit, but especially of those in whose power it is, (would to heaven it were in their inclination !) to redress the ruinous evils pointed out :

*Eia, agite, expurgemini, capeffite
Rempublicam !*

Edge-Hill, or the Rural Prospect delineated and moralized, a Poem in Four Books. By Richard Jago, M. A. 4to. 10s. 6d. Doddsley. 1767.

THAT poetry which is employed in rural description lies under many disadvantages. Though there is a variety, there is, likewise, an uniformity in the works of nature, which renders it difficult to embellish such subjects with images that have not been exhibited by former writers. With regard to the moralizing of rural paintings, it is almost always attended with quaintness and a forced manner;—nor is it difficult to investigate the cause : all moral truths are of an abstracted nature, and when we attempt to illustrate them by objects of the senses, the transition from the natural simplicity of the latter to the refinement of the former, is incompatible with that ease which we expect to find in poetical descriptions, and interrupts that attention which we are always inclined to afford. The descriptive poet should leave the discovery of the moral to the sagacity of his readers ; by which means they will be flattered with the indulgence of their own penetration : and this a skilful writer may always effect, by rendering the moral conclusion obvious, without drawing it himself. Another observation, which occurred to us on reading this poem, and which we shall take the liberty of mentioning to Mr. Jago, is, that in works of this and of every other kind, where episodes are introduced, those episodes should be related in no very tedious or circumstantial manner. Brevity in episodes is essentially necessary, because it is *Gratiâ Lectoris* that they are introduced, and we are not willing to be long detained from the principal subject : we here allude to the episode of the blind youth in his third book. The Author, we presume, will now understand our principal objections to his poem ; and we shall therefore content ourselves with giving a further account of it in his own words :

‘ The title is *Edge-Hill* ; a place taken notice of by all the topographical writers, who have had occasion to mention it, for its extensive, and agreeable prospect, and further unhappily distinguish’d

distinguish'd by being the scene of the first battle between the forces of King Charles, and those of the parliament, under the command of the Earl of Essex, in the year 1642. These two circumstances of natural beauty, and historical importance, coinciding with the affection of the writer for his native country, lying at the foot of this celebrated mountain, presented to his mind a theme for poetical imagery, too pleasing to be resisted by him. His business therefore was, first to select a stock of materials fit for his purpose, and then to arrange them in the best order he could. Both these points he endeavoured to effect, not only by consulting his eye, but also by considering the character, natural history, and other circumstances of such places as were most likely to afford matter for ornament, or instruction of this kind; forming from the whole, by an imaginary line, a number of distinct scenes, placed in the most advantageous light, and corresponding with the different times of the day; each exhibiting an entire picture, and containing its due proportion of objects, and colouring.

‘ In the execution of this design, he endeavoured to make it as extensively interesting as he could, by the frequent introduction of general sentiments, and moral reflections; and to enliven the descriptive part by digressions, and episodes belonging to, or easily deducible from the subject; divesting himself as much as possible of all partiality in matters of a public nature, or concernment; in private ones, following with more freedom, the sentiments and dictates of his own mind.’

The rules he lays down for the situation and construction of rural seats shew him to be a man of true taste and good observation:

Would ye, with faultless judgment, learn to plan
The rural seat? To copy, as ye rove,
The well-form'd picture, and correct design?
First shun the false extremes of high, and low,
With watry vapours this your fretted walls
Will soon deface; and that, with rough assault,
And frequent tempest shake your tottering roof.
Me most the gentle eminence delights
Of healthy champaign, to the sunny south
Fair-op'ning, and with woods, and circling hills,
Nor too remote, nor, with too close embrace,
Stopping the buxom air, behind enclos'd.
But if your lot hath fall'n in fields less fair,
Consult their genius, and, with due regard
To Nature's clear directions, shape your plan.
The site too lofty shelter, and the low
With sunny lawns, and open areas cheer.
The marsh drain, and, with capacious urns,
And well-conducted streams refresh the dry.
So shall your lawns with healthful verdure smile,

While others, sick'ning at the sultry blaze;
 A russet wild display, or the rank blade,
 And matted tufts the careless owner shame.
 Seek not, with fruitless cost, the level plain
 To raise aloft, nor sink the rising hill.
 Each has its charms tho' different, each in kind
 Improve, not alter. Art with art conceal.
 Let no strait terrac'd lines your slopes deform,
 No barb'rous walls restrain the bounded sight.
 With better skill your chaste designs display;
 And to the distant fields the closer scene
 Connect. The spacious lawn with scatter'd trees
 Irregular, in beauteous negligence;
 Clothe bountiful. Your unimprison'd eye,
 With pleasing freedom, thro' the lofty maze
 Shall rove, and find no dull satiety.
 The winding stream with stiffen'd line avoid
 To torture, nor prefer the long canal,
 Or labour'd fount to Nature's easy flow,
 And artless fall. Your grav'ly winding paths
 Now to the fresh'ning breeze, or sunny gleam
 Directed, now with high-embow'ring trees,
 Or fragrant shrubs conceal'd, with frequent seat,
 And rural structure deck. Their pleasing form
 To Fancy's eye suggests inhabitants
 Of more than mortal make, and their cool shade,
 And friendly shelter to refreshment sweet,
 And wholesome meditation shall invite.
 To ev'ry structure give its proper site.
 Nor, on the dreary heath, the gay alcove;
 Nor the lone Hermit's cell, or mournful urn
 Build on the sprightly lawn. The grassy slope
 And shelter'd border for the cool Arcade,
 Or Tuscan porch reserve. To the chaste dome,
 And fair rotunda give the swelling mount
 Of freshest green. If to the Gothic scene
 Your taste incline, in the well-water'd vale,
 With lofty pines embrown'd, the mimic fane,
 And mould'ring abbey's fretted windows place:
 The craggy rock, or precipitious hill,
 Shall well become the castle's massy walls.
 In royal villas the Palladian arch,
 And Grecian portico, with dignity.
 Their pride display: ill suits their lofty rank
 The simpler scene. If chance historic deeds
 Your fields distinguish, count them doubly fair,
 And studious aid, with monumental stone,
 And faithful comment, fancy's fond review.

"The famous story of the Lady Godiva of Coventry is here,
 for the first time, we believe, versified: it will serve as a fur-
 ther specimen of the Author's abilities, and may also afford
 some entertainment to our Readers:

When Edward*, last of Egbert's royal race,
 O'er sev'n united realms the sceptre sway'd,
 Earl Leofric, with trust of sov'reign pow'r,
 The subject Mercians rul'd. His lofty state
 The loveliest of her sex! in inward grace
 Most lovely; wise, beneficent, and good,
 The fair Godiva shar'd. A noble dame,
 Of Thorold's ancient line! But pageant pomp
 Charm'd not her saintly mind like virtuous deeds,
 And tender feeling for another's woe.
 Such gentle passions in his lofty breast
 He cherish'd not, but, with despotic sway,
 Controul'd his vassal tribes, and, from their toil,
 His luxury maintain'd. Godiva saw
 Their plaintive looks; with grief she saw thy arts,
 O Coventry! by tyrant laws depress'd;
 And urg'd her haughty lord, by every plea,
 That works on generous minds, with patriot rule,
 And charter'd freedom to retrieve thy weal.
 Thus pleaded she, but pleaded all in vain!
 Deaf was her lord; and, with a stern rebuke,
 He wili'd her ne'er again, by such request,
 To touch his honour, or his rights invade.
 What cou'd she do? Must his severe command
 Check the strong pleadings of benevolence?
 Must public love, to matrimonial rules
 Of lordly empire, and obedience meek,
 Perhaps by man too partially explain'd!
 Give way? For once Godiva dar'd to think
 It might not be, and, amiably perverse!
 Her suit renew'd. Bold was th' adventrous deed!
 Yet not more bold, than fair! if pitiful
 Be fair, and charity, that knows no bounds.
 What had'st thou then to fear from wrath inflam'd
 With sense of blackest guilt? Rebellion join'd
 With female weakness, and officious zeal?
 So Leofric might call the virtuous deed;
 Perhaps might punish as besitted deed
 So call'd, if love restrain'd not: yet tho' love
 O'er anger triumph'd, and imperious rule,
 Not o'er his pride; which better to maintain,
 His answer thus he artfully return'd.

Why will the partner of my royal state,
 Forbidden, still her wild petition urge?
 Think not my breast is steel'd against the touch
 Of sweet humanity. Think not I hear
 Regardless thy request. If piety,
 Or other motive, with mistaken zeal,
 Call'd to thy aid, pierc'd not my stubborn frame,
 Yet to the pleader's worth, and modest charms,

* Edward the Confessor.

Wou'd my fond love no trivial boon impart.
 But pomp and fame forbid. That vassalage,
 Which, thoughtless, thou would'st tempt me to dissolve,
 Exalts our splendor, and augments my pow'r.
 With tender bosoms form'd, and yielding hearts,
 Your sex soon melts at sighs of vulgar woe;
 Needless how *glory* fires the *manly* breast,
 With love of high pre-eminence. This flame,
 In female minds, with weaker fury glows,
 Opposing less the specious arguments
 For milder regimen, and public weal.
 But plant some gentler passion in its room,
 Some virtuous instinct suited to your make,
 As glory is to ours, like it requir'd
 A ransom for the vulgar's vassal state,
 Then wou'd the strong contention soon evince
 How falsely now thou judgest of my mind,
 And justify my conduct. Thou art fair,
 And chaste as fair; with nicest sense of shame,
 And sanctity of thought. Thy bosom thou
 Did'st ne'er expose to shameless dalliance.
 Of wanton eyes; nor—ill-concealing it
 Beneath the treach'rous cov'ring, tempt aside
 The secret glance, with meditated fraud.
 Go now, and lay thy modest garments by.
 In naked beauty, mount thy milk-white steed,
 And through the streets, in face of open day,
 And gazing slaves, their fair deliverer ride:
 Then will I own thy pity was sincere,
 Applaud thy virtue, and confirm thy suit.
 But if thou lik'st not such ungente terms,
 And public spirit yields to private shame,
 Think then that Leofric, like thee, can feel.
 Like thee, may pity, while he seems severe,
 And urge thy suit no more. His speech he clos'd;
 And, with *strange* oaths, confirm'd the deep resolve.
 Again, within Godiva's anxious breast
 New tumults rose. At length her female fears
 Gave way, and sweet humanity prevail'd.
 Reluctant, but resolv'd, the matchless fair
 Gives all her naked beauty to the sun:
 Then mounts her milk-white steed, and, thro' the streets,
 Rides fearless; her dishevell'd hair a veil!
 That o'er her beauteous limbs luxuriant flow'd,
 Like Venus*, when, upon the Tyrian shore,
 Disguis'd she met her son. With gratitude,
 And reverence low, th' astonish'd citizens
 Before their great sultana prostrate fall,
 Or to their inmost privacies retire.

* — dederatque comas diffundere ventis,

All, but one prying slave ! who foddily hop'd,
With venial curiosity, to gaze
On such a wondrous dame. But foul disgrace
O'ertook the bold offender, and he stands,
By just decree, a spectacle abhorr'd,
And lasting monument of swift revenge
For thoughts impure, and beauty's injur'd charms *.

If Mr. Jago seems to have wanted judgment in some parts of this poem, we must do him the justice to say, that, upon the whole, he does not want taste or fancy, and he has shewn a goodness of disposition in every part of his work.

* ' Story of Leofric and Godiva, from Sir Will. Dugdale's *Antiquities of Warwickshire*.

' The following narrative is subjoined to satisfy the curiosity of such as may not have a present opportunity of consulting this valuable collection of antiquities. That part of the story, of which no mention is made here, rests upon other authorities, sufficient, at least, for the writer's purpose, though somewhat differently related. How far he has succeeded in explaining what appeared to him to be obscure, and in giving a true meaning and consistency to the whole, and thereby rendering it more credible, agreeably to those seemingly authentic memorials which are preserved of it, is left to the judgment of the reader. The story, as taken from a MS. in Bib. Bod. and Math. Paris, is as follows :

" This Leofric wedded Godiva, a most beautiful, and devout lady, sister to one Thorold, sheriff of Lincolnshire, in those days, and founder of Spalding Abbey, as also of the stock, and lineage of Thorold, sheriff of that county, in the time of Kenulph, king of Mercia. Which Countess Godiva bearing an extraordinary affection to this place, often, and earnestly besought her husband, that, for the love of God, and the blessed virgin, he would free it from that grievous servitude whereunto it was subject. But he rebuking her for importuning him in a matter so inconsistent with his profit, commanded that she should thenceforth forbear to move therein. Yet she, out of her womanish pertinacity, continued to solicit him, inasmuch that he told her, if she would ride on horseback naked, from one end of the town to the other, in the sight of all the people, he would grant her request. Whereunto she returned, But will you give me leave so to do ? And he replying, Yes, the noble lady, upon an appointed day, got on horseback naked, with her hair loose, so that it covered all her body, but the legs, and thus performing the journey, she returned with joy to her husband, who thereupon granted to the inhabitants a charter of freedom."

' It is pleasant enough to observe, with what earnestness the above-mentioned learned writer dwells on the praises of this renowned lady. " And now, before I proceed, says he, I have a word more to say of the noble Countess Godiva, which is, that besides her devout advancement of that pious work of his, i. e. her husband Leofric, in this magnificent monastery, viz. of monks at Coventry, she gave her whole treasure thereto, and sent for skilful goldsmiths, who, with all the gold, and silver she had, made crosses, images of saints, and other curious ornaments." Which passages may serve as a specimen of the devotion, and patriotism of those times.'

Six Assemblies, or ingenious Conversations of learned Men among the Arabians, upon a great Variety of useful and entertaining Subjects, formerly published by the celebrated Schultens in Arabic and Latin, with large Notes and Observations, explaining several peculiar Customs, Manners and Idioms of Speech among the Eastern People; whereby much Light is thrown upon many Passages of Scripture, both of the Old and New Testament: together with a Collection of several proverbial Sayings among the Arabians, with an Explanation of their singular Beauty and Propriety. The whole now translated into English, with Improvements. By Leonard Chappelow, B. D. Arabic Professor in the University of Cambridge. 8vo. 2s. Johnson and Davenport, &c. 1767.

HARIRI, an Arabian Poet and Philosopher, who flourished about the twelfth Century, was the Author of these little moral narratives, called Assemblies or Meetings, in Arabic *Makamaton*, and generally deriving their names from the places where the conversations are supposed to be held. Hariri was author of many other compositions of the same moral and philosophical cast; some of which have come down to us, and others have been lost, owing as much, perhaps, to their own unimportance as to the destructive effects of time. There is, indeed, a simplicity in these essays, but then it is uninteresting; there is a justness of sentiment, but little depth of thought: however, the learned Schultens thought it worth while to give an edition of them at Franequer in the year 1731, and they had before been published in Latin and Arabic by Golins, about the year 1656. Professor Chappelow, who has distinguished himself by his learned comments on the Oriental writings, particularly the book of Job, has now thought proper to introduce these Arabic remains into our own language; and the curious in antiquities will undoubtedly thank him for his pains.—For the amusement of such, and because this is a species of composition that has something of novelty attending it, we shall quote the first of these assemblies entire.

Harith the son of Hemmam hath transmitted to us the following assembly.—Having mounted my travelling camel, the course I pursued carried me a great distance from my native friends: I was reduced to a necessitous condition. The vicissitudes of fortune, like the boisterous waves of the sea, when they distress the shipwrecked mariner, with the same swiftness as an arrow discharged from a bow, pressed upon me with such an impetuous force, clouded me with so much error and confusion, that they hastened my passage as far as Sanaa in Arabia Felix. When I entered the city, my pockets were exhausted; my poverty very remarkable; not having so much as one day's sustenance left, nor a single morsel in my bag. In short, my bowels, for want of

of refreshment, were so contracted, that I was like an old mansion-house without any furniture; ready to fall by every blast of wind. You might compare me to a decayed leathern quiver, or a shepherd's shrivelled pouch; which being empty of provisions, he shakes and exposes to the open air. This demand of an immediate supply obliged me, like an impotent, wild stroller, to pass through every part of the city. In my circuit from one street to another, I moved as a bird, which flies swiftly round the surface of water, with a desire to drink, but yet afraid to attempt it. My footsteps, in the several avenues where I directed my course, resembled those of an herd of cattle; when to satisfy their hunger, or to quench their thirst, they eagerly press forward to the pasture, or place of watering. Mine eyes entertained themselves without any restraint, like darts piercing through every part of my excursion. My intention was to find out a person of so much honour and generosity, that I might communicate to him, with the utmost freedom the circumstances of my distress:—or, if I failed in that point, a man of letters; whose agreeable countenance might dissipate my anxiety, which was so grievous, that it hindered me almost from taking my breath: and whose elegant conversation might afford me some pleasing refreshment. During this contemplation, I found I was advanced even to the extremity of my circuit; the several inquiries I made, in the tenderest manner I was able, proving so auspicious, as to conduct me to a numerous assembly of men, crowding one upon another, and raising their voices in much weeping and lamentation. Having forced my way through this multitude, (with the same difficulty as if I was entering into the center of a thick wood,) to know the cause that drew so many tears from their eyes; in the midst of the circle I espied a person of a lean, meagre visage, furnished with all the apparatus necessary for a religious itinerant. The words that he spoke were uttered in the same complaining accent that you hear at a funeral; in some measure resembling the tremulous, tinkling sound of a bow, as soon as the arrow is discharged. The sentences he pronounced were delivered in rhymes, and with such exquisite sweetness of language, that one might call them *rhymes set with jewels of eloquence*. And the reproofs he expressed, so full of satyr and threatening severity, that they affected the ears of his audience to a great degree. The croud that stood round him, consisted of various ranks and orders of people; so closely united, that you might compare them to an halo, or circle about the moon; or, to the flowers of palms, or fruits of dates; which like fortuses for a while lie concealed in the grand repository of nature. It was with no little pains I advanced nearer him, that I might be edified from his salutary instructions, and collect some of his striking observations. I then heard his voice

distinctly, when he had raised it to the highest pitch; speaking with the same degree of volubility and eagerness, as when the swift courser runs and contends for the prize in the circus. The words that he uttered were seemingly an *extempore* oration; flowing from him with such ease as to require no premeditated thought; but in so loud and clamorous a tone, as one heart from a camel, when bit with the stinging breeze.

‘To his audience he thus addressed himself:—O thou, of what station or rank soever, who without the least restraint indulgest thyself in those passions which the peccant insolence of youth is ever ready to suggest; and by a close attention to the importunate excesses of lustful pleasures, art as much disordered in mind with the splendor of thy happiness; as one, who by keeping his eyes for a long time fixed on the brightness of the sun, is affected with dizziness, and deprived even of sight. Thou, I say, who sufferest thy thoughts to be transported with vain and false imaginations: who like a stubborn, refractory horse, that shakes his rider, not yielding to the check of his rein, rushest headlong into thy follies; deviating from what is right, with a strong propensity to thy ludicrous, criminal conversation: How long wilt thou seduce thyself by constantly persisting in error, and indulge thy vicious taste by transgressing the rules of truth and justice? How long wilt thou labour to rise to the utmost height of pride and vain glory; and not cease to engage in such wanton, effeminate pleasures, as divert the mind from whatever is of any serious moment? by this obstinacy of temper thou art contending with one who is thy superior, and hath an absolute command over thee. Thy dishonourable conduct makes thee so audacious as to live in opposition to him, from whom no secret is concealed. So artfully contrived, as thou imaginest, are thy actions, that even thy neighbour is ignorant of them: when at the same time thou art exposed to the eye of thy great Observer. Thou art very solicitous that thy servant should know nothing of thy projects, when the most private design is public to thy Master. What? art thou so weak as to suppose the most prosperous condition will be of any advantage, when the time is drawing near for thy departure out of this world? will the richest treasures be able to deliver thee, when thy own works have occasioned thy destruction? Or, thy repentance make so full a satisfaction, as to answer all those questions that will be demanded of thee, concerning the numerous errors thou hast been guilty of? Is it thy opinion that they who have been thy companions, tho’ never so many, and their affections never so strong, can be of any service to thee at the day of judgment? Let me advise thee to rectify thy progress; and without delay to think of some remedies that may remove thy distemper, and check the impetuous course of thy transgressions.

This

This may be done by laying a restraint on the soul, and confining it's extravagant motions within just and proper limits; because it is the most powerful enemy thou hast to engage with. When death gives the fatal stroke, is thy last period then determined? what preparation hast thou made for that solemn time? thy grey hairs are monitors sufficient to possess thee with an awful terror. And what excuses wilt thou form in vindication of thyself? is thy grave to be the dormitory, where thou art only to lie down, and take thy noon-day repose? what answer wilt thou make when called to a strict examination? at thy departure hence, when thou shalt return to God, and appear at the bar of his justice; who shall be an advocate to plead for thee? thou hast lived long enough to awake out of sleep. But instead of vigilance, thy time hath been consumed in a voluntary slumber. The best advice to reform thee hath not been wanting; but this thou hast obstinately resisted. Examples of the most engaging nature have been proposed for thy imitation: but such a degree of blindness hast thou indulged, as not in the least to be affected by them. Truth and righteousness have appeared to thee in their simple, naked dress: but to oppose and dispute against them, thou hast exerted the utmost of thy power. Death hath given thee frequent calls to recollect thy actions: but to so little purpose, that thou art desirous of having no remembrance of them. To communicate to the relief of other men's indigent circumstances, thou hast been favoured with all the opportunities imaginable: but these thou hast greatly neglected. Thy love of money hath been so strong and prevailing, that the best and wisest instructions, both of the Coran, and the traditions of our ancestors, concerning religion and subjects truly divine, (which should be valued as the highest treasure:) thou hast given the preference of heaping up abundance of riches. And to gratify thy pride, thou hadst rather distinguish thyself by raising a stately, expensive building, than by doing a single act of beneficence and charity. In thy travelling expeditions, so far from being conducted by one who would shew thee the right way; thou choosest to take a different course, and appear as a starved mendicant, a common beggar for an alms: and to be pointed at for wearing a loose, flowing garment, rather than to merit a reward by performing some business of weight and importance. Thy heart is so immoderately fixed on receiving large and valuable presents, that they influence thy affections more than the stated solemn times of prayer. And trafficking for dowers, to be paid at certain times, and on certain conditions is more eligible with thee, than the appointing any season for charitable distributions. So great an epicure! that thou hast a stronger relish for tasting variety of dishes, served up in different forms and colours, than for entertaining thy self with devout
and

and heavenly meditations. Such a lover of social jesting, that custom hath made it more familiar to thee than even reading the *Coran*. Thou art ready enough to command others what is just and equitable; but thyself remarkable for violating things sacred, and doing that which is strictly forbidden. And whatever is of vicious infection, thou canst easily discourage: but dost not preserve thyself pure and free from it. Thy counsel to others, is, to keep at the greatest distance from injustice; when with the strongest passion thou even lusteth after it. And as to men, thou art more afraid of them, than thou art of God; who should be the principal object of thy fear.' He then spoke in verse:

Curse on the man, whose eager mind is fix'd

On present worldly prospects:

Mov'd with excessive passionate desires,

His reason's quite abandoned.

Did he but know the world's true estimate:

'Tis small, not worth pursuing.

His voice, which he had uttered in a very high strain, now ceased: and the flow of tears which he discharged in great abundance, being dried up; he gathered his outer-garment under his arm, and fixed his staff in the travelling position. But when the crouded audience, whose eyes were intently fixed on him, perceived that he was changing his posture, and making a motion to rise and remove from his place; every one of them put his hand into his pocket, and made him large presents, addressing him in this manner: Whenever thy necessities make thee demand; or when thou art disposed to supply those of thy friends and companions: keep this in reserve to lay out as thy judgment directs. Having received their generous offerings, he looked upon them with his eyes contracted in such a manner, as if he was ashamed to be enriched with so large a bounty: returning them thanks in the highest expressions of gratitude. His design was to withdraw himself from them so as they might not know what course he intended to pursue. And he gave a strict charge to those who would have followed him, to go, some one way, some another, on purpose to keep them ignorant where the place of habitation was, to which he should retire. But Harith the son of Hemmam, notwithstanding that injunction, gives this account of himself: viz. Being determined to know his motions, I followed him at a proper distance, diverting mine eyes in such a manner that he should not suspect my design. I observed every step he took, with such care, that he could not possibly see me, till at last he came to the point he was aiming at: and that was a cave, into which he made a quick and precipitate entrance. I indulged him in his own way without interruption, till he had put off his shoes, and washed his feet. Then rushing hastily

tily upon him, I found him sitting over against one who was his disciple, entertaining themselves in much satisfaction, with bread made of the finest flower, with a roasted kid, and a vessel of wine before them.—Oh, Sir, said I, is it here I find you? is that the place where all your doctrine terminates? is this to be the subject whenever your name is mentioned? At this unexpected surprise his voice faltered; his spirits sunk; he sighed and groaned in hollow, deep sounds, and was very near breaking out into the highest extreme of anger and fury. He looked upon me with such a severe stern countenance, that I really apprehended he would shew his resentment by some very great insult. But as soon as the fire, which he had kindled within him, was abated, and the flame, ready to break out, extinguished; he repeated these verses:

T' appear in robes of richest sable,
With all the ornaments of splendor,
In hopes of ease and full enjoyment,
Was once my large, ambitious prospect.
T' accumulate the vilest treasure,
My dext'rous hook was always ready.
I cast my net, and took the refuse,
As well as fish of choicest value.
My private judgment was devoted
To the severity of fortune:
For by my resolute evasions,
I forc'd my way through dens of lions.
Not that I fear'd the artful projects
She form'd to flatter and deceive me:
Nor did I dread her frowns, or tremble,
Whene'er she shook her rod of vengeance.
My soul, tho' eagerly pursuing
Variety of life's enjoyments,
Did not divert me to such objects,
As would have sacrific'd mine honour.
But had th' unerring scales of justice
Been poiz'd impartially by fortune;
To men of virtuous dispositions,
Dominion she'd ne'er entrusted.

Having expressed himself in this elegant poetry, he invited me to come near them and partake of the entertainment: but I refused his invitation, neither did I choose to make a longer stay. I then with all the earnestness imaginable, signified both by mine eyes and countenance, turned hastily to his disciple, and said, I conjure thee by the Almighty God, (to whom thy solemn addresses are made to defend thee from evil) that thou satisfy me, who this person is? Without any hesitation he immediately answered me; This is Abuzeid of Serugium, truly distin-

distinguished by the titles of *The Lamp of Strangers*, and *Crown of the learned*. After this I retired to the place from whence I came, being affected with the highest admiration of the incidents I happened to meet with.

Several learned notes are subjoined to these essays, which help to illustrate some passages in the Scriptures, and are, in our opinion, the most valuable part of the work.

Gulielmi Harveii Opera omnia: a Collegio Medicorum Londinensi Editi: 1766. 4to. xl. 1s. in Boards. Nourse.

THE College of Physicians have, in this edition, done justice to the valuable and scattered remains of the great Harvey. — The advantages which are to be expected from this elegant edition may be seen in the following address to the reader.

Collegium Medicorum Londinense Lectori S.

‘Cum jamdiu, apud eos qui medicinae et rerum naturalium studia, persequuntur, indignam quiddam merito habitum sit, Gulielmi Harveii libros, quibus cordis usum et sanguinis motum primus ille declaravit, in tanto silentio tam depravatos jacere: ad nos potissimum eam curam pertinere censuimus, ut omnia ejus opera decentiori cultu in manus tuas traderentur. In primis itaque editionem Francofurtensem exercitationis de motu cordis et sanguinis, quae anno 1628, Cantabrigiensem autem duarum defensionum contra Riolarum, quae anno 1649 vulgata est, diligenter perlegimus; quippe quae solae Harveii auctoritatem prae se ferunt: tum eandem cum aliis editionibus praecipuis comparavimus. Qua ratione, ex innumeris, quibus illae principes scatent, erratis typographicis, ipsa auctoris verba elicuisse visi sumus; levissima, ubi id necessarium erat, facta mutatione, vel sola verborum interpunctione nova. Simul vero priorum editorum immoderatam cognovimus fingendi licentiam: inter quos eminet Joannes Antonides Vanderlinden, vanitate atque audacia prope incredibili. Caeterum quae de generatione animalium scripsit Harveius, et quae Londini anno 1651 edita sunt, nullius istiusmodi opis indigebant: ea enim accurate sane administraverat Georgius Ent, eleganti eruditione vir, et Harveii apprime studiosus. In hac igitur parte, nihil aliud a nobis curandum erat, nisi ut editionem illam Londinensem repraesentaremus. Huic proxima accedit, e Joannis Betti de ortu et natura sanguinis libro, Thbmae Parri anatomia: quam subsequuntur Harveii epistolae. Harum una quidem a Joanne Daniele Horstio in epistolarum medicinalium decade, altera autem a Georgio Richtero inter epistolas selectiores, olim vulgata est: reliquae vero, quae auctore suo perdignae sunt, nunc primum in publicum prodeunt, ex autographo Georgii Ent expressae. Quod

Quod editioni nostræ decus singulare liberali animo impertit Francis Pigott, ex academia Oxoniensi medicinæ doctor.

Harveii autem operibus novam vitæ ipsius descriptionem præfiximus : e qua fore speramus ut perspicue intelligas qualis vir ille fuerit, et quantis in genus humanum meritis. Huic vero libri particulae reconditum quoddam nec injucundum ornamentum addere licuit per benevolentiam reverendi viri Osmundi Beavoir, qui scholæ regiae Cantuariensi præest. Ille enim diplomate archetypo nos donavit, quo academia Patavina doctoratus gradum in Harveium aliquando contulit. Ex hoc diplomate, quanta fieri potuit similitudine, effingi curavimus illustrium virorum nomina qui indolis et virtutis testimonium Harveio tunc tribuerunt. Indices denique satis copiosos ad editionem nostram accommodavimus. Vale. Ex aedibus nostris : 5 Cal. Mart. 1766.

The *Life of Harvey*, which is prefixed to this edition, is well written ; and contains a short history of his different works ; and the manner in which they were received by the world.—A great number of adversaries immediately appeared on the publishing his account of the *Circulation*.—The first attempt was, to disprove the truth of what he pretended to demonstrate ; and when this failed, they endeavoured to point out, that it was an *old discovery*.—But Harvey had not only to combat with those, who either through envy or a spirit of opposition controverted his doctrines ; he suffered also from others ; who had a lesser kind of game to play ; and who, by *little insinuations*, injured him in his practice as a physician.—Is it not strange,—that HARVEY should lose his *patients* by discovering the circulation !—that GALILEO should be thrown into the prisons of the inquisition, for defending the truth of the *Copernican system* !—and that SOCRATES should be treated as a blasphemer, and put to death, for endeavouring to correct the absurd *polytheism* of the Athenians !—When we read of these things, who is not struck with the *selfishness* and *wickedness* of those, who have in all ages availed themselves of the *ignorance* and *credulity* of the MANY, in order to make them the SLAVES of *prejudice* and *fear* !

The History of the Rebellion and Civil War in Ireland. By Ferd. Warner, L. L. D. 4to. 11. 10 s. in Boards. Tonson. 1767.

FROM the *Dedication* of this work to the Duke of Northumberland we learn, that this nobleman very strongly countenanced the author's design of completing the Irish history, when the administration of that kingdom was delegated to his grace : who (we are here told) had the glory and welfare of that

that country too much at heart, to have suffered its general History to have been laid aside for want of his countenance. But with his grace's administration fell the author's design of continuing the history of Ireland down to the Revolution. What, however, he could, unassisted, do towards it, he has attempted in the present work; which contains a part of the Irish history the most critical and important to both kingdoms; and to every lover of his country and religion:—a work [in the Author's own words] ‘devoted to liberty divested of licentiousness, to religion free from bigotry, and to truth void of malice.’

Dr. Warner having undertaken to write a General History of Ireland, from the earliest times to the Revolution, and the volume already published containing only the ancient history to the English conquest, he thinks it incumbent on him to justify the discontinuance of that, as well as to give reasons for the present work. This he does in the *Preface*;—from whence we learn, that some encouragements were given him to expect parliamentary assistance in carrying on his proposed general history; which, however, did not meet with the desired success, so that the design was quite abandoned, as the farther prosecution of it (he says) would have been attended with an expence, neither prudent nor practicable to attempt, without public assistance.

He therefore now chuses to confine himself to the history of the rebellion and civil war in Ireland, under Charles I. which throws great light upon many passages of our English history; and though the business of the massacre hath made as much noise, and been as much the subject of dispute and crimination, as any point of history in the world; yet (as he observes) it hath never been fully nor fairly represented. The original protestant Irish writers of this period, are Sir John Temple, and Dr. Borlase; the former of whom hath confined himself to the massacre and rebellion in the early part of it: and the sense of what he himself suffered by the insurrection, [probably] led him to aggravate the crimes and cruelties of the Irish: and the latter seems to have been an officer in the civil war. Both these authors, therefore, ‘are to be read with great suspicions of partiality:’ and as Sir Richard Cox hath done little more than transcribe their accounts, he is entitled to less merit, and yet open to the same suspicions.

The chief original popish writers of this rebellion, are the Marquis of Clanricarde, and Lord Castletown. The former indeed wrote his memoirs at the time of this calamity; but they relate only to what passed in that part of the country where he lived; and as the latter wrote many years after the facts, ‘it may well happen, Dr. Warner says, that some of them are forgotten, and others misrepresented.’

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The only original English historians, who have wrote any thing fully of this event in Ireland, are the Earl of Clarendon, and Mr. Carte: but both these the present Writer brands with marks of notorious partiality.—But still he professes not to censure the imperfections of former writers, but only to shew ‘the utility of an impartial and authentic work’—like his own, we suppose.

In enumerating his materials for this work, besides the extracts from authentic manuscripts in Dublin, he informs us, he is possessed of ‘the original return of the Depositions signed by the commissioners who were appointed to examine into the massacre at the beginning of the rebellion.’—He had also the advantage of Lord Clanricarde’s memoirs, ‘published too late for other histories to make use of.’—* He adds, that ‘some original letters on this subject from Charles I.’ are to be found amongst the Harleian manuscripts in the Museum.—But more important still, he had the perusal of the ‘memoirs of Rinuccini, the pope’s nuncio in Ireland at the time of this rebellion,’—which bring to light (he says) so many secret affairs of the catholics in that period, that it is impossible for any history of the Irish rebellion to be complete, without the assistance of this manuscript.

In compiling the present history, not only the authorities above-mentioned, but many others, were consulted; which the reader will find enumerated [though but barely so] in the margin, at the head of each respective book to which they belong: and as the years are distinguished, a particular reference to the pages (he says) was deemed unnecessary.—We cannot, however, for our own parts, altogether approve of this method of quotation,—or rather *no* quotation at all. For it amounts to little more than a general acknowledgement, that the writer has drawn his materials from such and such authorities, at large.—He assures us, towards the end of his preface, no pains have been spared, no endeavours wanting, to make the work as worthy of the public attention, as possible:—and we really believe him. For, as he goes on—‘It will instruct PRINCES, to consult the interest and inclinations of their subjects; and not to govern by illegal and despotic power. It will instruct the MINISTERS of princes, that their own passions, faction, and ill-humour, will produce as much mischief to the public peace, and the security of their master, as the most open villainy. It will instruct the PEOPLE, not to suffer and assist the folly, the forwardness, the pride, and ambition of particular persons, to govern the public understanding, and the venom of private interest to be mingled with the public good.’

* See Review, vol. xvii. p. 218.

1 Book I. 'Amidst a general tranquillity which had been established in Ireland for many years; when all former animosities seemed to have been extinguished, and every irritating distinction to have been laid aside; that a rebellion should be concerted, and without the knowledge or suspicion of any but the contrivers, should break on a sudden into acts of cruelty, in several parts of the kingdom on one and the same day; this is an historical event so very astonishing and improbable, as posterity can scarcely credit: but yet the fact is undeniable.'—

In this happy situation of public affairs, an information was one evening given to Sir W. Parsons, one of the lords justices, that a design was formed by some Irish catholics, on the next day to surprise and seize the castle of Dublin: and though the scheme was defeated by this information, yet the next day, October 23d, a great number of Irish Catholics, in the province of Ulster, and other places, tumultuously assembled together; put themselves in arms, seized such towns and houses belonging to Protestants as they had force enough to possess; and in a short time after, with most shocking circumstances of cruelty, destroyed in many parts a vast number of men, women, and children, without distinction of age or sex, or any other pretence of crime than their being of English descent, and not being papists.

Having given a view of the state of public affairs in Ireland previous to the insurrection, he proceeds to lay open the causes and occasions of an event so little expected, and so very astonishing, as well as dreadful in its effects. He traces some of these causes up to the English conquest: from which arose there commenced two different sorts of people in the same country, totally different in notion, interest, manners, laws, language, and disposition. These all contributed their share; but, perhaps, the most prevalent cause of all which generated this rebellion, was the difference of RELIGION, which was, indeed, the cause avowed by the Catholics themselves who took up arms.—As to the occasions which more immediately brought this horrid design into action, 'the first and principal (he alleges) was the success which the Scots met with in their first invasion of England, and the favourable terms they got from the king.'—The Irish knew 'the weakness of the government, and the distress the king was in:—' and concluded they could never have a fairer opportunity to execute their scheme with a prospect of success.'—Another occasion assigned for this insurrection is, 'the disbanding an army of 8000 men, raised by Lord Strafford, to assist the king against the Scots:—and next to this, 'that the E. of Strafford himself was taken out of the world:—for

had that Lord been living in his post of lord-lieutenant, the Irish durst not (he thinks) have put their design in execution:— ‘for the Earl was too brave, too vigilant, and too high-spirited a ruler, not to have crushed such an insurrection in its birth.’

He next gives a description of the first contrivers, and the principal actors of the tragic scene which followed.—The chief of these was CONNOR MACGUIRE, baron of Iniskilling,—‘who by a profligate and luxurious way of living, became overwhelmed with debt: and being thus distressed in his circumstances, was ready for any enterprise that would probably better his fortune.’—The next, though not in rank, was ROGER MOORE, Esq; of the county of Kildare; the possessions of whose ancestors were now almost all in the hands of the English, and which he might hope to recover by this insurrection.—Col. PLUNKET, a great acquaintance of Moore’s, was early engaged by him as another conspirator, and principal instrument in this plot.—The other chief conspirator, and indeed chief agent in this horrid enterprise, was Sir PHILIM O’NEIL, of the county of Tyrone,—who ‘embarked warmly in the design as soon as it was proposed to him; and became the most active, vindictive, and cruel rebel in the kingdom.’—These were the principal conspirators; and it is observable, that there is one particular, how different soever they were in other respects, in which there is a similarity through all their characters; the distress of their circumstances occasioned by vice and folly.

In order to shew the steps taken by these conspirators towards the execution of their designs, we are next presented with Lord Macguire’s narrative, wrote in the Tower, which contains a circumstantial and minute relation of the beginning and progress of the conspiracy:—but as it is long, and somewhat tedious; and may, moreover, be seen in Nalson’s collection; we shall give no extract from it here.

The secret of the conspiracy, as appears from that narrative, was confided but to few persons, and might doubtless have eluded the most vigilant administration; yet, Dr. Warner thinks, the lords-justices [Sir William Parsons, and Sir John Borlase] had sufficient intimations given them of some ill intentions towards the state, and time enough to provide against them. In support of this opinion, he refers to a letter of Sir Henry Vane’s, wrote by the king’s order, in which such intimation was given, but no steps whatever appear to have been taken in consequence of it.—This apparent neglect he attributes to the lords-justices owing their posts to the [then] governing party in the English parliament, rather than to the king. Under such an administration, as they are here represented, he thinks it no wonder that the conspiracy made the astonishing progress it afterwards did.

REV. July, 1767.

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Book

Book II.—On October 22, about 9 at night, Mr. Owen O Conolly informed Sir W. Parsons, that a conspiracy was then on foot for seizing the castle of Dublin the next day; and that the chief conspirators (whose names he gave in) were in town for that purpose. An order was immediately sent to the constable of the castle to have the gates well guarded; and to the mayor and sheriffs, to set a good watch in every part of the city, and to detain all strangers. About ten o'clock Sir W. Parsons acquainted his colleague, Sir John Borlase, with the intelligence he had received, and the steps taken. Sir John saw in a moment the error of Parsons in giving the alarm, and letting O Conolly go; as having nobody to punish in case the information should prove false, or if true, to make any proof, and to get at more discovery.—The council were then summoned, and O Conolly, being again met with and taken up, was brought before them; where he confirmed his former information, and added, that great numbers of Irish papists were to be in town that night, with a view to take the castle, and possess themselves of all the ammunition there the next morning: that they intended first to batter the chimneys, and if the city would not yield, to batter down the houses, and cut off all protestants that would not join them: that the Irish had prepared men in all parts of the kingdom to destroy all the English inhabiting there, the next day; and that in the sea-ports, all the protestants should be killed that night.

Dr. Warner observes upon this information of O Conolly, who received his intelligence from one Macmahon, 'that no stress is to be laid upon what is deposed to have been said by some of the English or the Irish. For though these evidences may prove that such things were said, yet they cannot (he adds) be admitted to prove—that the chiefs intended to act in the very manner, which, in the hearing of these witnesses, the others had reported.' For instance, in the present case, he remarks that Macmahon went much beyond what the principal conspirators had determined, in affirming [as O Conolly deposed he had done] that all the English and protestants were to be killed that night, or next morning: 'whereas it appears by Lord Macguire's narrative, that no lives were to be taken away, unless occasioned by an opposition.'

If the lords justices and council had not been struck with a panic upon this examination, it was their business, undoubtedly, to have secured the persons of Lord Macguire and Macmahon, of whose lodgings O Conolly had informed them. 'But instead of this, they contented themselves with setting a watch upon those houses; by which means, and by Parsons's imprudently giving the alarm, the report of a discovery had taken air; and all the chiefs made their escape.' So that of the great numbers that

that came up to Dublin, not above thirty were taken, and those mostly servants and low people; the men of fortune having enough, either to conceal, or assist them in their escape; and even of those that had been seized, two of the most active found means to get away.—The next morning, however, we find that *Macmahon* and Lord *Macguire* were actually taken, [though, the very page before, Dr. Warner seems to say that ‘all the chiefs made their escape’]:—*Macmahon* immediately confessed the plot, as an action in which he thought it to his reputation to have been concerned; but Lord *Macguire*, when brought before the council, denied every thing, except that he had heard of this conspiracy in the country; but when, or from whom, he would not discover then, nor till six months after.

The noise of this conspiracy [as may well be imagined] was soon spread over the city;—and intelligence being brought of great numbers of strangers having come to town; a proclamation was issued, commanding them to depart within an hour, upon pain of death; which shewing the plot to be discovered, the strangers soon disappeared.—Sir Francis Willoughby, governor of the fort of Galway, arriving at this juncture, was commanded to take upon him the government of the castle and city, and to provide for the defence of both; which he did in the best manner he could, with so small a force as eight warders, and forty halberdiers, ‘the only guard there was to the castle,’—and not a single company of the army was in the city, where the number of papists to protestants was more than ten to one. ‘Unguarded however as it was, there were in the castle 1500 barrels of powder, match and bullet proportionable, arms for 10,000 men, and 35 pieces of artillery, with all necessary equipages: had the rebels made themselves masters of the castle, and of these arms and ammunition, it is probable they would soon have become masters of the kingdom.’

The lords justices and council imagining that the conspirators in the remote parts of the kingdom would be somewhat disheartened, when it was known that the design of seizing the castle of Dublin was disappointed; and on the other side, that the protestants and other loyal subjects would be [thereby] comforted, and defend themselves with more success; a proclamation was issued, stating the fact, and requiring his majesty's good and loyal subjects, in all parts of the kingdom, with confidence and chearfulness, to betake themselves to their own defence, and stand upon their guard.—‘The same day (October 23.) at 12 o'clock at night, Lord Blaney came to town with the news of the rebels seizing his house at Castle-Blaney, in the county of Monaghan, with 200 men, and making his lady, children, and servants prisoners; also a house belonging to the E. of Essex, and another of Sir Henry Spotswood's, in the same

county. At the last place, there being a little plantation of British, they plundered the town, and burnt divers houses, with several adjacent villages; and robbing and spoiling the English protestants, and leaving the papists as well as the Irish unmolested. On Sunday morning (October 24.) intelligence came from Sir Arthur Tyringham, that the Irish had the day before broken up the king's store of arms and ammunition at Newry; where they found 90 barrels of powder. Being furnished thus with arms and ammunition, they put themselves under the command of Sir *Con Macgennis*, and one *Creech* a monk; and plundering the English there, disarmed the garrison.

On the 25th, the council sent a letter to the Earl of *Leicester*, their lord-lieutenant, then in England, with an account of every thing that had happened, begging his presence amongst them, after his application to the English parliament for assistance, both in men and money; and as the forces then in Ireland consisted only of 2000 foot, and 1000 horse, and those so dispersed in garrisons about the country, as not to be collected together without manifest danger of being cut off, by marching in small numbers, before they could possibly assemble in a body.—A dispatch of the same nature was also sent to the king, then at Edinburgh.

These informations to the supreme authority in the state having been sent away, the care of the council was next employed in the further security of the city and parts adjacent; wherein they met with many difficulties from the want of men and money.

Though a timely discovery had defeated the design upon the castle, yet this not being known at a distance, the rebel chiefs rose upon the day appointed, and, dividing their forces, surprised many small garrisons in the province of Ulster, one after another: and so rapid was their progress in these achievements, that in a week's time they got possession of all the towns, forts, castles, and gentlemen's houses of protestants and English, within the counties of Tyrone, Donegal, Fermanagh, Cavan, Armagh, Londonderry, Monaghan, and half the county of Down; except the city of Londonderry, Colrain, Iniskilling, and some other places, which (though well defended at first) were [afterwards] for want of relief, surrendered into their hands. Sir *Phelim O Neil* led the way; and the cowardly treachery with which he set out was a sure presage of what followed. The fort of Charlemont was then a place of importance; of which the Lord Charlemont, a very old man, was governor. Sir Phelim, living in his neighbourhood, and in good correspondence with him, sent him word, that he would come and make merry with him that day; when he was accordingly well received, and entertained, with the company which he brought. Many of Sir Phelim's

Phelim's followers, under pretence of partaking of the noble Lord's hospitality, repaired to the castle, in different parties, in the afternoon; when the chief observing his men to be strong enough, on a sudden seized on his Lordship, and those in the room with him; as his followers did on the soldiers [a single company of foot] who were making merry in the fort, and had laid aside their arms, not suspecting an enemy. In this surprise, they were all taken prisoners; and the same night Sir Phelim took the castle of Dungannon. Being thus furnished with arms and ammunition, they became masters of the open country with great ease: for the common Irish rising universally with their chiefs, there was no want of men.—The consequences of their success were such as might be expected from the different tempers, and natural dispositions of the rebel chiefs. 'For in some places the English and protestants were only robbed of their goods and clothes, and turned out of their houses, (which were destroyed or burned) and so left exposed to cold and hunger. In other places, their persons were only restrained, after their houses were plundered and spoiled of every thing;—and many were sent under convoy to the English quarters. Through the humanity of *Philip O Reily*, the latter was the case particularly in the county of Cavan; in which fewer and less horrid cruelties were exercised, than in any other of the province of Ulster. As to the murders that were committed in the *first week* of the rebellion, if we say with the protestant writers, that there were *great numbers*, we shall speak, [says Dr. Warner] by all that I have seen, without authority: and if we affirm with the popish writers, that there were not above *seventeen* persons killed at the beginning of this insurrection, we shall conclude against evidence and probability.'

But, as he goes on,—'It matters little, as to the guilt of the Irish papists in this rebellion, whether many murders were committed in the first week, or in the first two months; though so warmly charged on one side, and so stiffly contended against on the other. Nor does it in fact at all lessen their guilt, or abate their cruelty, that without any provocation from the English protestant inhabitants, they not only plundered or burnt their houses, 'despoiled them of their estates, stripped them naked, and exposed them to a lingering death by cold and famine: and whatsoever the leading part of the Irish might design, yet still they were inexcusable; for as Lord *Castlehaven* honestly confesses, "there is no great difference whether a man kills another himself, or unchains a mastiff that will tear him in pieces; and he could not therefore but believe the contrivers and abettors of the Irish rebellion guilty of the massacre that ensued."—'Indeed, if there is any difference, between putting to death im-

mediately by the sword or rope, and taking away the life by nakedness and want, the last is infinitely most cruel.'

'Whatever might be at first intended or put in practice, their cruelties, as their success, encreased.'—'The priests had so infatuated, and made such cruel impressions upon the minds of the people on their first success, that they held it a mortal sin to give any manner of relief or protection to the English; and thus all ties of faith and friendship were dissolved, and all other relations cancelled and foregone.'—'No method which fraud or artifice could suggest, in order to draw in their own people, or to ensnare the English, was left untried. In several places they came under divers pretences, and borrowed such weapons and arms as the protestants had in their houses: and in Cavan, the high sheriff, being an Irish papist, got possession of the arms of all the protestants in that county, by pretending that they were wanted to secure them against the violence of the rebels that were in arms in the next county.—But the chief engine of fraud and artifice made use of to delude the ignorant and unwary, was the pretending to have received a commission from the king in Scotland, for what they did, under the great seal; shewing the commission itself to all their principal followers that were with them, and sending copies to their confederates in every part of the kingdom.'—'But if the rebel chiefs had not known the ignorance of the people, whom it was their intention to delude, they would not have pretended any such commission at all; there being nothing more unlikely for a man of common sense to believe.'—'It is very certain [however] that this pretension and report of a commission from the king to the catholics of Ireland to take up arms, was of the utmost ill consequence to his affairs in that kingdom, and in this.'—'For though [in Dr. Warner's opinion] it required only a little good sense and impartiality to discern the cheat; yet this calumny imposed more, he says, on many sober and moderate men here—than could be imagined then, or can now perhaps be believed.

Contrary to the representations of some former writers, Dr. Warner is of opinion, that 'not very many murders were committed in the first week,'—the main view of the common Irish being plunder: 'they saw the opulence of their English neighbours, at the same time that they felt the miserableness of their own condition; and not being able, by their strong aversion to labour, to bring themselves to mend it in any ways of industry, they eagerly caught at the means of doing it: by the spoil of others: and chiefly by these temptations of licentiousness and rapine, Sir Phelim O Neil, in a week's time, had thirty thousand men under his command; with which he boasted, in his letter to his confessor, that he had gained great and many victories.' Indeed, in that space of time, so very rapid was their progress,

progress, they left the protestants but little in the whole province of Ulster; and such of them whose lives they thought fit then to spare, they drove out of the country; multitudes of whom were starved and perished in the roads, after having been plundered, and stripped of all they possessed. And many who had got together, and made a shew of standing on their defence, were basely murdered on their surrender.—‘These were the first fruits of this rebellion: which having covered over the northern parts of the kingdom with a desolation that must be left to the reader’s imagination—for words cannot express it—began now to be diffused over the other provinces.’

Our Author next takes a view of what was done by the king and parliament of England, when they received the news of this insurrection;—after which he proceeds to treat of the progress of the rebels, and the measures pursued in Ireland for their defeat.

Sir Phelim O Neil, intoxicated with success, and in some measure to prevent his followers from being drawn from him by any general offers of pardon from the government, ‘took care that their hands should be dipped in blood; and that they should exercise such cruelty to the Protestants and British, as must make them despair of pardon.’ Whether this was owing to the suggestion of others, or to the cowardliness of his own heart, is not easy for us to determine: ‘but it is certain, that he first began and encouraged those massacres, which have justly rendered his memory execrable to posterity; and left such a stain upon his nation and religion—whether it should do so, or not—as will never be wiped away.’—The reader’s humanity would be too much shocked with a recital of their sanguinary measures. Let it suffice therefore to say, that ‘every thing which the most savage ferocity could suggest was put in practice by the common soldiers; and their massacres were committed with such a variety of hellish tortures, and with so many circumstances of horror, as is scarcely to be paralleled in any history. Nay, their inbred hatred to the English, did not confine itself to their persons and houses, but extended even to the poor cattle; many thousands of which they destroyed with the most senseless and lingering tortures, merely for being English.’

Whilst these things passed in Ulster, the lords justices and council were taking measures for defence against the rebels; but [apparently] calculated rather for their own safety, than that of the kingdom. In support of this insinuation, many strong and (seemingly convincing) circumstances are produced by our Author, who closes this book with observing, ‘that if the protestants in Ireland have the strongest reason for accusing the papists there, of forming a most horrid and unreasonable conspiracy against the estates and persons of their ancestors, which occa-

sioned cruelties and desolation too shocking for description; the Roman catholics may be said to have contributed on the weak and ill-intentioned measures of the administration, which fomented and continued it. The first indeed are most criminal, as having began the war; but the crimes on both sides, owing to the wickedness of particular men, being too great for extenuation, instead of charging each other at this day with principles and practices which the wise and good of both sides did abhor, they should lament the follies and vices of their forefathers, and be taught by their example to abstain from all approaches towards the same sort of guilt. In short, they should learn, from the miseries of discord, that have been related, that as charity is the sublimest of all Christian virtues, so nothing conduces more to the peace and prosperity, the strength and harmony of a nation. — This may serve as a specimen of the *Reflections* frequently to be met with in the history before us.

[To be continued.]

An Enquiry into the Causes of the present high Price of Provisions.

In two Parts. I. Of the General Causes of this Evil.

II. Of the Causes of it in some particular Instances.

2d. Elmsford and Co. 1767.

THE present high price of provisions and other necessaries of life is a calamity of so general and alarming a nature, that every attempt to find out its cause, or to point out a remedy for it, is undoubtedly commendable. It must be allowed, that it is not in all its extent owing to any single cause; many circumstances concur in producing this effect; and others are alleged to do so, which have not in fact such tendency. These our Author examines separately; first, considering those causes whose operation he supposes to be general and uniform; secondly, those of a more limited nature, which affect only particular articles, and at particular conjunctures. — Of the former sort, he reckons *riches, luxury, and taxes*. That the wealth of this country is the first general cause of the high price of provisions and other necessaries, he thinks indisputable; as well as that the quantity of circulating money is prodigiously increased since the late war. The consequences of which increase must necessarily be an advance upon commodities of all kinds; especially if the quantity of commodities brought to market continue the same. It would therefore, as he observes, be ridiculous to expect, that the price of provisions now should bear any proportion to the prices in *Q. Elizabeth's* reign, or to the present prices in some other countries. — The first, and most natural channel by which money finds its way into any kingdom, is by the

the export of its produce and manufactures; the *second*, by carriage: upon both which we here find many very sensible observations. But the real strength and prosperity of a country, as he justly remarks, depend chiefly upon the number and industry of its inhabitants: which advantages, in respect to England, can only be derived from an improved agriculture, and a flourishing commerce. Hence it may be easily perceived, he says, what are the proper objects of government with respect to this first cause of the evil complained of; viz. 'to cherish those kinds of produce, manufacture, and commerce, which employ the greatest number of hands, and tend to throw out the greatest plenty of the necessaries of life; and, in this view, to give every possible encouragement to agriculture, to extensive navigation, and fisheries of all kinds: to check on the contrary all wanton intimation of wealth into the kingdom, and to confine, within some limits, that delusive species of artificial money, [paper] the representation merely of a representation, and a new phenomenon in the political world.'

With regard to *luxury*, he very justly observes, that 'by engrossing, as it were, to itself the commodities brought to market, and at the same time obstructing the means of their supply, it inevitably tends in every possible way to the diminution of general plenty:—and that *taxes* of all kinds have an immediate tendency 'to enhance the price of every thing brought to market is too obvious to need a proof.'

Having thus pointed out what he esteems the *general causes* that affect the prices of every thing brought to market; he next proceeds to consider some *particular* circumstances, supposed to enhance the price of commodities necessary to subsistence: and what he offers upon this subject, is comprised under two heads, viz. Corn, and Cattle.

Corn, he observes, is generally considered in two distinct views, either as food, or merchandise. But he thinks it should be considered as a merchandise only in a *secondary* view, and in an absolute subserviency to its primary, and most essential application as a provision. He is, notwithstanding, an advocate for a bounty upon the exportation of corn, upon the principle of its certainly producing the greatest plenty upon the whole. Of this he has not the least doubt remaining; but is rather inclined to think, that corn 'would have been little short of double its present price, had not so happy a thought suggested itself to our forefathers'—He acknowledges, however, [as every candid person must] that the bounty is extended at present to too high a price of wheat, [viz. 48s.] and seems to allow that it ought to cease at 40s. if not at 32s. per quarter.

On the subject of *engrossing*, he seems to think, 'that whoever lays up or engrosses any considerable quantity of corn, must in general do it, either to the benefit of the public, or to his own prejudice.' For if corn be laid up in a plentiful year, it is a provision against an unfavourable season: and if laid up in a time of scarcity, and when above the middle price, it will [he says] in general turn out to the disadvantage of the engrosser. — Jobbers, badgers, and such sort of middle men, he justly thinks pernicious to the body of the people, except in some very particular situations: but he does not allow the charge of combination between these and the farmers, quite so much weight, as some others attribute to it. And as to the circumstance of the *millers*' profit being greatest (as is often alleged) when corn is at the highest price; he declares he knows not in what manner it can be. — [However, if he means a *working miller*, who is paid in kind for the corn he grinds; the case is very plain: and even if he means by miller—a *meal merchant*, we will venture to say, that candid persons of that occupation will not deny that they have usually the briskest trade, when corn is above the middle price:—at least we have heard several very considerable ones acknowledge it. And when any trade is *brisk*, we may safely trust the seller's making some *additional profit*.]

The present prevailing practice of *engrossing farms*, he apprehends [not without cause] to be a matter of a more serious nature, than it may perhaps at first view appear to be. — This is indeed an evil which strikes at the very root of our national prosperity, as nothing gives so dreadful a check to population, as this most pernicious practice. — Our author thinks a medium, in this respect, would perhaps be better than either extreme; and wishes that farms, in general, did not exceed two or three hundred acres at most.

What he says upon the subject of *inclosures*, particularly his answers to various objections frequently urged against this mode of improvement, are well deserving the attention of the public. — As to that strongest of all objections, — the injury hereby done the poor cottagers; he very humanely argues, that a full compensation for their supposed advantages of common, might, and certainly ought, to be made, by an allotment of an acre or two of land near their respective cottages, which they would have every motive to cultivate and improve to the utmost. Indeed, if this were done, they would be real gainers:—but, on the contrary, he is forced to acknowledge, [and experience confirms the truth of the remark] 'that in general very little regard is paid to poor cottagers in bills of inclosure:—though he most generally alleges, that 'it should be an everlasting rule in all provisions of this kind, to take the greatest care of the smallest interest.'

Before he goes this subject of land-improvements, he adds a word upon that of *tithes*, which have been esteemed unfavourable to them. He says not a syllable with respect to the *property* of tithes; which he owns to be a real landed property, standing on as good a foundation as any other interest in land. But still he wishes to see them absolutely extinguished, wherever it can be done with the consent of all parties; this being [as he justly observes] 'an allotment of property equally inconvenient both to the payer and to the receiver: the source of endless contention between those who ought, from their relation to each other, to dwell together in the most perfect unity: and also detrimental to the public; as it may in many instances, where tithes are taken in kind, be an obstacle to valuable improvements.' He therefore wishes to see, in all acts for the inclosure of lands subject to tithes, a direction to allot a parcel of lands in lieu of such tithes. [This is frequently done, though not so *universally* as might be wished: for nothing, in our opinion, would contribute in so effectual a manner to create a good understanding between the clergy and their parishioners; to their mutual improvement, spiritual as well as temporal. For if a clergyman is rigorous in exacting his tithes, to the full extent of the law, he must not expect to be greatly esteemed by his people; and consequently will be less able to benefit them by his instructions: and if he is remiss in regard to his dues, he must, of course, expect to be defrauded; as nothing is paid, in general, with so much reluctance as tithes. Happy therefore would it be, for all parties concerned, if they were universally exchanged for lands, though even of somewhat less value: of which opinion we have also known many worthy clergymen; and make no doubt but great numbers of that body of men would be heartily glad to see such an exchange accomplished. But to return to the Author.]

He next considers the laws, as they now stand, for regulating the *affize of bread*, and plainly shews that the baker's profit, allowed thereby, is increased in too large a proportion, as the price of wheat advances. Is not this a confirmation of the general opinion, that the *dealers* in corn and flour are willing, if not desirous, to enhance the price thereof, as well as the farmers? so that amongst them the public are often great sufferers, without sufficient cause.—But as this writer never finds fault, without proposing an amendment; he has offered a *new* table of affize, supported with such rational arguments, as seem to confirm the expediency of the proposed alteration.

The subject of cattle, (by which the Author understands in general those animals which supply the shambles) comes next before our view. It is not to be dissimbled, that there is at present a considerable interruption of the usual supply, expected from

from this class of provisions. He enquires not into any accidental or temporary causes of this evil, but attempts at once to trace it up to its very source. And this he apprehends to be the too general use of horses, (rather than oxen) in ploughing, and other business of the farm. After a good deal of rational argument in support of this opinion, he asks—‘Do we mean then in earnest to increase our breed of cattle? Our first step (he answers) must be to reduce our breed of horses. This *will* effectually do it; and, in my opinion, this *only*.’—This section is concluded with some just strictures upon the inordinate consumption of useful meat, in the preparation of certain articles of luxury, frequently to be met with at the tables of the rich, as well as upon the great quantities of provisions devoured by a set of needless servants, wherewith those tables are usually surrounded.

The last section proposes to lessen the breed of *horses*, and to encourage that of horned cattle, by prohibiting the exportation of, and laying a tax upon, the former; which he looks upon as a species of animals, that (from their prodigious increase of late, chiefly for pleasurable purposes) are likely to render provisions still dearer, by consuming the produce of vast quantities of land, which might otherwise be employed in providing more immediately for the better support of the human race.

The work before us seems to be wrote upon enlarged and just principles, without any eye to those narrow ones, which so often influence men of business, as they are called. The author, doubtless, has his peculiarities, as well as other writers; but what he offers to public consideration, highly merits the attention of those who have it in their power to redress the grievances, at this time, so universally complained of.

The real object of this ENQUIRY is certainly laudable; which (in the Author’s own words) is, first, ‘To procure the greatest possible plenty of the natural and beneficial produce of this country: and in this view to recommend agriculture to all imaginable encouragement, as the only means of multiplying this produce in all its branches. And secondly, to direct the consumption of it to its proper channel: either to the immediate subsistence of the body of the people, or to the maintenance of those animals which are essentially necessary to this end.’

The additional Volume of Lady Montague’s Letters, concluded; see our last, P. 478.

THE vulgar notion among us, that the Turks are such infidels as not to believe that their women have souls, was refuted by this ingenious lady, in a former letter; (see Rev. Vol. xxix. p. 57.) and here, in Letter lviii. (addressed to Count —) we have a farther

correction of this mistake; expressed in the following agreeable manner:—‘I assure you ’tis certainly false, though commonly believed in our parts of the world, that Mahomet excludes women from any share in a future happy state. He was too much a gentleman, and loved the fair sex too well, to use them so barbarously. On the contrary, he promises a very fine paradise to the Turkish women. He says, indeed, that this paradise will be a separate place from that of their husbands; but I fancy the most part of them won’t like it the worse for that; and that the regret of this separation will not render their paradise the less agreeable. It remains to tell you, that the virtues which Mahomet requires of the women, to merit the enjoyment of future happiness, are not to live in such a manner as to become useless to the world, but to employ themselves as much as possible, in making little Mussulmans. The virgins who die virgins, and the widows who marry not again, dying in mortal sin, are excluded out of paradise: for women, says he, not being capable to manage the affairs of state, nor to support the fatigues of war, God has not ordered them to govern or reform the world; but he has entrusted them with an office which is not less honourable, even that of multiplying the human race: and such as, out of malice or laziness, do not make it their business to bear or to breed children, fulfil not the duty of their vocation, and rebel against the commands of God. Here are maxims for you, prodigiously contrary to those of your convents. What will become of your St. Catherines, your St. Theresas, your St. Charles, and the whole head-roll of your holy virgins and widows, who, if they are to be judged by this system of virtue, will be found to have been infamous creatures, that passed their whole lives in most abominable libertinism.’

There are in this letter, some candid observations on the Koran, with several smart reflections on the fallacious dealing of the Greek priests, in order to misrepresent the celebrated Mahomedan code. Here we find also the sentiments of an intelligent Turkish Effendi, concerning the abstinence from wine so strongly enjoined the Mussulmans; and a curious disquisition on the strange mixtures and mongrel breeds of people of different countries, to be met with in the suburbs of Constantinople.—In a letter to Mr. Pope, from Paris, she smartly animadverts on the nation of smarters in which she then resided; and, in another, dated in 1747, she compliments that celebrated genius on his translation of Homer. How different were her sentiments of that work, when she fell so foul upon him (for indeed, begging her ladyship’s pardon, her violent performance justly merits the epithet) in her *Paras* mentioned in the former part of this article, in our last month’s Review. The probable cause of that severe attack upon her old friend, seems to be here pointed out,

in a letter to the Countess of ———, dated from Florence; which seems (according to the editor) to have been written after she had fixed her residence in Italy. The passage is this: 'The word Malignity, [which concluded a remark immediately preceding this extract] and a passage in your letter, call to my mind the wicked wasp of Twickenham: his lies affect me now no more; they will be all as much despised as the story of the seraglio and the handkerchief, of which I am persuaded he was the only inventor. That man has a malignant and ungenerous heart; and he is base enough to assume the mask of a moralist, in order to decry human nature, and to give a decent vent to his hatred of man and woman kind.—But I must quit this contemptible subject, on which a just indignation would render my pen so fertile.'

After reading this, we cannot wonder at the vivacity of her ladyship's resentment, in the poem we here refer to;—perhaps (as this piece is not commonly to be met with) a copy of it may not be unacceptable to our Readers: the following transcript is taken from the fifth edition, printed for A. Dod; but without the date of the year.

Verses addressed to the Imitator of the First Satire of the Second Book of Horace.

In two large columns on thy motly page,
Where Roman wit is strife'd with *English* rage;
Where ribaldry to satire makes pretence;
And modern scandal rolls with ancient sense:
Whilst on one side we see how *Horace* thought;
And on the other how he never wrote:
Who can believe, who view the bad and good,
That the dull copist better understood
That *spirit*, he pretends to imitate,
Than heretofore that *Greek* he did translate?

Thine is just such an image of *his* pen,
As thou thyself art of the sons of men:
Where our own species in burlesque we trace,
A sign-post likeness of the noble race;
That is at once resemblance and disgrace.

Horace can laugh, is delicate, is clear;
You, only coarsely rail, or darkly sneer:
His style is elegant, his diction pure,
Whilst none thy crabbed numbers can endure;
Hard as thy heart, and as thy birth obscure.*

If *he* has thorns, they all on roses grow;
Thine like rude thistles, and mean brambles show,
With this exception, that though rank the soil,
Weed as they are they seem produc'd by toil.

* See Mr. Pope's Epistle to Dr. Arbuthnot, p. 19.

Satire should like a polish'd razor keen,
Wound, with a touch, that's scarcely felt or seen.
This is an oyster-knife, that hacks and hews;
The rage, but not the talent to abuse;
And is in *bate*, what *love* is in the stews.
'Tis the gross *lust* of hate, that still annoys,
Without distinction, as gross love enjoys:
Neither to folly, nor to vice confin'd;
The object of thy spleen is human kind:
It preys on all, who yield or who resist;
To thee 'tis provocation to exist.

But if thou see'st * a great and generous heart,
Thy bow is doubly bent to force a dart.
Nor dignity nor innocence is spar'd,
Nor age, nor sex, nor thrones, nor graves rever'd.
Nor only justice vainly we demand,
But ev'n benefits can't rein thy hand:
To this or that alike in vain we trust,
Nor find thee less ungrateful than unjust.

Not even youth and beauty can controul
The universal rancour of thy soul;
Charms that might soften superstition's rage,
Might humble pride, or thaw the ice of age.
But how should thou by beauty's force be mov'd,
No more for loving made, than to be lov'd?
It was the equity of righteous heav'n,
That such a soul to such a form was giv'n;
And shews the uniformity of fate,
That one so odious, shou'd be born to hate.

When God created thee, one would believe.
He said the same as to the *snake of Eve* †;
To human race antipathy declare,
'Twill twist them and thee be everlasting war.
But oh! the sequel of the sentence dread,
And whilst you *bruise their heel*, beware your head.

Nor think thy weakness shall be thy defence;
The female scold's protection in offence.
Sure 'tis as fair to beat who cannot fight,
As 'tis to libel those who cannot write.
And if thou draw'st thy pen to aid the law,
Others a cudgel, or a rod, may draw,
If none with vengeance yet thy crimes pursue,
Or give thy manifold affronts their due;
If limbs unbroken, skin without a stain,
Unwhipt, unblancketed, unkick'd, unslain;
That wretched little carcass you retain:
The reason is, not that the world wants eyes;
But thou'rt so mean, they see, and they despise.

* See Taste, an Epistle.

† See Mr. Pope's Epistle to Dr. Arbuthnot, p. 16.

When fretful *porcupine*, with rancorous will,
From mounted back shoots forth a harmless quill,
Cool the spectators stand; and all the while,
Upon the angry little monster smile.

Thus 'tis with thee:—while impotently safe,
You strike unwounding, we unhurt can laugh.

Who but must laugh, this ballyuben be jest,

A puny insect striving at a breeze?

One overmatch'd by ev'ry blast of wind,

Insulting and provoking all mankind.

Is this the *thing* to keep mankind in awe,

To make those tremble who escape the law?

Is this the *ridiculous* to live so long,

The deathless satire, and immortal song?

No: like thy self-blown praise, thy scandal flies;

And, as we're told of wasps, it stings, and dies.

If none do yet return th' intended blow;

You all your safety to your dulness owe:

But whilst that armour thy poor corps defends,

'Twill make thy readers few, as are thy friends;

Those who thy nature loath'd, yet lov'd thy art,

Who lik'd thy head, and yet abhorr'd thy heart;

Chose thee, to read, but never to converse,

And scorn'd in prose, him whom they priz'd in verse.

Ev'n they shall now their partial error see,

Shall shun thy writings like thy company;

And to thy books shall ope their eyes no more,

Than to thy person they wou'd ope their door.

Nor thou the justice of the world disown,

That leaves thee thus an out-cast, and alone;

For tho' in law, to murder be to kill,

In equity the murder's in the will:

Then whilst with coward hand you stab a name,

And try at least t' assassinate our fame;

Like the first bold assassin's be thy lot,

Ne'er be thy guilt forgiv'n, or forgot;

But as thou hat'st, be hated by mankind,

And with the emblem of thy crooked mind,

Mark'd on thy back, like *Cain*, by God's own hand;

Wander like him, accursed through the land.

This nervous and spirited poem affords a striking instance how far the fury of resentment may hurry people beyond the boundaries of reason, and prompt them not only to the violation of truth, but of decency;—it was monstrous in Lady Mary to descend into such *personal* reflections on her antagonist:—but she seems to have thought, (with many an hostile genius of the other sex) that all advantages were to be taken in war.

In the volume before us, we have an excellent paper of this Lady's, written in opposition to Rochefoucault's famous maxim, 'that marriage is sometimes convenient, but never delightful.' In this reply to the French philosopher, Lady Mary has, in a

most agreeable and necessary means, offered and vindicated the marriage state, ~~in order to prevent~~ ^{in order to prevent} ~~that can be brought~~ ^{that can be brought} against it, by snarling philosophers, plotting demagogues: and the Fair are particularly obliged to her for the justice she has done to their ^{sex,} ~~sex,~~ and their happy influence over the opposite sex.

At the close of the volume we have a pretty poem of this Lady's, containing a descriptive view of *Constantinople* and its *environs*; and to this piece are subjoined *terces*, said to be written by Mr. Pope, in praise of Lady Mary Wortley Montague; but there is no date to them; they contain an elegant compliment to the Lady; but some of the lines are unworthy of Mr. Pope's muse,—and, on the whole, we can scarce believe them the production of his correct and harmonious pen.

A new and easy Method of giving Mercury, to those affected with the venereal Disease. To which is annexed a new Theory of the Action of this Metal on the salivary Glands. Translated from the Latin of Joseph James Plenck, Professor of Surgery and Midwifery, at Vienna. By William Saunders, M. D.
8vo. 1s. 6d. Dilly, 1797.

THE candid and ingenious M. Plenck, has in this little work, communicated to the public, some very curious and useful observations. In a conversation with his friend Dr. Marherr, concerning the action of mercury on the salivary glands, the Doctor gave it as his opinion, that mercury had a greater affinity with the saliva and mucus, than with any other fluids of the body; and it was on that account that the mouth and throat were chiefly affected by it. He likewise added, that he had seen a small quantity of mercury disappear by trituration saliva; but imagined there was a still greater affinity between mucus and mercury.

M. Plenck therefore made a number of experiments to determine by what substances mercury might most effectually be extinguished. He found, that one scruple of mercury, and two scruples of mucus raised from the throat, when triturated together in a marble mortar for seven minutes, were converted into a greyish viscid substance; on the addition of water, little remained suspended: the mercury however did not separate, but remained united with the mucus at the bottom of the vessel.—The saliva extinguished a much less proportion of mercury, and this probably depended upon a small quantity of mucus which is always united with the saliva.—It appeared from other experiments, that there was little or no affinity between mercury and the yolk of an egg; the white of an egg; the blood or its serum; fresh animal bile; or isinglass.—The seventh experiment, which
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which is the most important, we shall give in our Author's own words.

EXPERIMENT VII. *Mercury with mucilage of gum arabic.*

‘ When therefore, from the former experiments, I learned that there are no animal fluids but mucus that is proper for extinguishing mercury, curiosity excited me to try whether vegetable mucus or gummy substances might not do the same; therefore I triturated one drachm of quicksilver, with two drachms of gum arabic for a quarter of an hour in a stone mortar, adding by degrees a small portion of water, so as to give it the consistence of a mucilage. To my great surprize the mercury suddenly disappeared, and the whole being carefully rubbed together, became a viscid grey mucus, which being diluted and agitated with a pound of water, the whole became of a grey colour, and one part remained suspended in it, while another part, upon allowing the vessel to stand at rest for some minutes, was slowly deposited to the bottom in the form of a grey sediment, in which the mercury was so thoroughly extinguished by the viscid mucus, that although a large quantity of water was added, they remained united together, and the mercury did not run into globules as usual. By a gentle agitation of the vessel, the whole of this mucus was again readily united with the water, and on the surface of the water, somewhat elevated, there was a white froth, which, together with the water, held the mercury suspended in a very subtille attenuated state; for, upon immersing a gold ring in it, it was perfectly whitened and filverized.

‘ I repeated the same experiment with a smaller quantity. A scruple of gum arabic was reduced to mucilage, and mixed with ten grains of mercury, that it might be an experiment similar to the first.—In the space of six minutes the mercury was entirely extinguished, while seven minutes were necessary in uniting it with animal mucilage; therefore mercury admits of a much more ready union with gum arabic.

‘ The gummy mercurial sediment remained for a long time, even for many weeks, without undergoing any change, unless in a length of time it became somewhat grumous, more black, and was less equally miscible with the fluid on its surface; it however did not deposit the whole of the mercury, until the liquor above being previously separated by a filtration, was exciccated by the heat of a furnace; then indeed the power of the mucilage was destroyed, and the mercury separated and was now to be observed in the form of the globules of quicksilver.’

From this experiment it appears, that the mucilage of gum arabic is more powerful in extinguishing mercury than animal mucus; that it has a stronger affinity with it, and remains more
strictly

strictly united with it.—Mercury is so perfectly dissolved by the mucilage of gum arabic, that it will pass the filtre; whether mercury will do the same when united with mucus, M. Plenck does not inform us.—Gum arabic is soluble in water; mucus however is not, as is evident from the experiments of Dr. Fordyce: and hence probably it is, that mucilage is a better menstruum than mucus.

It is farther ascertained by the experiments of M. Plenck, that mercury united with the mucilage of gum arabic, by this means becomes miscible with other substances, with which it has either no affinity, or a very slight one; viz. blood and its serum, the yolk and the white of an egg, the bile, and isinglass. Mercury likewise thus combined, admits a more ready and firm union with either fat or oil; nor will it separate so soon from these, as in the common Neapolitan ointment, from which it will sometimes be deposited spontaneously, especially if the ointment becomes thinner by heat. A proof of this, that there is a stronger affinity between mercury and mucilage, than between mercury and fats.—It is a singular fact, that mercury is not extinguished by sugar in the form of a syrup; and yet, by the addition of sugar or syrup, the union of the mercury and mucilage is strengthened. Hence the use of syrups in M. Plenck's formulae.

Having thus discovered his method of preparing mercury, the formulæ and doses of which are added at the end of the pamphlet; M. Plenck next relates twelve cases in which he had tried mercury thus prepared with success: it appears also from letters addressed to M. Plenck, that others had adopted his method, and with good effect. Almost all our author's patients had an increased secretion of urine, which was foetid and mucous.

In chapter the third, M. Plenck makes some observations on the common preparations of mercury, and the usual manner of administering them.—And in chapter the fourth, he gives his own theory of the action of mercury on the salivary glands; in which he very clearly and ingeniously illustrates the following propositions.

I. 'Of all the animal fluids, mercury has the greatest affinity with mucus.

II. 'Mercury, when extinguished by gum arabic, is similar to that which is effected by uniting it with animal mucilage, and by means of this menstruum it may be very readily mixed with the other fluids of our body.

III. 'Mercury, when taken by the mouth, or when absorbed into the blood, by being externally applied, first of all meets with mucus in the throat.

IV. ' All the secretory system possess a specific irritability, by which means they are not excited into general action by every stimulus, but only by some particular ones.

V. ' It is therefore not repugnant to reason to say, that, by the same law, the organs that secrete mucus and saliva are irritated by mercury, as a specific stimulus; so that the secretion of both becomes much greater than it was formerly.

VI. ' Therefore the cause of a salivation from mercury, arises from its adhering to the mucous glands of the throat, and hence the salivary glands are stimulated by sympathy.

VII. ' Mercury extinguished by gum arabic cannot exercise its specific stimulus on the salivary glands.

VIII. ' Mercury extinguished by mucus passes more easily into the blood, either by the primæ viæ, or when externally applied, than crude mercury not extinguished.

IX. ' The mucous mercurial circulates more easily and equally through the vessels, than when united with a fatty ointment.

X. ' But how mercury acts on the venereal virus, in destroying it, no person can determine, unless the nature of this virus was perfectly known.'

It is evident that the particular advantages of this preparation are, that the mercury may be thus saturated with mucilage, and yet retain its antivenereal efficacy; that it will not run to the salivary glands, as it is already united to a substance with which it has a stronger affinity than with mucus; and that on this account also, it is preferable to the mercury as combined with fat in the mercurial ointment; for here the mercury will quit the fat, unite with the mucus of the glands, and thus tend to a salivation. M. Plenck says, that mercury thus prepared cannot raise a salivation, unless the body be either already charged with mercury, or another mercurial be joined along with it; and even in these cases, it will rather *check* the tendency to the salivary glands.

The following are M. Plenck's *Formulae*, both for internal and external use.

' No. I. *Simple Mercurial Solution.*

R. Mercurii vivi depuratissimi, 3j.

Gummi arabici, 3ij.

terantur invicem in mortario lapideo, addito medio cochleari aquæ fumaris, donec mercurius penitus dispareat in mukum.

Exacte subactis admisce sensim conterendo

Syrupi kermesini 3fs.

Aquæ fumaris 3vij.

D. S. mane & vespere cochlearia duo.

No. II. *Balsamic Mercurial Solution.*

R. Balsami Copaivæ

Gummi arabici ana 3fs.

terendo subigantur. Exacte subactis adde sensim conterendo

Syrupi kermesini ℥ij.

Aquæ fumarizæ ℥ij.

tota hæc solutio misceatur cum priori (No. I.) bene concussa
vase denter mane & vespere cochlearia duo.

No. III. *Cautic Solution for the Condylomata.*

R. Aquæ fortis ℥j.

Mercurii vivi ℥ij.

Plumbi simpl. ℥iss.

fiat leni calore solutio.

No. IV. *Mercurial Syrup.*

R. Mercurii vivi ℥ss.

Gummi arabici ℥iss.

terantur invicem in mortario lapideo addito medio cochleari
aquæ fumarizæ, donec mercurius dispareat in mucum,
sensim conterendo admisce

Syrupi violarum ℥ij.

Aquæ florum sambuci ℥j.

D. S. pro infante cochleare coffée mane & vespere.

No. V. *Mercurial Pills.*

R. Mercurii vivi ℥j.

Gummi arabici ℥ij.

Terantur invicem addito medio cochleari aquæ in mucum.

Huic bene subacto adde

Extract. cicutæ ℥j.

Pulveris liquiritiæ q. s.

ma. f. pil. gr. ij. S. mane & vespere sex pro dosi.

No. VI. *Simple Mercurial Ointment.*

R. Mercurii vivi

Gummi arabici aa ℥ss.

Subigantur addito cochleari aquæ in mucum.

Huic admisce

Unguenti nutriti recent. ℥j. m. d. usui.

Subinde camphoram & saponem nigrum, quando tumoribus
induratis, subinde balsamum quando ulceribus illud adhibui,
addidi.

No. VII. *Simple Mercurial Serate.*

R. Mercurii vivi

Gummi arabici aa ℥ss.

Subigantur addito cochleari aquæ in mucum.

Addere ceræ liquefactæ & butyri Cacao q. s. pro formando
cerato, d. usui.

We hope Dr. Saunders, to whom the English reader is in-
debted for this translation, will communicate to the public the
result of those experiments and observations, which he informs,
we at present engage his attention.

A new Collection of Voyages, Discoveries and Travels: containing whatever is worthy of Notice, in Europe, Asia, Africa, and America: in respect to the Situation and Extent of Empires, Kingdoms, and Provinces; their Climates, Soil, Produce, &c. with the Manners and Customs of the several Inhabitants; their Government, Religion, Arts, Sciences, Manufactures, and Commerce. The whole consisting of such English and foreign Authors as are in most Esteem; including the Descriptions and Remarks of some late celebrated Travellers, not to be found in any other Collection. Illustrated with a Variety of accurate Maps, Plans, and elegant Engravings. 8vo. 7 Vol. 2l. 2s. Knox. 1767.

THE voluminous size and great price of those collections of this kind which are in the best esteem, as Churchill and Harris, together with their want of those authentic and valuable voyages and travels which are of modern date, and in which are many judicious observations on men and things, these are the pleas on which this new collection is offered to the public. On the other hand, the smaller abridgments are said to be ill digested, and rather calculated for the meer amusement of the lower class of readers; being too much, and too carelessly curtailed, to be rendered agreeable to the intelligent. There may be some truth in both these allegations; the present compilation is therefore professedly calculated to furnish a compendium, the plan of which is explained in the following extract from the preface.

‘ The first volume contains, besides the compendium of geography, the discovery of America by Columbus; beginning with him, as his voyages are the first in order of time, which merit regard, and have occasioned likewise so great an alteration in the commercial system of Europe. This discovery naturally leads us to consider Spanish America, and to give an account of the conquest of Mexico and Peru, by the Spaniards under Pizarro and Cortez. To this more antient state of those countries, we have added Ulloa’s most modern account; so that we see with precision what alterations these extensive countries have undergone since they came under the dominion of Spain. The volume concludes with a view of the policy which regulates the trade between Old Spain and its colonies; containing some curious particulars not generally known.

‘ In the second volume we give, in Nieuhoff’s voyage to the Brasil, an account of the Portuguese settlement there, enlarged by some farther particulars of later date. Then follows a memoir concerning the Jesuits in Paraguay; and directing our course northward, we close what relates to the Portuguese and Spanish possessions on the continent by Wafer’s description of the

the Isthmus of Darien. Still steering to the north, the British dominions in that country claim our principal attention. We have therefore, from the latest information, given a connected view of the British settlements from Florida to Newfoundland; and have also added a description of the American islands, to whatever nation they belong; in which their respective products and articles of trade have been especially regarded. For many of the particulars relating to the Indians and inland parts of this extensive empire, we are obliged to major Rogers, colonel Bouquet, and governor Pownall; these are the guides we have taken, in preference to the French descriptions of these countries, which upon many accounts are more liable to suspicion. If we have extended a little in this part of the work, it is hoped that the interest every Briton has in the countries described will be a sufficient apology.

‘ Having thus, as far as our design admitted, exhausted the description of the new world, we next proceed to the first discovery of the East Indies by the Portuguese; and in an introduction to De Gama’s voyage, have traced the several progressive attempts which led to the doubling the Cape of Good Hope. After De Gama’s, we have, as a curiosity, given the first voyage to these parts, undertaken by the English on account of the East India company. Then follows a voyage to the Cape Verde Islands; Kolbein’s accurate account of the Cape of Good Hope, and Nieuhoff’s voyage to the East Indies, in which is introduced a faithful narrative of the cruelties practised by the Dutch on the English at Amboyna. The volume closes with a short view of the English settlements and trade in these parts of the world.

‘ Having now given the completest accounts that could be obtained, from the preceding method, of the western and eastern navigations; the third volume is appropriated to the circumnavigators of the globe: men whose attempts were great, and distresses surprising; but who, with an unspeakable fortitude, surmounted all, and returned to enrich their native country by their wealth and their discoveries. Of these we have selected Drake, Dampier, Woodes Rogers, and especially Anson; since the voyage of the latter, whether we consider the authenticity of his matter, or the elegant manner in which it is related, may be considered as the most valuable publication of the kind.

‘ With the circumnavigators, we close the first division of this collection which consists of voyages: in the fourth, fifth, and sixth volumes, we have given the relations of the most approved travellers through Europe, Africa, and Asia; beginning at the north of Europe, and advancing southward and eastward, as far as their journeys could be extended by land. Where these have been tedious, too minute, or disgustingly

dry, we have taken the liberty to retrench them. On the contrary, where they have been superficial or negligent, we have taken the liberty to improve their accounts, by inserting passages from others. Thus Keyfler, for instance, who is reckoned one of the most faithful describers of Europe, is at the same time so prolix, that we have in many places curtailed his too minute descriptions of uninteresting objects, which has afforded an opportunity of engrafting in proper places, from later writers, some of the most judicious remarks on the living manners and peculiarities of the inhabitants of various countries, that have appeared in any language. Wherever we have availed ourselves of the observations of these writers, the obligation is in every instance acknowledged.

‘ After traversing so many foreign countries, it would be an unpardonable omission to have overlooked our own; and, like some ministers, too much employed in foreign conquests, leave our native dominions unregarded. In other countries we had, perhaps, scenes of natural beauty, luxuriant soils, and happy climates to describe; but in Britain, we chiefly confined ourselves to what makes the happiness of the people still superior to that derived from such advantages, namely the government of the country, its constitution and excellent laws. It is these which make Great Britain the delight, the envy, and the mistress of the world; and in this part of our undertaking, it would be ungenerous not to own our obligations to the learned Dr. Blackstone, whose commentary on the laws of England affords the most accurate and clear idea of the British constitution; and in some measure does what had been despaired of by others, reconciles law and philosophy.

‘ Having described our interior government and laws, it was thought a necessary conclusion to this work, to exhibit a short historical view of our naval transactions, from the time when our navy became respectable by the defeat of the Spanish Armada, to the end of the late successful war. Nor will this be so foreign to our principal design, as may appear on a transient glance: for in this we shall see the effect of wise regulations on land, powerfully operating on the ocean; we shall see how far a just policy at home is capable of rendering us formidable in every part abroad.

‘ This, it is hoped, will suffice (nor could less have been sufficient) to give the reader a previous idea of the nature of the collection here put into his hands; of the labour this work hath cost, of the many volumes we have been obliged to wade through, and which were to be read, though they were at length to be rejected. Men not versed in studies of this kind are apt to overlook a collector’s assiduity, and despise his care; yet it is necessary, both for the improvement and entertainment

of mankind, that there should be such writers, men of studious application and humble aims, willing to promote knowledge without being known, and to smooth the way to victories which they are not to share. The pains we have been at is unnecessary to insist on; the expence which this work has cost is obvious. It was our design to make such a collection as would afford at once the utility of a geographical system, and the amusement of itinerary adventures: to offer nothing of our own but what was necessary to connect the materials, and to give nothing from any other but what might be depended upon as true. While there are readers willing to acquire knowledge without pain, and entertainment without interruption, a work of this kind must be useful. And this we may venture to say, that we undertook the task, not because we thought that the work was likely to sell, but because we knew it was wanting.

From this conclusion it would be natural to suppose, that the publisher, through a singular benevolence of disposition, intends to distribute his collection gratis to all who please to apply for them: otherwise it is a bull that would do honour to Dublin its own self.

These voyages and travels are neatly printed, and illustrated with several good maps, plans, and miscellaneous plates: among others is a very handsome folio plan of Paris, which may be of use to travellers who intend to visit that city; and two plans of London; one as it now is, and the other as it was intended to be altered after the great fire, by Sir Christopher Wren.

The work is indeed too much confined for the objects of it; for while some remote parts, as Japan, are not noticed, one volume is entirely dedicated to our own country; which, however agreeable it may prove to some, will doubtless be deemed unnecessary by the generality of readers; who peruse voyages and travels to acquire a knowledge of distant lands. Such readers who study the constitution of Great Britain, will rather consult Blackstone and other authors of credit, at large, than any small abridgments of them: and the naval history of Britain, whatever affinity it may have with voyages, is certainly not calculated to describe other countries, the main purpose of voyages. So that while these articles deviate from the title of the collection, they occupy that room which might have been more suitably employed. However, taking the work as it is, the materials appear to be carefully abridged, and correctly printed; and contain the most useful articles of information concerning the respective countries of which it treats: so that it certainly deserves the preference to the smaller abridgments, and will answer the purpose of the generality of readers better than the larger, dearer, and more indiscriminate collections.

The

The Words of the favourite Catches and Glee's, performed at Ramelagh House, on the Twelfth of May. The Music by Dr. Arne.
4to. 1s. Nicoll. 1767.

THE mere reader will doubtless be disappointed if he expects to find any degree of entertainment in this sing-song collection above that which he ordinarily meets with in the production of our garden-muses. As for example, what can be more *namby pambyish*, than the following *Glee*:

Fair the op'ning lily blows,
Sweet the fragrant citron grows,
Which perfumes the eastern grove:
Say, can ought with these compare?
Oh, much fairer, sweeter far,
Bloom the charms of her I love.

Others again are written in the familiar style of *St. Giles's*, such as the *Catch*, entitled and called—

The Street Intrigue.

A Rake, an Alehouse-Woman, and her Daughter.

RAKE.

Hark you, my dear! come hither,
Afford me a moment's delay——
Where wou'd you run, say whither?
Shall you and I go to the play?
Nay, don't be afraid——
Come, come, you jade,
Before the gallery's full;
The play is fine,
And the pantomime,
Europa astride on a bull.

DAUGHTER.

O fie, Sir!—I can't, sir—Lord! what will the neighbours say?
They'll all tell my mother, I went with a man to the play.
Let me be gone—I tremble—Excuse me, I now must retreat,
Or else, be chidden and pinch'd and drub'd, for talking with you
in the street.

MOTHER.

So, mistress minx, have I caught you!
Heyday! what doings are here!
Come home, you slut, 'od rot you!
And draw my customers beer——
Sir, loosen her hand,
And go to the Strand,
The market for impudent whores——
If e'er she flirts it with you again,
I'll turn her out of my doors.

But the greater part are dedicated to *Bacchus*, and the writers of them owe their inspiration to the juice of the grape. The humour of the following *Catch* is easy and agreeable:

Question.

Question. Which is the properest day to drink ?

Saturday, Sunday, Monday ?

Answer. Each is the properest day, I think—

Why should we name but one day ?

Question. Tell me but yours, I'll mention my day—

Let us but fix on some day ?

Answer. Tuesday, Wedn'sday, Thursday, Friday,

Saturday, Sunday, Monday.

But it is difficult to say, in what class of poetry we should rank the following, which, though a translation from the *Italian*, preserves all the spirit of the original :

Three Italian Gentlemen over a Bottle.

To, either. Let all three drink !

First Gent. One at a time.

Second Gent. With all my heart,

Third Gent. Oh, by all means.

First Gent. Here goes.

Second and Third. Live for ever, Bravo, bravo ! } *alternate.*

First Gent. Gentlemen, your most oblig'd.

Togetber. Oh, what joy in mirth to join,
And to's off bumpers of good wine.

The Author of the preface has, however, made an apology in behalf of these compositions, which at once silences all censure. ' If the poetry (says he) of one or two of the ancient Catches will not bear a critical examination, (he might have added, the modern also) the reader is requested to consider, that they were so written, with a more particular regard to the Music, which will probably make them ample amends.' The *Catch* and *Glee* poet has, therefore, little more to do than to observe Swift's precept,

Suit your words to your music well ;
and we have no business to expect any thing more from him than what Horace calls

—*Versus inopes rerum, nugueq; canoæ.*

If any of our Readers should be curious to know what is meant by the terms *Catches* and *Gleees*, the learned Prefacer has given us a short definition of them, ' for the information of those persons, who have not been acquainted with this kind of music.' And first he tells us—' A Catch is that species of composition, in which the words and music are so contrived, that the sense of one line catches on, or plays into that of another ; and, by so doing, conveys a meaning and humour, which did not occur in the cursory reading.'

He proceeds to inform us, ' a Glee, in the *Scotch* acceptation, implies something chearful, as in the well-known song,

" With tuneful pipe, and merry Glee,

" Young Jockey won my heart."

With submission to his better judgment, we humbly conceive, that the word *Glee* is not merely *Scotch*, as it often occurs in our old *English* writers, and is in common use among us to this day.

' But,

‘ But, (says our Prefacer) not to be too strict on productions of genius, the right honourable, the honourable, and other most respectable members of the catch-club, in their decision on the merit of the compositions, which lay claim to the prize-medals, have generously extended the appellation of Glee to every composition, in three or four parts, which is not contrived in manner of a Catch.’ For this reason we must not be surprized to find among the *Glees* in this collection a most sorrowful *dirge* on the death of his R. H. the Duke of Cumberland.

Too much praise cannot be given to the ‘ right honourables, the honourables, and the other most respectable members of the catch-club,’ for thus encouraging harmony and good humour; and there is not the least doubt, but that nothing indelicate or immoral is ever suffered to constitute any part of their amusement.

MONTHLY CATALOGUE,

For JULY, 1767.

MISCELLANEOUS.

Art. 12. *Select Essays on Husbandry*. Extracted from the *Museum Rusticum*, and foreign Essays on Agriculture. Containing a Variety of Experiments, all of which have been found to succeed in Scotland. 8vo. 6s. Edinburgh printed, and sold by Becket and Co. in London. 1767.

THE subjects here selected from the periodical work entitled *Museum Rusticum*, are,—Dressing for land.—Profit of arable and pasture land compared.—Wheat and other corn, and pulse.—Turneps.—Carrots.—Drill and horse-hoeing husbandry.—Fruits.—Grasses.—The dairy.—Cattle and sheep.—Carriages, &c. &c. These papers are introduced by ‘ reasons why farming so often proves unprofitable;’ and a dissertation on the food of plants, by Mess. du Hamel, and M. Engel of Switzerland. The whole is prefaced by the following advertisement:

‘ The publication of these Essays takes its rise from sundry gentlemen, who are zealous for promoting and improving Agriculture in Scotland: they were of opinion, that there were a variety of papers in the *Museum Rusticum*, and essays in foreign Agriculture, which, if properly selected and printed by themselves, would be a very valuable acquisition to the public. They therefore set about it with care, and have reduced it as much into the form of a system, as the nature of the thing was capable of. Their chief intention was to promote the good of their country; and if the publisher was at liberty to mention their names, they would give credit and authority to the work.

‘ The public may rest assured, that whatever is recommended in these Essays, has been again and again tried with remarkable success in Scotland, which is a sufficient evidence that they are very well adapted to the climate.’

Art. 13. *Two Letters; one to John Wilkes Esq; occasioned by his Letter inserted in the public Papers, giving an Account of the Engagement at Bagshot, between him and Lord T——. The other, to a Friend, on Suicide and Madness.* 8vo. 1s. Nicoll.

Piously meant as a dissuasive from duelling. The Author tells us he was prompted to make this address to Mr. Wilkes, by his late account of the duel fought by him with Lord T——: from which, he says, 'it appears that both of them met, with a deliberate intention of murdering each other.'—By relating this transaction, he adds, with so much liveliness and gaiety, Mr. W. attempts to give that which is horrid in itself, the face of entertainment; and to represent his own courage at least, as a subject of applause, and exemplary for that coolness which, when it is exerted on such occasions, makes it a thousand times more wicked. But, he continues, words have no power to alter the nature of actions or things; and duelling, though unaccountably tolerated in Christian countries, is a crime of aggravated guilt, repugnant to the concurring sentiments of all good men, to the universally established laws of civil society, and to the express and genuine spirit of the gospel:—all which, this well-meaning Writer endeavours to prove, by a variety of serious and pious arguments.

In the 2d letter, addressed to a friend, the Author endeavours to shew that religion is the only sure defence against melancholy or despair; and that the learned and thinking part of mankind are most apt to sink under the weight of these evils, by trusting only in their own natural powers.

Art. 14. *A Letter to the Right Rev. the Lord Bishop of O——d. Containing some Animadversions on a Character given of the late Dr. Bentley.* 8vo. 1s. Wilkie.

A late professor in the university of Oxford having, in a letter to the right rev. author of *The Divine Legation of Moses**, spoken very harshly of the literary character of the late Dr. Bentley,—a gentleman who here signs himself 'A member of the university of Cambridge,' sharply animadverts on the rudeness of that attack on a departed genius, so respectable for his learning as Dr. B. undoubtedly was. The Author of the Letter now before us, very aptly on this occasion quotes a passage from Dr. Lowth's Letter, in which he remonstrates against the unhand-some treatment which his father had met with from Dr. Warburton, in his Julian, viz. 'It is not in behalf of myself that I expostulate; but of one, for whom I am much more concerned, that is—my father.'—From hence it is obvious what quarter this viadication of Dr. Bentley's memory comes from; and every impartial reader will commend the piety of the son, while the spirit with which he has acquitted himself in this remonstrance, will extort from every discerning reader, the praise that is due to an ingenious writer.

* See an account of this letter, in our 33d Vol. p. 389.

Art. 15. *A Defence of Strictures on Dr. Lowth, respecting Liberty. With Observations on Men and Things.* 8vo. 1s. Flexney, &c.

In our Review for August 1766, p. 167, we briefly mentioned a pamphlet entitled 'The protestant; or the doctrine of universal liberty asserted, in opposition to Dr. Lowth, &c.' The present Defence appears to come from the same hearty champion for liberty, and contains, chiefly, a reiteration of the same charge against the Bishop of O——d,

viz.

viz. *the holding intolerant principles*. But this Author wants that temper and coolness which are absolutely necessary to ensure success in any attack on a writer of Dr. Lowth's abilities.

Art. 16. *An Address to the People of England, on the Manners of the Times*. 8vo. 9d. Newbery.

A well intended pious remonstrance, against negligence in religion, and the immoralities of the times; by one better acquainted with the dead letter of religious precepts in his closet, than with their application to active life in a commercial nation; and who imagines the political evils complained of by the public, are to be cured by texts of scripture.

Art. 17. *Historical Memoirs of his late Royal Highness William-Augustus, Duke of Cumberland. Including the Military and Political History of Great Britain, during that Period*. 8vo. 6s. Waller, &c.

This compilation includes all the memorable events of the Spanish war which broke out in 1739; of the German war which began in 1741; of the French war in 1744; of the Scottish rebellion in 1745; with other public occurrences, to the peace of Paris in 1763; and to the death of his Royal Highness in 1765. The whole appears to be a circumstantial and accurate collection of facts: but the writer is neither a Tacitus nor a Livy.

Art. 18. *A Chronological Abridgment of the Russian History; translated from the original Russian*. Written by Michael Lomonossow; Counsellor of State, and Professor of Chemistry at the Academy of Sciences at Petersburg; and continued to the present Time by the Translator. 8vo. 2s. Snelling.

This abridgment is so very brief, as not to afford much information or amusement, beyond a mere chronological table. The Translator, in his dedication to the Russian minister at the court of London, offers it as containing many materials that have never yet appeared in the English language. This may perhaps be true, but what relates to the early and very rude state of the Russian empire, before its subjects became of importance enough to engage the attention of, or to have much intercourse with the other European states, is very uninteresting to us now. Could the writer have afforded us any private anecdotes concerning the last revolution in that empire, his abridgment would have been valuable indeed. But—such were not to be expected from a living counsellor of the state whose history he writes.

Art. 19. *A Second Letter to a Friend. In which some farther Objections to the Rev. Mr. Kennedy's System of Chronology are pointed out; the Text in the fifth Chapter of Joshua is carefully considered; and a new Scheme of Chronology, suited to that and other texts, and not essentially different from Mr. Kennedy's System, is humbly offered to the Examination of that Gentleman and of the Public*. 8vo. 1s. Edinburgh printed, and sold by Nicoll in London.

A first letter on this subject was briefly mentioned in our Review for September 1763. The writer appears to be a judicious candid objector, and urges his sentiments of Mr. Kennedy's system without any of that warmth so contagious in altercations concerning hypotheses.

Though

Tho' we cannot pretend to enter into particulars of this controversy, it may not be unacceptable to some of our Readers to see the proper requisites in a system of scripture chronology, which this Writer has arranged in the following manner :

1st, It must place the commencement of time at a proper distance, to include the several facts recorded in the Bible.

2dly, It must begin from a full moon coincident with the autumnal equinox, on account of the command concerning the feast of in-gathering; and the full moon should follow the equinox.

3dly, It ought to begin with the first complete day of Adam's life, the lives of Adam and the patriarchs being what constitutes the chronology of the first ages.

4thly, That first day should likewise be the first day of the week, the first of the month, the first of the year, as well as the first day of rest, that every measure of time may coincide.

5thly, The moon should not be much past the full at the commencement of time, because she would not then be visible till the first day was finished.

6thly, It must bring us, in about 2512 years six months, to a paschal full moon on a Saturday, for the day of the exodus, because the Jews are commanded to observe the seventh day, i. e. Saturday, and do yet observe it, in memory of the exodus, and because it happened the night after the passover was killed, i. e. on the 15th of the moon.

7thly, Let it agree with the account of the feast of pentecost that year, viz. with the giving of the law from Mount Sinai, on the fiftieth day from the morrow after the Sabbath in the paschal week, and on a Sunday, also three days at least after the coming to Mount Sinai in the third month.

8thly, Let it bring us, exactly 40 years after the exodus, to a paschal full moon on a Sunday; because what is enjoined to be done every year on the morrow after the Sabbath, is, at the entrance into Canaan, after 40 years sojourning, said to be done on the morrow after the passover, Joshua v. 10, 11.

9thly, Let it bring us from the jubilee proclaimed on the 10th day of the first or seventh month, i. e. in the month Tisri following the exodus, by a regular succession of periods of 49 years, to the year in which our Lord suffered, when the expiation typified by the ceremonies on the day of atonement being fully completed, the acceptable year was preached to the whole world.

10thly, Let it bring us down to a paschal full moon on a Friday, 490 years after a command to rebuild Jerusalem, i. e. to the year of the J. P. 4746; for there is scarce a doubt now but that was the very year in which our blessed Lord died.

11thly, It ought to agree with the several eclipses, historical events, observations, &c. to be met with by the way, as recorded by authors of credit.

Lastly, It must bring us down, by a regular succession of days, months, and years, to this very time, and agree, nearly at least, with the full moons, eclipses, &c. of any year, past, present, or to come.

From hence may be conceived the arduousness of an undertaking which requires so critical a correspondence and coincidence between the phenomena of nature, and the historical records in sacred writ; from the beginning of time to the present period. A person however who

has

has not meditated deeply on this subject, and with that kind of erudition it calls for, would be apt to be startled at finding such a principle as the following, advanced in the early part of this letter:

'Time did not commence from the creation of the two great luminaries, as they are without impropriety called; for the evening was, and the morning was, in a regular succession before; so that not only time, but the mensuration of time by days, had commenced before that day.'

And we must confess ourselves not able to help such a person through the difficulty he may find in conceiving it.

The ingenious writer shews wherein Mr. Kennedy has failed in fulfilling the before-mentioned requisites, and likewise the difficulties which attend his own system, which is contained in a set of tables at the end of his letter: he adds farther some good reasons naturally suggested, which seem to argue the improbability of ever succeeding in such an undertaking.

To such of our Readers who might with we had entered into, and stated the merits of the objections made to Mr. Kennedy's scheme, as well as of the tables given in this present letter, we will produce what our Author has to say on a summary view of the subject:

'The value of time, though little considered, is so great, that all who write should be cautious how they employ it themselves, and how they throw a temptation in the way of others, by putting them upon vain pursuits. I own this thought, which makes a most serious impression on me, and ought to affect every serious Christian, has often come across me, and made me ready to throw my papers into the fire. However, upon the whole, the work is too inconsiderable to do much harm; and as there are who have leisure and abilities to examine the question here laid before the public, which I have not, I hope some one will consider it; and as for Mr. Kennedy, though I cannot with many to take the same pains to understand his book that I have done, yet I shall be very glad to induce such as have money at command to pay it.'

To this good-natured motive neither Mr. Kennedy nor we can possibly have any objection, whether the book is ever understood or not.

Art. 20. *Another High Road to Hell.* An Essay on the pernicious Nature and Effects of modern Entertainments from the Pulpit. Occasioned by a Pamphlet intituled, *The Stage the High Road to Hell*, &c. 8vo. 1s. Vernon and Chater.

No one who reads the following passages, will suppose this to be the performance of any person of clerical character.

'The scorn, says this Writer, that is cast on the clergy of all denominations, by infidels and libertines, is certainly very unjust; and is every thing else that they suffer from the mistaken conceit that they are friends to the religion of Jesus Christ. If therefore the following essay could but serve to clear them of this charge, it might, by that means, reconcile to them the men of most repute in the polite world for philosophy and enlarged sentiments.

'Nor ought the Author to be charged with so much as the remotest wish for any change in the national establishment, since he is so well pleased with the present national church, as to be fully satisfied it could never be succeeded by a better. If the present ecclesiastical establishment serves

serves the purposes of government, and is for the benefit of civil society, (as seems very evident) it is all we can have from any such establishment of religion : and as some religious precedency seems absolutely necessary in every state, such an establishment, and such a toleration as we enjoy in this land, is all that any christian can wish for. For he must greatly mistake the religion of Jesus Christ, who should think it was at all fit for a national church, or possible to be practised by any whole nation of this world.

This being the Writer's general opinion of christianity, and the national church, let us now attend to what he says of the clergy, and the modern profession of the christian religion.

' If we look, says he, on modern christianity, we see clergymen, of every sort and sect, courting applause and popularity, maintaining their clerical dignity and pretence to ambassadorship, enlarging their incomes by every mean in their power, laying up treasures to aggrandize their families, indulging in voluptuousness and expensive living, while the poor starve for food and have no covering from the cold. Thus did not Christ. Thus do not Christians. *By their fruits ye shall know them, for, he that saith he abideth in Christ, ought himself also so to walk, even as he walked.* Every one must see how easy it would be to draw the contrast between ancient and modern christianity to a great length ; but this specimen may suffice to shew, that we cannot call the christianity commonly professed in Europe, under various forms, the religion taught by Jesus Christ ; without putting darkness for light, and light for darkness, calling evil good, and good evil.'

Having been thus taught what to think both of christianity in the abstract, and as generally professed ; as well as been told what sort of gentlemen the ministers of the several persuasions of it are, (for the Author makes no exceptions) it remains only to observe his sentiments of the current doctrines of the various denominations of christians ; which, after expatiating on largely, he thus sums up :

' Why all this difference and animosity among people that are really agreed in the main? For surely that which can give hope to a sinner before his Maker, must be the main thing in religion. As all are agreed that it is a good disposition of mind brought forth into act and exercise that gives hope, why should they disagree about the name they call it by ? If one calls it the *habits of virtue and piety* : another calls it *sincere repentance and unfeigned faith* : another, *the change wrought in man by the Spirit of God implanting a principle of grace in him* : and another calls it, *the act of appropriation* : why should they differ about words and names, seeing they might even exchange names with each other without injuring the main thing in any of their systems at all ? But whether these things can be compromised or not, matters little to any lover of the gospel which Christ and his apostles preached, for neither party have any thing to do with that gospel but to corrupt it.'

It appears therefore upon the whole, that christianity cannot be made a national church ; together with the natural inference flowing from this position, respecting our own ; that the clergy, from their principles and conduct, are clear of the charge of being friends to the religion of Jesus Christ, having nothing to do with the gospel but to corrupt it ; that the various systems of christians are the same in effect ; and that none among them all agreeing with what Christ and the apostles

preached, are every one of them travelling the broad way. Who can read all this without ejaculating the petition in the liturgy, *Good Lord, deliver us!*

It is well known, however, that every persuasion nominally christians, derive their opinions from the same scriptures; and this being admitted, how can we receive any consolation, nay how can this writer propose to communicate any consolation, by the following instruction: 'If it should be enquired, where may that religion be seen which Christ and his apostles taught? The answer is, In the Bible, and no where in any other form than it appears in there. He that has learned from his Bible what christianity was, and how it appeared at the first, will immediately know it from all counterfeits, if he should see it in the world.'

We are indeed told that *strait is the gate and narrow is the way that leads to eternal life, and few there be that find it.* But notwithstanding our Author's information of what we all knew before, it should seem that there is *no way*; because nobody according to him has hitherto been able to find it.—Indeed we must after all beg his pardon, he does seem to hint at some little bye-path, and at some few who have been able to distinguish it; as may be inferred from the following passage: 'If we see real christianity, we shall find a people, although in a great trial of affliction and deep poverty, abounding in the riches of their liberality; and esteeming this only to be pure and undefiled religion before God and the Father, to visit the fatherless and the widow in their afflictions, and to keep themselves unspotted from the world: and esteeming that an impure and corrupt religion that teaches men apologies for the neglect of this.'

Who these chosen few are, (for establishment is precluded) who are in the happy way, he does not think proper to inform us: but after the character he has given of the clergy in general, he cannot surely intend to erect a turnpike across this private road. But be this as it may, while we are left as much in the dark as we have hitherto remained; this tract appears to be written to very little purpose, and the writer proves but a miserable comforter.

ART. 21. *A Discourse concerning the Irritability of some Flowers: a new Discovery; translated from the Italian.* 8vo. 1s. Doddsley.

This Discourse appears to have been addressed to some philosophical society, of which the Author is a member. It contains an account of an accidental discovery of an extraordinary irritability in the floscules of those compound flowers which in the Linnæan system constitute the class *Syngenesia*. The particular species, on which the experiments were made, is the *Centaurea calcitrapoides*. 'If, says the Author, you touch the point of one of these floscules slightly with your finger, or the point of a pin, or any other thing, immediately it moves of itself, as if awakened. Being thus irritated, it is observed to incline sometimes to the one side, and sometimes to the other; it then gradually resumes its natural position. After once touching it becomes insensible during three minutes. This happens when the flowers are yet in a state of immaturity; but when the floscules are near the time of impregnation, they not only move on being touched, but the point of the tower, formed by the antheræ, is seen to open, and a quantity of the *farina* is driven out. On repeating the experiment the point of the stigma comes out, and, at last, even some part of the style. This is, undoubtedly, a curious discovery, and worthy the attention of our naturalists.

ART. 22.

Art. 22. *Critical Reflections on the Character and Actions of Alexander the Great.* Written originally in Italian by his Serene Highness Frederick Augustus, Prince of Brunswick. 12mo. 2s. 6d. Becket; &c.

Though we have the highest veneration for the piety and good sense which the illustrious Author of these reflections has manifested through the whole, impartiality obliges us to confess that they appear to us only as so many scholastic exercises on the several circumstances of Alexander's history:—possibly as such they might be preserved, and afterwards published by Prince Frederic's preceptor. But whether this were the case or not, we acknowledge that there is a rectitude of sentiment in these criticisms which may be instructive to boys, though there is not a sufficient acuteness of penetration, or refinement either of moral or political knowledge, to engage the attention of maturer understandings.

Art. 23. *Letters from the Countess de Sancerre to the Count de Nancé, her Friend.* By Madam Riccoboni. Translated from the French. 12mo. 2 Vols. 6s. Becket.

We seldom open the leaves of a dedication. This is a piece of indulgence we allow ourselves on account of the uniformity of those addresses. We are by no means famous for a profusion of praise ourselves, and we hate it as heartily in others. Yet we know not how it is that Madam Riccoboni has prevailed on us not only to read her dedication ourselves, but to give it to the public. Her art, her address have really a very dangerous charm about them; however, we hereby promise and vow we will never pester our Readers with another dedication—unless it shall be written by Madam Riccoboni.

‘ To Mr. GARRICK.

‘ I hear you quite hither—hush—hush, I say. Be composed; be calm; don't put yourself in such a passion.—How! what! my name prefixed to a confounded French pamphlet, and be calm!—

‘ Not so loud, Sir; if you please; why should you be angry, before you know whether the subject be worth your resentment? Of what are you so very apprehensive? Of compliments and commendations? Oh, fie! Friendship never employs the language of flattery. Shall I go to repeat, after all the world, that the goodness of your heart acquires you as many friends, as the superiority of your genius and talents begets you admirers? Not I, indeed. I leave that to others.

‘ But, why, then, dedicate your letters to Me? Patience, and I will tell you. To give you, Sir, a public proof of my sincere esteem; of my affectionate, most affectionate, friendship: to give you thanks for your reciprocal inclination to cultivate it; and perhaps also to please my own vanity. That self-love, which lies lurking in our hearts, often influences our actions, when we are least aware of it.

‘ If my performance should be thought cold and insipid, it will of course be thrown aside, and condemned to be transferred from book-seller to bookseller, as mere stock in trade, to posterity. By good luck, however, some future owner may possibly brush off the dust; and, at seeing your name, be surprised to find the whole edition on his hands. How's this? will he say, the author a friend to the celebrated GARRICK! so much caressed in his own country and admired throughout all Europe! Who could have imagined him to have been connected with a

blockhead! Nothing however is impossible; and yet, though the Work may not be capital, there must be some merit in it, if the writer was a friend of Mr. GARRICK.

This consideration will induce him to read it; and, it is probable that, in order to shew he has a better taste than his ancestors, he will admire it, puff it off, and bring it into fashion; so that, two or three hundred years hence, I may be indebted to you for the success of *SANCERRE'S LETTERS*, and even the reputation of being a tolerable writer: shew yourself, then, discreet and moderate; don't make a great quarrel of it, nor write to me in the first emotions of passion; stay, till you have forgiven me this new offence: consider, you have been chiding me for these six months past at least. Adieu, my most agreeable and affectionate friend; I remain, with all those sentiments your merit inspires and must ever preserve,

Your sincere friend, MARIE RICCOBONI.

The progress of the tender passion through all the embarrassing situations and circumstances peculiar to a delicate mind, is finely described, and makes the principal subject of these volumes.

Art. 24. *An Alphabetical Collection of familiar English Idioms, with their different Application in the French Language, for the Use of Schools.* By Peter Magnant, Author of the French Scholar's Assistant. 12mo. 1s. 6d. Parker in New Bond Street.

The intention and use of this collection fully appears in the face of the title:—as the Author says, it may, undoubtedly, be useful to those who learn French.

Art. 25. *The Universal Tutor: or New English Spelling-book and Expofitor.* Containing, I. The Rudiments of Spelling, digested into a practical System, as well in Regard to the Number of Letters in each Word, as to the Easiness of their Pronunciation. II. A Collection of the most useful Words to be found in the Works of the most celebrated English Authors: ranked in Tables alphabetically, and properly accented and divided into Syllables, with a short Explanation of each Word. III. An Abstract of English Grammar: written in an easy and instructive Method, and free from the Embarrassment of the Latin Terms and Rules. IV. A select Number of Fables, to which are subjoined a Moral in Verse, and an Application in Prose. By J. Seally, Master of the Academy in Bridgewater-Square. 12mo. 1s. 6d. Printed for the Author, and sold by Hooper, &c.

Our Readers will not expect from us a critical review of a spelling-book.

Art. 26. *Letters concerning the present State of the Church of Scotland, and the consequent Danger to Religion and Learning, from the arbitrary and unconstitutional Exercise of the Law of Patronage.* 8vo. 6d. Gray at Edinburgh, and Donaldson in London.

The right of patronage in Scotland being somewhat different from what it is in England, it may gratify our Readers to see, under what circumstances it is exercised.

The

The exercise of the patron's right began early in the church of Scotland, and ever was held a grievance, whilst the interest of all concerned was duly regarded, and controversies about the settlement were subjected to the judgment of ecclesiastical courts, and according to the express letter of the law, and in full consistency with our constitution, took issue in the decision of the general assembly. At that period indeed, in which the authority of law was set aside, and our ecclesiastical constitution subverted, the patron's power was made a tool of tyranny in obtruding upon congregations multitudes of clergymen not only highly unacceptable to them, but ignorant also, and scandalously immoral. This produced in the Scotch nation a prejudice, not against the abuse only, but also against the use of patronage. And at the happy æra of the restoration of liberty to this island, patronage was regarded as an engine of so dangerous a nature, that the friends of our constitution prevailed to have it laid aside altogether. Then a wise law was enacted, and still stands un repealed, vesting heritors and elders with the power of electing ministers in all parishes; a right of judgment being at the same time left entire to ecclesiastical judicatories, and the final decision to the general assembly. When there was a project of bringing back the abdicated family, its friends, that they might promote the purposes then in view, procured the law for the restoration of the patron's right. But they wanted either judgment or power to rescind the act 1690, or to give the patron's right the force they intended, by adding all the sanctions and civil penalties wherewith it is armed in England. So that, after all, we are just where we were: we cannot be hurt by the law; though we are, and often have been, by its abuse and perversion.

If the act 1690 is not abrogated, if the right of judgment remains with every presbytery, if the right of decision which belongs to the assembly is not annihilated, the legal power of the patron may be exercised without prejudicing the parties concerned, or the rights of judgment which belong to ecclesiastical courts. And though care, attention, and some trouble are necessary to guard against every infringement of the patron's right, the privileges of parishes, and the authority of ecclesiastical judicatories, yet I take the liberty to affirm, it will cost incomparably more pains and trouble, even to those of the highest power, to set them aside.

By this it appears that a presentee cannot obtain his settlement until approved by the heritors and elders of the parish to which he is presented; and the present letters relate to 'an overture concerning the method of licensing probationers, and settling ministers, which will come under the consideration of the ensuing general assembly: and it is probable the church, notwithstanding all the discouragements she has met with, will not lose sight of these objects, till something is done to general satisfaction. But this needs give no disturbance to you, or your friends. The overture respecting the settlement of ministers is meant to take place only where the patron's right is not exercised, and the power comes into the hand of the presbytery.'

Great heart-burnings it seems have arisen to many tender consciences from a wicked instance of fornication in an old minister who met with protection in the general assembly; with some other instances of arbitrary measures, which would be foreign to us on this side the Tweed to enter into, who alas have often heart-burnings enough of our own,

both on religious and civil accounts, to engage our attention. The following reasonings however upon this subject may prove agreeable to such of our Readers as may interest themselves in this affair, as well as enable them to view it in a proper light:

1. A right of presenting a minister to a parish could not be originally intended for gratifying the caprice, the private interest or ambition of any man, but is and ought to be considered as a sacred trust.

2. The laws respecting patronage in Scotland do not abolish the right of those interested and qualified to make a choice of their pastor, nor infringe that of ecclesiastical judicatories to pronounce and proceed upon a presentation and call, with a just regard to the merits of the cause, and to the statutes civil and ecclesiastical; nor can the act 1711, whatever might be intended by it, be interpreted otherwise than in a due consistency with our constitution, civil and religious.

3. If we will claim those privileges to which we are intitled by the constitution of this church and by the laws of our country, we are in no danger from those penal statutes which take place in other countries, but are altogether inconsistent with our civil and ecclesiastical privileges. Though the church of England groans under these evils which we dread, that is no reason for our being subjected to them; nor have the people of England a right, nor will they be found to have any inclination to deprive us of those advantages we enjoy from the laws of our country and ecclesiastical constitution. Why should all the ministers of the church of Scotland be reduced to the same unhappy condition with the inferior clergy of the English church?

4. Whatever we may have to fear from interested and designing men amongst ourselves, we rest assured that no wise ministry will disturb the peace of this country, by countenancing an arbitrary exercise of the patron's right, inconsistent with our civil and religious privileges, and in contradiction to the spirit of the nation.

5. If they whose duty it is to do justice to themselves and to their country, shall, through timidity, through neglect, or slavish subjection to the great, suffer the arbitrary exercise of the patron's right to go on, till 't hath obtained the authority of immemorial practice, they are chargeable with the guilt of betraying a trust reposed in them by their fellow-citizens, and of giving up the interests of religion and virtue in a most material point.

6. The tyranny of the populace will be allowed to be more insupportable than that of a person of rank. But it is now too late to adduce their extravagant claim in excuse of the arbitrary exercise of the patron's right; for whatever advantage we may derive from our preconceived prejudices and habits of thinking, the fact is against us, as it is well known there is not any number of ministers in the church to countenance these claims—that they are actually given up—and that now is the time to secure the church for ever against them, by devising a regulation, which will bring about the settlement of parishes to general satisfaction.

7. All the care and attention to be expected from church judicatories in licensing young men to preach the gospel, cannot secure the church against the abuse of the patron's power, for two obvious reasons: 1^{mo}, Because, at granting a licence, a church court hath not access to pronounce, with any degree of certainty, on the candidate's being

being possessed of certain qualifications of more use and necessity than is his knowledge of these branches of science upon which he is examined. 2do, Because, being less interested, they will not employ that accuracy and strictness of judgment which may be expected from men of honour and conscience, who have his disposition and qualifications under consideration, with a view to a most important relation for life.

8. Should men of spirit and capacity among clergy and laity (which God forbid!) give up all concern about these matters, the sacred office must run the same course with all others, even the meanest employs, which are disposed of by arbitrary will and pleasure;—the church must unavoidably be filled with the most worthless and despicable ministers—nor will it be in the power of our judicatories to prevent it. Already, it is more easy to procure than to stop the licence of young men of superficial accomplishments, through that zeal with which one acts for a friend, and that coolness and irresolute timidity with which most men interest themselves for the public; and if things go on in the manner in which they now proceed, a smattering of learning, with the legal acceptance of a presentation, will be sufficient to support a preacher of contemptible and even excusable character against the remonstrances of those interested in the credit and success of his ministry, who, in answer to all they can plead, shall be told with an air of insult, that they must either give him a libel or submit.

9. The unavoidable consequences of Simoniacal practices, accompanied with a corruption of manners, will be better felt than they can be imagined at a distance.

10. We boast of the excellence of our ecclesiastical constitution, but ought to remember, that being of the republican form, it cannot subsist long with credit and usefulness, under a decay of principle and degeneracy of manners. The many processes for scandal lately commenced, but not soon to be finished, are such strong indications of a contagion already begun, and spreading too fast, as ought to alarm every heart that can feel for those interests to which our forefathers sacrificed every thing dear and valuable to them in life.

Art. 27. *Considerations on the proposed* Application to his Majesty and to Parliament, for the Establishment of a licensed Theatre in Edinburgh.* 8vo. 3d. Gray at Edinburgh, Dilly and Payne in London.

The sensible and dispassionate Writer of these Considerations argues against the propriety of a licensed theatre at Edinburgh, on religious principles, to which he shews the theatre to be no ways favourable; and that the audience, who over-rule the oeconomy of it, will never suffer such restrictions as a serious regard to piety would dictate, to restrain their entertainments there. As a university, he argues farther from our statutes, the act 10 Geo. II. c. 19. prohibiting any such representations in Oxford and Cambridge, or within five miles of either of those universities: and his third argument is that the establishment of a theatre is subversive of the industry and morals of a trading town, both as to masters and servant.

In the closter these reasons may have great weight, but in reality a

* These Considerations are dated in February last, before the play-house at Edinburgh was established.

strict sobriety, economy and piety are only compatible with degraded life and confined views; and an increase of trade is inevitably connected with a general relaxation of the rigid prudential virtues. In proportion as trade extends and flourishes in North Britain, many worthy old friends to the kirk, who remember matters to have been greatly altered in their time, will have occasion to shake their heads and bewail the growing depravity of the age.

Art. 28. *Dorando. A Spanish Tale.* 8vo. 1s. Wilkie, &c.

The public hath lately heard much of a great contest at law, in Scotland, relating to the succession to the Douglas-estate, &c. In this pamphlet the secret history of the contending claimants is agreeably related in the novel form; and naturally reminds us of the famous *Memoirs of an unfortunate young Nobleman*; there being a notable similitude between the stories of Douglas and Annelley.

POLITICAL and COMMERCIAL.

Art. 29. *A Letter to a Member of Parliament: concerning the Effects of the Growth of Popery on the Price of Provisions.* By a Journeyman Shoemaker. With a Preface by Way of Apology; and a Postscript on Credulity. 8vo. 1s. Kearsley.

A wag, in this humorous pamphlet, has made himself merry with two subjects of political discussion, which his brother pamphleteers treat in sober sadness: but were he really of the craft whose guise he has assumed, it is more than probable that one of his subjects at least would have affected him with other emotions than those of risibility.

His argument is that as catholic observe lent and fast-days so strictly, they should rather be encouraged than suppressed at a time when provisions are scarce and dear: he observes that the quantity of fish consumed by the popish states are a great source of wealth to the protestant countries; who could not subsist so well as they do, if a certain indolent religion did not prevail in the world, which furnishes employment for those who will take more pains and say fewer prayers. Did the same spirit of industry, and liberty, civil and religious, prevail in Spain, Portugal, Italy, and the catholic circles, as among protestants, what would become of the Dutch as well as ourselves? do not the protestant states almost live by catching fish for the popish ones? nay wherefore should the sea herself be so prolific in fish, if a religion did not subsist on land that enjoined the particular use of it? we see that there is fish for that religion, and that religion for fish.

It is from such considerations as these that Friend Crispin deems a Roman catholic to be a better subject than a protestant, in times of scarcity; and at no times dangerous, as he has less specific flesh and blood in him than a protestant. When we cannot increase our provisions, he observes, we have no other way but to lessen the consumption, which our increasing the intake of papists has a tendency to do. In short he endeavours to ridicule the alarms so daily raised in the public papers of popery and famine, out of countenance: and it is more than probable that his fabricating such a twelveminy worth as this, is a more familiar talk to him, than the connecting of soles and upper-leathers.

Art. 30.

Art. 30. *A Protest against refunding the East India Dividend, voted by a General Court, on the 6th of May, 1767, &c. &c.* A Paris. 8vo. 6d. Advertised for Almon.

When we have said that the names of several members of the house of lords appear at the end of this Protest, we have said (we apprehend) as much as is proper for us to say, on the subject of this article.

Art. 31. *Authentic Account of the Proceedings of the Congress held at New-York, in 1765, on the Subject of the American Stamp-act.* 8vo. 1s. Almon.

From these public and authentic declarations of the rights and grievances of our American colonists, the Reader will be enabled to form a very just idea of the real sentiments of our fellow-subjects in that part of the globe, on those very interesting points which were, some time ago, so warmly debated, and, in general, so little understood, on this side of the water.

Art. 32. *The Examination of Dr. Benjamin Franklin, relative to the Repeal of the American Stamp-act, in 1766.* 8vo. 1s. Almon.

If there be yet any person unconvinced of the reasonableness and necessity of the having repealed the Stamp-act, let him read this examination of the celebrated Dr. Franklin, before the British house of commons, and, if any thing will convince him, he will, he must be satisfied, as to the rectitude of that measure,

Art. 33. *Letters sent to the Ministry, &c. concerning a Paper called A Secret; or, a Method to give France the most surprising Shock that can be expected to be given her for Ages to come, &c. &c.* 8vo. 1s. Wilkie.

From these letters, which seem to come from the pen of some well-meaning person, a little enthusiastically inclined, all we can learn is, that the patriotic Author hath formed some plan which he thinks will, if carried into execution, operate wonderfully for the good of his country, by securing her from the future attempts of her enemies. It appears, however, that all his applications to our great men, to induce them to patronize his scheme, have hitherto been ineffectual.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *An Alarm to all the Protestants of Great Britain and Ireland, to beware of the present rapid Increase and growing Evils of Popery in these Kingdoms.* By a True-born Englishman; or, The Little English Carpenter. 8vo. 6d. Cooke.

This appears to be really the work of a Carpenter, a zealous protestant, of the city of London; who has been extremely active in his endeavour to stop the growth of popery in and about this great capital, by giving information to the magistrates, of unlicensed mass-houses, and by prosecuting the priests, &c. He gives the following account of his proceedings in this kind of spiritual warfare: 'One cause of my publishing this little pamphlet is this, I have as a true-born Englishman, endeavour

vented to suppress the spreading of popery in the great metropolis of England, and after several warnings from the magistrates, &c. to shut up their places, and likewise from the bishop of London. Finding nothing of this kind would do, I was determined to try what the law would do; consequently I have indicted four of the emissaries of Rome, and the grand juries in every place seemed to be glad somebody had taken them in hand, and readily found the bills against three of them, upon my own single evidence; but notwithstanding they have been taken up and are under bail to take their trials, they still continue their daring impudence, and exercise their function in the same places, and bid defiance to all law. Finding I am not to be stoppt by bribery (for they have endeavoured to make up the affair by offering to pay all the expence I have been at, if I will drop the prosecution;) I have received several threatening letters; but I hope that God who has carried me through many dangers, will support me in this, and enable me to say, as the servants of God did to an idolatrous king in the days of old, I will not bow down to the idols the papists have set up.

About one half of this pamphlet is taken up with a brief account of the protestants who suffered for their religion in the bloody reign of Queen Mary; interspersed with the honest Carpenter's natural reflections on the cruel, intolerant spirit of popery: all which may have a good effect in exciting in the minds of the common people, a just abhorrence of such horrid persecution. The rest of his publication contains copies of sundry letters sent to the printers of some of our London newspapers: with extracts from Chronicles, Gazetteers, &c. relating to the increase of the Roman-catholic religion in this kingdom.

Art. 35. An Address to the Clergy concerning their Departure from the Doctrines of Reformation. Dedicated to his Grace the Archbishop of Canterbury. By a Member of the established Church. 8vo. 1s. Keith, &c.

The Author of this performance is a flaming methodist, who contends that not only the eternal salvation of men, but that the welfare and being of the civil community depend on the preaching the doctrines of the trinity, original sin, justification by faith alone in Jesus Christ, and the imputation of his righteousness, the operations and influences of the spirit of God, with other Calvinistical tenets. After having declaimed upon these topics with prodigious vehemence, and deplored the neglect of them by the generality of the clergy, he goes on in the following curious manner:

'Whence proceed all these abominations, and that spirit of licentiousness which every where prevails? What is the reason that vice and immorality, oppression, rapine, and injustice, rage so much among us? that our great people are intoxicated with a spirit of luxury and ambition; and our common people are mad after pleasures and diversions? that all, discontented in their stations, are quitting their own spheres, and rushing into those above them? that atheism and infidelity gain ground, and that freethinkers scoff at all religion, and trample revelation under their unhallowed feet? What is the cause of all this horrid train of evils, every where so justly and loudly complained of, portending some dreadful storm ready to burst over this guilty land? However strange

strange and paradoxical it may seem, and however contrary to the prevailing opinion of the day. I dare be bold to affirm, that next to the corrupt fountain from whence all these streams of impurity flow; namely, the heart of man; "it is owing to *this preaching of morality in our churches*, which for half a century has occupied the place of the gospel doctrines of the reformation."

The Writer proceeds in a similar strain through the remainder of his pamphlet; towards the close of which he so warmly calls upon the rulers of the church to exert their authority in refusing ordination to, and otherwise restraining, the uncalvinistical part of the clergy, that every person of candid and liberal sentiments must sincerely rejoice that no degree of power is lodged in the hands of such furious bigots as our Author.

P O E T I C A L.

Art. 36. *The Origin of the Newcastle Bur; a Tale.* In Hudibrastic Verse. 8vo. 6d. Nicoll.

It has been commonly remarked, of persons born and bred at Newcastle upon Tyne, that few of them can pronounce any word which hath an *r* in it; and that for brother, they articulate *bother*, for dram, *dam*, for grocer, *gocer*, &c. Of this *Shibboleth* some wag has taken advantage, in order to mortify 'the worthy inhabitants of Newcastle and Gateside, not forgetting their illustrious brethren of Sandgate.' There is no great humour in his tale, nor excellence in his versification: but he laughs at the critics; of whom he says:

Equal to me their praise or blame,
I write for fun, and not for fame,
And tho' the muse I love as life,
She's bat my mistress,—not my wife.

This *funny* Writer, however, does not content himself with mere ridicule; for he is outrageously severe on the people of Newcastle, &c. abusing them as grossly as Mr. Savage did the inhabitants of Bristol:—whether from a similar cause, or not, is best known to himself.

Art. 37. *Momus, a critical Examination into the Merits of the Performers, and Comic Pieces, at the Theatre-Royal in the Hay-market.* 4to. 1s. Almon.

This Mr. Momus rails at Mr. Foote and his performers; and, in very bad writing, accuses them of bad playing; take for a specimen, the following simile:

Like the loud Quack, in some small country town,
Who, with his tool, entices ev'ry clown
To see his pranks, and filthy drugs to vend,
And, with a *puff* their quality commend:
So Foote, like him, his own loud trumpet blows,
And, with a *puff* his trash for wit *impose*.

With such a Bard as this, we shall never quarrel about a little sense, or grammar; so—good bye t' ye, Mr. Momus.

Art. 38. *The History of Miss Cathcart*. By the Author of *Clara*. London: Galtcart. 12mo. 2 Vols. 5s. Robinson and R. B. 1819.

What we have said, in regard to this Writer's former production (the *History of Miss Cathcart**) may be justly applied to her present novel. But we would advise her, in her future performance, to avoid some peculiar phrases, which we take to be the growth of North-Britain, and which some English readers may be at a loss to understand. They may, perhaps, for instance, when our Author speaks of a lady's being *frail*, be led to form conclusions disadvantageous to the lady's reputation: when nothing more is meant, than bodily indisposition, from the effects of a cold, a fever, or a fit of the rheumatism.

* See Review, Vol. XXXIII. p. 405.

Art. 39. *The Instructive Novellist*:—a Collection of moral, entertaining, and improving Stories, on various Subjects, compiled from the best Authors. 12mo. 1s. 6d. Noble. Adapted to the taste of young masters and misses.

Art. 40. *The Farmer's Daughter of Essex*. By James R. Vicar of Clavering cum Langley, in the County of Essex, and Lecturer of St. Ann and Agnes, Aldersgate. 12mo. 3s. Printed for the Author, and sold at his House in Christ's Hospital.

An harmless but injudicious performance. The Author seems to have a great zeal for good works; but his present story-book will hardly long wear that denomination; and we are truly sorry, both for his sake and our own, that the reverend Writer hath so much mispent his time and encroached upon *ours*. Novel writing is by no means his talent. He knows too little of the world, and is in no respect a master of the art of touching the Reader's passions, of engaging his attention by interesting or affecting scenes and situations, or of diverting his mind by the lively follies of wit and humour. In brief, the history of the farmer's daughter of Essex is, in our opinion, one of the most insipid, and, at the same time, one of the most absurd romances that we ever had the mortification of perusing.

Art. 41. *The History of the Chevalier des Grieux*, written by himself. Translated from the French. 12mo. 2 Vols. 5s. White.

This is rather a republication than a new one; it consisting only of the story of the Chevalier de Grieux, which was translated about twenty years ago, and printed with the well-known memoirs of the Marquis de Bretagne: supposed to be written by M. Prevost, famous for his novels and other writings. This story, in the old translation, makes

* Particularly the adventures of Mr. Cleveland, a pretended natural son of Oliver Cromwell; and the Dean of Caderline, both of which, as well as his other work above-mentioned, (the Marquis de Bretagne) have been naturalized and well-received in this country.

only the latter part of the 3d volume of Brétagne's memoirs; but, by the late improvements in the art of printing, it is now swelled to *one* pretty little, *alמוד* pocket tomes.—It is probable that neither the Translator nor the Bookseller were apprized of the Chevalier's former appearance in an English dress.

Art. 42. *The History of Indiana Danby.* By a Lady. Vols. 3 and 4. 12mo. 6s. Lownds.

In our 32d Vol. p. 480, we endeavoured to give some idea of the character of this novel, from a perusal of the first and second volumes. To that little article we refer our Readers, as a sufficient recommendation of Miss Danby; and shall only add that the work is now completed, in four volumes.

M E D I C A L.

Art. 43. *The Conductor, and Containing Splints; or a Description of two new-invented Instruments, for the more safe Conveyance, as well as the more easy and perfect Cure of Fractures of the Leg, whether simple or compound. To which are added three Copper-plates, shewing the Construction and Application of the Conductor.* By Jonathan Wathen, Surgeon. 8vo. 1s. Rivington.

It is with pleasure that we receive the invention of any mechanical contrivance to diminish the pain which necessarily attends many of the surgical processes. The intention of the Conductor is to secure, as far as possible, the fractured limb, in the removal from the place where the accident occurred, to the place where the cure is to be completed: it consists of two tin *canule*, with grooves and sliders; these *canule* with their sliders enclosed, are, like splints of the same length, to be placed one on each side the fractured leg, and secured on the knee and ankle joints by a tin band which is jointed and cushioned. The slider may be drawn out at pleasure, and the degree of extension thus procured, is continued by a key-check which fastens on the teeth of the slider. The conductor may be shortened by pressing the key and letting the slider return into the canula.—This useful contrivance is executed by Mr. Masemore, jun. Tinman, in Old Beilam.—Where such a conductor however is not at hand, might not an *extempore* one be made of two wooden splints of a sufficient length, and secured by a proper bandage at the knee and ankle joints?

The *new-invented splints* recommended by Mr. Wathen, are made of strong leather, and worked into the shape of the limb by hammering and jacking upon blocks.—But what occasion for any splints?—If the conductor will secure the limb in the removal from place to place, will it not likewise be sufficient to keep the limb duly fixed, when the patient is in bed?—Splints of whatever composition, must encrease the heat of the limb, and must be moved also either for dressing or embrocation.—But if the limb lies secure either by the conductor or wooden splints which reach from ankle to knee; it may be dressed or embrocated at pleasure, and needs not be encumbered with the additional load of splints.—*Simplicity* in every apparatus of this kind is the most certain mark of *perfection*.

Art. 44. *Observations on the Air, and Epidemic Diseases, from the Beginning of the Year 1738, to the End of the Year 1748.* Vol. II. By John Huxham, M. D. F. R. S. Now translated from the Original, by his Son, John Corham Huxham, A. M. 8vo. 4s. 6d. Hinton.

Upon the whole, this is a good translation of an useful and well-known work: it is not however without its faults. It would better have answered the purpose of an English reader, had the following terms been literally translated:—*Crafs of the blood*:—*Crafs of the fluids*: *Στασις* and corruption:—*dissipating the miasmata*: &c. &c.—In some places the language is faulty:—‘unseasonable warmth’s rarefying the blood’:—‘a kindly, universal sweat’s coming on,’ &c. and in some few places the translation is false: the following passage, p. 168,—‘after this we had recourse to fomentations, clysters, and anodynes, which produced *some sleep*; but then a vast languor and sleep came on,’—is a translation of this Latin sentence: ‘*ad fomentum dedit et clystera, necnon anodyna confugimus, hinc quies aliqua, sed languor magnus, obrepfit denique somnus.*’—The true literal translation would have been;—we then had recourse to fomentations, clysters, and anodynes, hence some rest, (viz. he was more easy, more composed) but great languor, and at last sleep crept on.

Art. 45. *Observations on Specific Medicines, wherein the most select and approved Specifics in the whole Materia Medica are described, with the different Disorders to which they are adapted, &c. &c.* By a Physician in the Country. 8vo. 2s. 6d. Fletcher.

We learn from the work before us, that this Physician in the Country is one Mr. Farrer:—that, ‘such persons as desire to consult the Doctor, may send their cases to him, to be left at Mr. Fletcher’s and Co. Booksellers, at the Oxford-theatre, in St. Paul’s Church-yard, and all letters (post paid) shall be answered as soon as the distance of place will admit:—and that, ‘all his specific medicines are signed by the Author in his own hand-writing, and sealed with his coat of arms, to prevent impositions.’

In the preface and introduction to these Observations, there are some just remarks with respect to the present state and practice of physic: the Observations themselves likewise are above the usual style of quack advertisements; in these however we meet with a great deal of crude theory, which we apprehend should particularly be kept clear of, when an author treats of specific medicines.

Art. 46. *An Essay on Inoculation for the Small-pox, wherein the Nature of the Disease is explained, the various Methods of Preparation that have been practised in America are critically examined, and that which the Author has found, from his own Experience, to be most successful, is clearly laid down. With an Appendix containing a chymical Examination of Mr. Sutton’s Medicines.* By Thomas Ruston, M. D. 8vo. 1s. 6d. Payne.

Dr. Ruston’s method not being essentially different from that which is, at present, universally known and practised in this kingdom, we think

think it unnecessary to give our Readers a particular account of it. He is of opinion that the small-pox is not an inflammatory but a putrid disease, and that the success of the present method of inoculation is chiefly owing to the antiseptic regimen and course of evacuations. The appendix contains a few experiments which seem pretty evidently to prove that calomel is the principal ingredient in Mr. Sutton's medicines, and that they contain no antimony, as hath been generally supposed. Upon the whole, the Doctor appears to be an expert chymist, and a rational physician.

Art. 47. *Occasional Letters on the Practice of Inoculation.* 4to. 6d. Wilfon and Fell.

The intent of these pious epistles is to discourage the practice of inoculation. The Author, notwithstanding his piety, is a very weak reasoner, and a very indifferent writer.

S E R M O N S.

I. *The Practice of Inoculation recommended*—at St. James's Church, Westminster, April 9, 1767; on the Anniversary Meeting of the Governors of the Small-pox Hospitals; by the Rev. William Dodd, L.L.D. Chaplain in Ordinary to his Majesty. To be had of the Secretary, Mr. Reynolds, in Barden's Buildings, Holborn.

II. *For the newly-established Charity-School at St. John's Clerkenwell.* By the Rev. Chr. Nicolls, Lecturer of St. Michael's, Woodstreet. Turpin.

III. *Trust in God in Time of Scarcity recommended*—before the University of Oxford, April 3, 1767. By Thomas Weare, M. A. of Jesus College. Rivington.

IV. *An Apology for the Church of England*—in the Abbey-Church of Bath, on Trinity-Sunday, May 25, 1767. By Joseph Parsons, M. A. Rivington.

V. *The Evidence from Miracles stated, and vindicated from some late Objections*—preached at the Visitation of the Rev. Dr. Moss, Archdeacon of Colchester, (now Lord B. of St. David's) at St. Peter's Colchester, May 20, 1765: and before the University of Oxford, May 24, 1767. By Nath. Forster, M. A. Rector of All-Saints, Colchester, and Tollestant-knight's, Essex; and late Fellow of Ball. Coll. Oxford. Fletcher.

This excellent sermon is chiefly in answer to what Hume and Rousseau have advanced against the existence and credibility of miracles.—We find by an advertisement prefixed to it, that the public is indebted to the same ingenious and judicious writer for the *Enquiry into the Causes of the present high Prices of Provisions*—of which an account is given in this month's Review; vid. p. 40, & seq.

CORRESPONDENCE.

E. R.— having, in a letter from Cumberland, dated May 25, called upon us for a farther Account of Purver's Translation of the Bible; we take this method of acquainting him, that the reasons which induced us to postpone the continuation and conclusion of that article, still subsist: the subject, however, is not forgotten. Mean time, the writer of this letter has our hearty thanks, for the hint which he has so candidly offered, and so handsomely expressed.

•• The Author of the Letter to Dr. Formey will excuse us if we cannot bestow all the attention he seems to require upon one article of controversy. He will please to consider how *much* we stand engaged for to the Public; and what necessity there is for our briefly consigning many articles to the Catalogue-part of our Review which may seem to merit higher distinction: but the narrow limits of our plan, and the multiplicity of new publications, affords so obvious an apology, that we suppose it needless to offer any thing farther on this head.

✪ MONITOR's letter would have been entitled to the most respectful acknowledgment, had not the Writer, in some parts of it, deviated from the principles of candor, and the rules of good-breeding. We shall, therefore, content ourselves with giving him this assurance, in brief, that he is totally mistaken in his idea of the conduct and motives of the Reviewers, in regard to the particular subject of his animadversion; and that they utterly disapprove ALL church-subscriptions, whatever.

†† If the gentleman who sent us some strictures on a certain publication, with a query relating to a passage in the Confessional, will favour the person to whom his letter was particularly addressed, with an interview, it will greatly add to the obligation, &c. &c.

‡‡ In Answer to ORLANDO, who expresses his impatience for our remarks on Mr. Hoole's translation of *Metastasio*, we assure this Correspondent, that we have perused the work with pleasure, and that our account of it is now finished, and will be inserted in the Review for August.

§§ The conclusion of Sir James Stewart's *Principles of Political Economy* in our next.

N. B. In the concluding paragraph of our article relating to this work, in the Review for last month, for trading necessities, read *trading companies*.

•• Dr. Priestley's History of Electricity will certainly appear in the Review for next month.

†.† TOM JONES is entitled to our thanks for his intelligence, notwithstanding the particulars he communicates were known to us before.

T H E

MONTHLY REVIEW,

For A U G U S T, 1767.



The Works of Metastasio translated from the Italian. By John Hoole. Vol. 1st and 2d. 12mo. 6s. Davies, 1767.

IT may be observed, of Metastasio's poetry, that it is, exclusive of the language, of no particular nation. The genius of the Poet is by no means confined to that of his country: he has imbibed the taste of different nations in their respective excellencies; and, to the peculiar tenderness and harmony of the Italian, he has added the easy gallantry, and refined morality, of the French; together with the strong clear sentiment, and the conscious dignity of the English muse. He is not, however, altogether divested of national peculiarities: had he written in a country where the drama took its laws from nature, it is to be presumed that he would have paid more attention to her principles; or, at least, that his theatrical performances would have had more consistency and probability, both as to the events and characters, than under such disadvantages we can allow them. That precept of Horace,

*Fida voluptatis causâ sint proxima veris,
Nec quo cuique volet pascat sibi fabula credi,*

seems in general to have had very little weight with the Italian Poet. He has rather been studious of singularity than of natural propriety in his characters; nor has he often been at the pains of attempting to reconcile the former with the latter.—Of his dramatic poems the first that appears in Mr. Hoole's translation is

A R T A X E R X E S.

The subject of this piece is known to most English readers from the popular opera that was taken from it. The sentiments are in many places very fine, and heightened by the united enthusiasm of poetry and philosophy. Thus Artaxerxes, on the steady assurance and firmness of the innocent Arbaces, when he is charged with the murder of Xerxes,

*Quella fronte sicura, e quel sembante
Non l'accusano rio, l'esterna spoglia
Tutta d'un'alma grande
La luce non ricopre;
E in gran parte dal volto il cor si scopre.
Nuvoletta opposta al sole
Spesso il giorno adombra, e vela,
Ma non cela
Il suo splendor.*

*Copre in van le basse arene
Picciol rio col velo ondoso,
Ché rivela il fondo algoso
La chiarezza dell'umor.*

Those looks erect, that open mein of virtue
Can never speak the traitor: no disguise
Can hide the lustre of a noble mind;
And in the features oft we read the heart.

Light vapours that ascending play,
And spread with fleecy clouds the day,
May thinly veil,
But not conceal,

The sun's refulgent ray,
vain the shallow riv'let flows

The sandy bed to hide;

The clear, transparent chrystal shews
Each reed beneath the tide.

The following line in the Italian,

E in gran parte dal volto il cor si scopre,

is not properly translated by

And in the features oft we read the heart.

For the features properly signify the invariable form or mould of the face, but in this place a particular state or cast of countenance is alluded to.

— *rivela il fondo algoso*

La chiarezza dell'umor.

The clear, transparent crystal shews

Each reed beneath the tide.

No: there is a double inaccuracy here, in the sense, and in the application of it. It is not natural or usual for a *shallow rivulet* to shew so tall a vegetable as a reed *beneath* the tide; nor has a reed any thing contemptible in it, which is here a necessary object. Metastasio intended to shew, by the former part of his simile, that the countenance of a good man would discover his virtue, notwithstanding the transient gloom that might overcast it, as the sun discovers his lustre through the opposite clouds; and, on the other hand, that the countenance of a wicked man would betray his guilt, as the shallow stream discovers the dirt and weeds (*il fondo algoso*) at the bottom. For want of this contemptible object, the greatest part of the beauty and propriety of the simile is lost.

When Mandane finds not in herself that sensibility she might have been supposed to have experienced on the death of her lover Arbaces, she thus philosophically and beautifully accounts for it :

*O che all' uso di mali
Ispidifica il senso, o ch' abbian l' alma
Qualche parte di luce
Che presagge le renda; io per Arbace
Quanto dovrei non so dolermi.*

Whether too frequent sorrow dulls the sense,
Or that our souls partake some inward light
That glances at futurity, I know not:
I cannot mourn Arbaces as I ought.

Yet the character of Mandane, like most of the others in this play, is in the highest degree unnatural. She, who, from the violence of her passion for Arbaces, must naturally have been most concerned for his preservation, exerts her utmost influence and industry to bring about his death. She does not leave matters to the common forms of justice, but uses her private solicitations to expedite the death of her favoured lover. Artaxerxes, we suppose, was intended to be an amiable character; but this amiable man orders the execution of his brother, upon the slightest suspicions, facilitates the escape of his friend, while he has reason to believe him guilty, and at last, to confirm our astonishment at the weakness of his conduct, pardons the execrable wretch whose vile ambition had been the destruction of his father and his brother, and had involved himself and his kingdoms in the greatest distractions. The character and conduct of Artaban are, if possible, more absurd than those of Artaxerxes are weak. He first informs his son Arbaces that he had murdered Xerxes, and then very calmly proceeds to pass sentence in public judgment upon that son for the murder, without so much as privately giving him any hopes of a rescue after his sentence, or conferring with him on his intentions.—The love of Semira and Artaxerxes is altogether uninteresting, and the squabbles of that princess and Mandane before the king on the throne of judgment are impertinent and ridiculous. In short, there is hardly one character in this play that has any claim to nature or common sense: that of Arbaces is the least exceptionable, but his filial piety to such a father, when carried to so high a pitch, is extravagant and romantic.

THE OLYMPIAD.

After the success of Tasso's *Amynta*, and the still greater reputation of Guarini's *Pastor Fido*, the pastoral drama became a favourite object with the Italian poets, and most of them formed themselves on those two great masters. Their success, notwithstanding, was so indifferent, that the greatest part of their performances died even in rehearsal. Such was literally the case

with the Olympiad itself when set to music in our country, but in Italy the name of Metastasio and the merit of the poem procured it a better reception. On the English stage, indeed, it met with some disadvantages from the discountenance of two superior personages: Signora Spagnuoli was displeased with the part assigned her, and the Amici being dissatisfied with her price, fled, like Argene, into another country. It may possibly be disputed whether this play has a right to be called a pastoral drama, as the business is full of the heroic; but the rural scenery, the pastoral appointment, and situation of most of the characters, together with the closely imitated style and spirit of the Pastor Fido, both in the complication of the plot, and in the general enthusiasm of the piece, may determine the propriety of the title. Great attention is paid to nature and the passions through the whole, and there is not perhaps a more interesting scene in any performance of the kind, than the following, between Megacles and Aristeia. It must be understood that Megacles was the friend of Lycidas, and that the latter being in love with Aristeia the daughter of Clisthenes, who was appointed the prize of the conqueror at the Olympic Games, had engaged his friend to contend for her in his name. Megacles was then unacquainted that Aristeia was the person whom he had so long loved, and by whom he was equally beloved. However, he contends and conquers in favour of Lycidas, and the subject of the scene that follows is a strong and affecting contest between love and friendship; the latter leading him to the interest of Lycidas, the former inducing him to consult his own:

Megacles. O cruel recollection!

Aristeia. At length we are alone, and I may now,
Without constraint, give vent to joy; may call thee
My hope, my treasure, my delight——

Megacles. No princess;
Those rapt'rous names are not for me; reserve them
To grace a happier lover.

Arist. And is this
A time for such discourse? this happy day——
But thoughtless as I am thou dost but mock me;
I am to blame to be alarm'd.

Meg. Alas!
Thou hast but too much cause——

Arist. Explain thyself.
Meg. Hear then; but rouse thy courage, Aristeia:
Prepare thy soul to give th' extremest proof
Of dauntless virtue.

Arist. Speak, what wouldst thou say?
How my heart shudders!

Meg. Hast thou not declar'd
A thousand times, 'twas not my form that won thee,

But that sincerity, that grateful mind,
That soul of honour which inspir'd my thoughts?

Arist. Most true indeed: such didst thou seem to me;
As such I know thee yet, as such adore thee.

Meg. Should Megacles e'er change from what thou
knew'st him,

Be false to friendship, perjur'd to the gods,
Forget the benefits conferr'd upon him
And give him death to whom he owes his life;
Say, couldst thou love him still? permit him still
To woo thee, or receive him for thy husband?

Arist. And dost thou think that I can e'er suppose
My Megacles so lost to ev'ry virtue?

Meg. Know then by fate's decree, that Megacles
Must be this wretch if e'er he proves thy husband.

Arist. What hast thou said?

Meg. Now hear the fatal secret.
The prince of Crete, who languish'd for thy charms,
Implor'd my pity; 'twas to him I ow'd
My life preserv'd; ah! princess, judge thyself,
Could I refuse——

Arist. And thou hast fought——

Meg. For him.

Arist. And wilt thou lose me thus?

Meg. Yes, to maintain
Myself still worthy of thee.

Arist. Must I then——

Meg. Thou must compleat my task: O Ariste!
Confirm the dictates of a grateful heart.
Yes gen'rous maid, let Lycidas henceforth
Be what till now thy Megacles has been;
To him transfer thy love: my friend deserves
This happiness: I live within his breast;
Nor can I deem thee lost if he has gain'd thee.

Arist. Distracting change! I fall from highest heav'n
To deepest hell;—a passion pure as mine,
Deserves a better fate.—Alas! without thee
Life is not life!

Meg. O beautiful Ariste!
Do not thou too conspire against my virtue;
Already has it cost me dear to form
This dreadful resolution; one soft moment
Destroys the glorious work.

Arist. To leave me thus——

Meg. I have resolv'd.

Arist. Hast thou resolv'd? and when?

Meg. This is the last—How shall I live to speak it?
This is the last farewell.

Arist. The last!—Ingrate!
Assist me, Heav'n! my feet begin to fail;
Cold damps bedew my face; methinks I feel
The freezing hand of Death upon my heart.

Meg. My boasted fortitude decays apace; [*Leans against a tree.*
The longer I remain, the less I find
The pow'r to part—Rouze, rouze my soul!—I go—
O! Aristeia, live in peace.

Arist. What sayst thou?—
Wilt thou then leave me!

Meg. Fate, my Aristeia,
Demands this separation.

Arist. And thou go'st—
Meg. Yes, never to return. [*Going.*

Arist. Hear me—Ah no!—
Say, Whither go'st thou?
Meg. Far from thee, my love,
To breathe in other climes. [*Going, he stops at the entrance.*
Arist. O help!—I faint—
[*Falls in a swoon upon a rock.*

Meg. Unhappy Megacles! what do I see!
Her spirits sunk with grief; my only joy, [*Returning.*
My Aristeia droop not thus: behold
Thy Megacles is here—I will not go—
Thou shalt be yet—What have I said? Alas!
She hears me not: and have ye cruel stars,
More misery for me? No; there rests but this,
This only to sustain! Where shall I find
A friend to counsel? What must I resolve?
To leave her thus were cruel tyranny!
But what avails my stay? Shall I espouse her,
Deceive the king, betray my friend? O! never:
Honour and friendship both forbid the thought:
Yet may I not at least defer this parting?
Alas! my resolution then must meet
A second separation: cruelty
Is mercy now.—Farewell, my life! farewell,
My dear lost hope! On thee may Heav'n bestow
The peace deny'd to me—[*kisses her hand*—Almighty pow'rs!
Preserve this beauteous frame, and add to her's
The days that I may lose!—What, Lycidas!
Where art thou Lycidas?

[*Looking out.*
There is something inexpressibly affecting in this soliloquy over
the fainting beauty; it is well translated too, but the lines,

——— Almighty powers,
Preserve this beauteous frame,——
are not equal to

——— *Deb, conservate*
Quæsta bell' op'ra vostra, eterni Dei;——
There is a happiness and propriety in the expression, *Quæsta bell'*
op'ra vostra, which is not conveyed by *this beauteous frame*.

There are some little inaccuracies in this piece which the
Translator may correct at his leisure, such as *'tis him*, and *is*
him, &c. for *'tis he* and *is he*,

H Y P S I P I L E.

An extravagance of scenery, figures and action; an uproar of business, bustle, confusion and outrage, render this opera striking in the exhibition, though it is unaffecting in the perusal: nothing can be more truly laughable than some of the most tragical parts of it, and the highest circumstances of distress are brought about and conducted by such extraordinary means as would turn pity into burlesque. Yet there is one scene in this opera, of distinguished beauty and excellence of sentiment: it is where the ravisher Learchus has got the good king Toantes in his power, and vainly endeavours to intimidate him by his threats:

Learchus.

—— No more :

Thou art my prisoner.

Toantes. What unheard of treason !

Le. At length thou 'rt fallen into my snare : thy life
Is at my will : endure thy lot with patience.

'Tis thus the world for ever shifts the scene,

And adverse fortune still succeeds to good :

'Tis now thy turn to plead for mercy.

To. Villain !

Le. Toantes, change this language : my example

Might teach thee prudence : 'twas but now I bent

With humble prayers, a suppliant at thy feet.

To suit our tempers, as the various turns

Of life demand, is sure a needful virtue.

The force thou seest is all at my command :

I can at will——

To. What canst thou further do ?

Take from this ebbing life it's poor remains,

Already irksome from the double weight

Of years and sorrow ?

Le. Thus Learchus said,

But while he spoke his tongue bely'd his thoughts,

To. Great is the difference 'twixt my heart and thine,

Le. Vain boasting all ! Each animal that lives

Desires to hold his being : constancy,

Which heroes vaunt in Fate's extremest trials,

Is but an art to cheat th' unthinking vulgar :

I read thy secret breast, and know thou tremblest.

To. Yes, I might tremble, if Toantes' soul

Were form'd like thine : a thousand horrid crimes

Would then for ever haunt my guilty sight ;

Still should I seem to hear the bolts of Jove

For ever hissing round me ; Jove th' avenger,

Who punishes the guilt of human-kind.

Le. To me the wrath of Heav'n is not so dreadful.

To. Vain boasting all ! Thou canst not harbour peace :

For still congenial with our nature grows

The love of virtue ; if it prove too weak
 To guard from crimes, at least it will suffice
 To be their punishment : it is a gift
 From Heav'n, decreed to be a scourge to those
 Who dare abuse it ; and the greatest curse
 The wicked find, is that their hearts retain,
 Ev'n in their own despatch, the seeds of honour,
 And feel a conscious sense of sov'reign goodness :
 I read thy secret breast and know thou tremblest.

Le. My friends, take hence this sage philosopher,
 Whose knowledge can explore the human mind ;
 Conduct him prisoner to the ships ; and thou,
 Lay by that useless sword.

To There—take it, traitor !

[Throws away his sword.]

Le. Now must thou bid adieu to kingly pride ;
 Toantes is the vanquish'd, I the victor.

To. First, impious wretch ! these features view,
 Then judge impartial of the two,
 Where lies the victory ;
 Though free, thy looks are pale with fear,
 While I these chains undaunted wear,
 And pity feel for thee.

That fine speech of Toantes, “ Vain boasting all,” by the elegant ingenuity of the argument, reminds one of Milton's defence of temperance, in his *Comus* ; and the Translator has happily fallen into our great poet's manner.

T I T U S.

This opera is regular, great, and affecting throughout ; the characters too are generally in nature. We must however except the romantic passion of Sextus for the diabolical Vitellia, particularly where he persists to keep her secret in the extremities of despair ; for love, as Metastasio himself observes, and as Sir Charles Sedley observed before him, seldom survives hope. That he should continue therefore to love and defend a fury who had involved him in the most dreadful distress, and had made him the instrument of her vengeance, even whilst she avowed a passion for another, is contrary to all natural conduct. The character of Titus is admirably maintained through the whole ; it is thus beautifully drawn by Sextus :

Look thro' the records of antiquity,
 You seek in vain his equal : can your mind
 Paint one more generous or merciful ?
 Speak to him of rewards, his treasures seem
 Too poor to answer merit : speak of punishment,
 His goodness finds excuse for ev'ry crime :
 He these forgives for unexperienc'd youth,
 And those for hoary age : in some he spares
 Th' unsullied fame of an illustrious house ;

And

And pities others for their abject state :
He measures not his life by length of years,
But acts of goodness done ; and thinks the day
Is lost, that has not made some subject happy.

The conduct of Titus when divine honours are offered him is nobly painted and does the highest honour to human nature. Thus it is represented in the following scene :

Publius. This day the senate stile thee, mighty Cæsar,
The father of thy country ; never yet
More just in their decree.

Annius. Thou art not only
Thy country's father, but her guardian god.
And since thy virtues have already soar'd
Beyond mortality, receive the homage
We pay to Heav'n. The senate have decreed
To build a stately temple, where thy name
Shall stand enroll'd among the pow'rs divine,
And Tiber worship at the fane of Titus.

Pub. These treasures, gather'd from the annual tribute
Of subject provinces, we dedicate
T' effect this pious work, disdain not Titus,
This public token of our grateful homage.

Tit. Romans ! believe that ev'ry wish of Titus
Is center'd in your love : but let not therefore,
Your love, forgetful of its proper bounds,
Reflect disgrace on Titus, or yourselves.
Is there a name more dear, more tender to me,
Than father of my people ? yet even this
I rather seek to merit than obtain.
My soul would imitate the mighty gods
By virtuous deeds, but shudders at the thought
Of impious emulation. He who dares
To rank himself their equal, forfeits all
His future title to their guardian care.
O ! fatal folly when presumptuous pride
Forgets the weakness of mortality !
Yet think not I refuse your proffer'd treasures,
Their use alone be chang'd.—Then hear my purpose :
Vesuvius, raging with unwonted fury,
Pours from her gaping jaws a lake of fire,
Shakes the firm earth, and spreads destruction round
The subject fields and cities : trembling fly
The pale inhabitants, while all who 'scape
The flaming ruin, meagre want pursues.
Behold an object claims our thoughts ; dispense
These treasures to relieve your suffering brethren :
Thus, Romans ! thus your temple build for Titus.

In what a beautiful vein of philosophic poetry does the illustrious emperor describe the happiness of humbler allotments :

How wretched is the lot of him who reigns !
We're still deny'd the benefits of life

The

The meanest men enjoy ! amid the woods
 See the poor cottager, whose homely limbs
 Are clad in rude attire, whose straw built hut
 But ill resists th' inclemencies of heav'n,
 Sleeps undisturb'd the live long night, and leads
 His days in quiet; little are his wants;
 He knows who love or hate him; to the forest
 Or distant hills, alone, accompany'd,
 Fearless he goes, and sees each honest heart
 In ev'ry face he meets—But we midst all
 Our envy'd pomp, must ever live in doubt;
 While hope and fear before our presence still
 Dress up the features foreign to the heart.
 O could I once have thought to feel this stroke
 From faithless friendship !

DEMETRIUS.

This performance is greatly inferior to Titus. Scenes of low and tedious altercation disgust us in the first act; the unnatural change of sentiment in Cleonice, who from a false generosity, and the idlest distinctions of delicacy, gives up the ruling passion of her soul, and refuses to raise to her throne the worthy object of her affections, dissatisfies us in the second; the character and passion of Barsene are insipid and insignificant; Olinthus is without weight or dignity; and in the third Act, when Phenicius reveals to Alcestes the dignity of his birth, the little surprize that the supposed shepherd shews on discovering this great circumstance, is by no means natural. The best scene in this opera is the following, where Cleonice, carried away by the violence of her love, would renounce her throne to espouse the humble fortunes of Alcestes, while, to equal her generosity, the reputed shepherd would embrace a life of solitude and despair without her.

Cleonice. Alcestes, O how different is the task
 To form resolves, and to compleat our purpose !
 Remote from thee I deem'd the conquest easy,
 And love to glory seem'd to yield the prize :
 Yet when I find myself of thee depriv'd,
 My heart enfeebled loses all its firmness ;
 And glory, O ye powers ! submits to love.

Al. What would'st thou therefore tell me ?

Cl. That without thee

I cannot live ; that since my stars forbid me,
 T' enjoy at once Alcestes and the crown,
 The crown be left, and not Alcestes lost.

Al. What dost thou mean ?

Cl. No longer on these shores

It fits us to remain : with thee I'll fly
 To breathe in other climes a happier air.

Al. Fly ! fly with me ! but where ?—No, Cleonice ;

Had

Had I the deeds of ancestors to trace !
Or could I boast of subjects and a throne,
I might perhaps be led t' accept the proofs
Thy gen'rous love would give ! but all the kingdom
And subjects niggard fate to me affords,
Are some few flocks, and a poor simple cottage.

Cl. Yet in that cottage shall I feel the peace
Which in a stately palace, far from thee,
My breast must never find : no guards indeed
Will watch me whilst I sleep ; but in return
Jealous suspicions never will disturb
My calm unbroken rest : tho' precious viands,
In costly gold deck not our homely board,
Yet from the bending boughs my hand shall pluck
The ripen'd fruit, where lurks no deadly juice
To chill my veins with unexpected death :
I'll wander o'er the hills and meads, but still
Alcestes at my side : my feet shall trace
The forest gloom, but still Alcestes with me :
Each sun that sets shall leave me with Alcestes ;
And when again he rises in the east
To gild the morn, shall find me still with thee.

Al. O Cleonice most ador'd ! amidst
The scenes of happiness, the pleasing dreams
Of one whose soul o'erflows with love's excess,
I read the goodness of thy gen'rous heart :
Yet these alas ! are only vain illusions
Sprung from the warmth of passion—

Cl. Vain illusions !

Dost thou believe me then incapable
To quit the throne ?

Al. And can you think that ever
Alcestes will permit it ?—No my queen,
You should have then conceal'd your virtues more,
And made me less enamour'd of your glory.
Great souls were never form'd to live retir'd
In calm inactive rest. Shall I defraud
All Asia of the long-expected peace,
Which, in the tumults of our troubled state,
Your constancy and wisdom must bestow ?
Let us not, Cleonice, lose the fruit
Of all our tears and anguish : thy example
Taught me this pure affection.—Yes my life,
Who would not suffer in so bright a cause ?
The story of our loves remotest times
Shall learn, and with our loves our fortitude.
If we're deny'd to lead our days together
In mutual happiness, at least our names
Shall live conjoin'd, and share one common glory.

Cl. And wherefore is not here all Asia met,
That, hearing thee, they might excuse the passion
Which once in Cleonice they condemn'd ?

But

But now I falter'd ; thou my dear Alcestes,
 Hast strengthen'd my resolves, and from thy words
 The virtue they excite receives more charms.
 Go then—but first in me behold th' effects
 Of fortitude like thine : yes thou shalt see
 How I can imitate thy great example :
 Come let us to the palace ; there Alcestes,
 Shalt thou be told the comfort I will chuse :
 Thou shalt be present at the royal nuptials.

Al. It must not be—you put my constancy
 To too severe a proof.

Cl. No—let us try
 To emulate each other in our sufferings.

Al. O Heav'n ! thou little knows what cruel anguish
 The constant lover feels, who pines with envy
 To see another blest in the possession
 Of what himself must never hope t' enjoy.

Cl. I see full well the deep distress
 Which jealous hearts endure ;
 But since I still consult thy peace,
 In me confide secure.
 Yes, when I leave thee thou shalt know
 What thoughts my bosom move :
 And while I faithless seem, I'll show
 The strongest proof of love.

DEMOPHOON.

This opera has been received with the highest applause throughout Europe. The subject itself is of the most pathetic and affecting nature, and the passions and sentiments that are raised upon it are such as we feel at our souls. There is a variety in the distress that leads us from one sensation to another, and the event is so finely suspended, that attention and curiosity are continually kept awake. There is a simplicity in the conduct, and a propriety in the characters of this piece. The speeches are animated with the most vigorous strain of poetry. The sentiments are just and fine, and the songs are beautifully descriptive, harmonious and tender. The following in particular was never heard without repeated acclamations of *Bravo!* and *Encore!*

*Se tutti i mali miei
 Io ti potessi dir ;
 Divider ti farei
 Per tenerezza il cor :
 In questo amaro passo
 S'è giusto è il mio marir,
 Che se tu fossi un sasso
 Ne piangeresti ancor.*

Should I, alas ! each grief impart
 I've long been doom'd to know,
 The tale would break thy tender heart
 With sympathy of woe.

Mr.

Mr. Hoole, as the Reader will observe, has omitted the second stanza in his translation; the reasons are best known to himself: perhaps it might be an oversight, or possibly it may be omitted in the edition from which he translated. But we cannot so easily forgive him his unequal translation of the following verse, in that most affecting speech of Timanthes, where he supposes his wife to be his sister:

——— *e leggo, oh Dio!*
Scolpito in ogni sasso il fallo mio.
 ——— My crime

For ever rises dreadful to remembrance.

The image of distraction, of conscious guilt and horror, is more feebly express'd in the English than in the Italian.

These, however, and such little faults as these, we must expect to find in every translation. We mention them from the same motives that induced us to point out the few exceptionable passages in Mr. H.'s version of Tasso, that he might, if he thought proper, correct them in a future edition: at the same time, we freely declare our opinion, that an English translation of Metastasio, equally faithful, and more elegant than this, is not to be expected.

The History and present State of Electricity, with original Experiments. By Joseph Priestley, L.L.D. F.R.S. 4to. 1l. 1s. Doddsley, &c. 1767.

/ *Causa latet, vis est notissima.*

Ovid.

NO part of natural philosophy ever excited the public curiosity so strongly as that which forms the subject of the present article. The phenomena of electricity are so various, so brilliant, and so remote from the appearances under which natural bodies usually present themselves to our observation, that at the same time that they amuse the superficial and excite the attention of the most incurious observer, they are adapted to exercise the utmost faculties of the profoundest philosopher, in the investigation of their causes and relations. The number and variety of the experiments which have been made in this branch of philosophy within our own times, is astonishing. The scarcity of observations made in the preceding ages, and even by our immediate predecessors, on a subject which has proved so fruitful in our hands, is almost equally surprizing. From the time of Thales and Miletus, and Theophrastus, down to the middle of the last century, all that had been said, or was known, concerning electricity, might be contained within the compass of a primer. Even the more modern writers of general systems of natural philosophy either neglected it, or thrust the little they

they had to say concerning it, into some obscure corner of their work, and under other articles; not finding it significant enough to deserve a place apart. From this humiliating view of a favourite science, we turn our eyes with pleasure to the prospect of it in the triumphant state wherein it is exhibited in the work now before us; in which its various amusing, interesting, and important phenomena, observed within the compass of the last fifty years, together with the reasonings and theories to which they have given birth, occupy the space of 700 pages of a volume in 4to, even in the condensed state to which our Author has reduced them. Nor is the extensiveness of this branch of knowledge, with regard to the relation it now bears to many of the other sciences, less worthy of observation. Down to the times even of Boyle and Newton, electricity had been solely employed in attracting and repelling straws and chaff: in our days it has extended its influence even into the atmospheric regions, and has formed connections with almost every branch of natural philosophy. It has even soared so high as to court an alliance with physical astronomy, and has had the confidence even of putting in a claim, which may perhaps one day be allowed, of having a share in the production of some of the grandest phenomena in the universe. We congratulate the public that this very aspiring and successful science has had the additional good fortune of meeting with so judicious and well-informed an historian as the Author of this work, who has not only recorded its slow rise and rapid progress with clearness and accuracy; but has himself likewise extended its bounds: for Dr. Priestley is not merely an accurate and faithful relator of the discoveries and experiments of others: he appears to equal advantage when he steps forth in a new character, and relates, in the latter part of his work, with an exactness and simplicity worthy of imitation, his own achievements in this field of science, which are of such a nature as to entitle him to a very distinguished rank among electricians.—But it is time to begin our account of this work, first premising a short abstract of the Author's motives and design in writing it.

Dr. P. justly observes, that at present the business of philosophy is so multiplied, philosophical discoveries are so numerous, and the accounts of them are so dispersed in books of general physics, that it is not in the power of any man to come at the knowledge of all that has been done, as a foundation for his own enquiries, and that these circumstances have very much retarded the progress of discoveries; that it is therefore high time to subdivide the business; the consequence of which subdivision would be, that every man would have an opportunity of seeing all that relates to his own favourite pursuit; and all the branches of philosophy would at the same time find their account in this amicable separation. * Thus (says he) the numerous branches

branches of a large overgrown family, in the patriarchal ages, found it necessary to separate; and the convenience of the whole, and the strength and increase of each branch, were promoted by the separation. Let the youngest daughter of the sciences set the example to the rest, and shew that she thinks herself considerable enough to make her appearance in the world without the company of her sisters.'

'But before this general separation, let each collect together every thing that belongs to her, and march off with her whole flock. To drop the allusion: let histories be written of all that has been done in every particular branch of science, and let the whole be seen at one view. And when once the entire progress and present state of every science shall be fully and fairly exhibited, I doubt not but we shall see a new and capital era commence in the history of all the sciences. Such an easy, full and comprehensive view of what has been done hitherto, could not fail to give new life to philosophical inquiries. It would suggest an infinity of new experiments, and would undoubtedly greatly accelerate the progress of knowledge; which is at present retarded, as it were, by its own weight, and the mutual entanglement of its several parts.'—This scheme Dr. P. has executed for that branch which has been his own favourite amusement, and at the most proper time, he observes, 'when the materials were neither too few nor too many to make a history; and when they were so scattered as to make the undertaking highly desirable, and the work peculiarly useful to Englishmen.' He has exhibited a distinct view of all that has been done in electricity to the present time, and likewise the order and manner in which it has been done; so that electricians may lose no time for the future in prosecuting experiments, as new, which have already succeeded or failed with others: at the same time knowing where the science stands at present, they may more clearly see what remains to be done, and what pursuits best promise to reward their labour: not to mention the new lights and hints which must arise from a comprehensive and connected view of all the preceding observations and experiments, and of the reasonings, as far as they are known, which led to them.

Our Author divides his whole work into eight parts; the first and principal of which treats of the history of electricity, and takes up more than half the volume. In the following part we are presented with a short methodical treatise of electricity, in which the Author has digested all its general properties, deduced from the numerous observations contained in the preceding history, into a succinct and regular series of propositions. This is followed by an account of the different theories of electricity and of the desiderata in the science, together with hints for its farther improvement. In the following parts the Author

treats

treats of the construction of electrical machines, and gives some practical maxims for the use of young electricians; together with a description of the most entertaining experiments performed by electricity; and closes his work with a series of original experiments made in the year 1766. We shall take some notice of these different parts of the work in their order; but principally of the first or historical part; in our review of which we shall give a somewhat connected view of the more striking outlines of this history, while the science was yet in its infancy: but the great quantity and variety of matter will very soon oblige us to confine ourselves to a more desultory account of such of the contents of this, as well as of the following parts of the work, as are most interesting either on account of their novelty or importance.

For greater clearness the Author divides his history into ten periods; the first of which is a most extensive one in point of time, as it contains the history of electricity from the time of Thales, who flourished 600 years A. C. down to that of Mr. Hawksbee, who wrote at the beginning of the present century. It is nevertheless comprized, and that very properly, in the narrow space of 14 pages; of which the ancients do not occupy one. Electricity indeed owes very little to them, except its name, which it still retains, and which, though very inadequate to the present extensive state of this branch of knowledge, was sufficiently expressive of the little they knew concerning it. The first modern who figures in our Author's electrical history is that excellent philosopher Dr. Gilbert, author of the admirable treatise *De Magnete*, who greatly augmented the list of electrical bodies, which before contained only amber and jet. This father of modern electricity, at his death, left his child, as Dr. P. observes, in its infancy; in which state, we may add, it continued above a century. Mr. Boyle afterwards increased the catalogue of electrics, and observed some new circumstances attending electrical attraction. His cotemporary, Otto Guericke, the celebrated inventor of the air pump, first took notice of the mutual repulsion of bodies electrified, as well as of the light and sound exhibited by excited electrics. These two last phenomena were more accurately observed by Dr. Wall. Sir Isaac Newton closes this very barren period of the electrical history with a few experiments, from whence it appeared that excited glass attracted light bodies on the side opposite to that on which it was rubbed; which were at that time deemed important enough to deserve the thanks of the Royal Society, to whom they had been presented.

The second period contains the experiments and discoveries of Mr. Hawksbee, who wrote in 1709. Under his hands electricity began to assume a more interesting and engaging appearance.

pearance. By means of his glass globes, as well as those of sealing-wax and rosin, he observed many new and striking phenomena. Equally ingenious and indefatigable, he planned and executed a great variety of experiments; the principal of which our Author methodises and concisely describes. Those on electrical attraction and repulsion are very curious; but are exceeded in that respect, by his numerous and brilliant experiments on the light produced in the inside of glass globes and tubes, exhausted of the air, and rubbed with the hand, or brought into the neighbourhood of excited globes, not exhausted. His experiments on what he calls the *mercurial phosphorus*, or the flashes of light produced by causing mercury to dash against the sides of an exhausted receiver, are equally striking: but, which may seem very surprising, he appears to have entirely overlooked, for a long time, the very obvious analogy between these two last sets of experiments, and to have been very slow and diffident in referring, at last, the luminous appearances in both, to one common cause; the friction of a non-electric against the sides of an originally electric: for after all, the idea of a phosphorus had taken such hold of him, that he still doubted whether the luminous quality might not reside in the mercury: but indeed he does not seem, as Dr. P. observes, to have had any precise idea of the distinction between electrics and non-electrics; as we may judge from one of his latest experiments, in which we find him attempting to produce electric appearances from the friction of a brass hemisphere; and from his attributing his failure therein to the weakness of the attrition.

After an interval of near twenty years, in which electrical experiments as well as discoveries seem to have been at a full stand, notwithstanding the excellent train into which they appear to have been put by Hawksbee, Mr. Stephen Grey, of the Charterhouse, appeared, and with unwearied perseverance cultivated this new field of philosophy; the sole and exclusive possession of which he claimed, and of which he was so jealous, that Dr. Desaguliers, through tenderness to him, abstained from prosecuting any electrical inquiries; being well assured that on his interfering with him in this matter, to which he had entirely devoted himself, Mr. Grey would consider him not as a fellow-labourer but as an opponent, and would immediately give up his inquiries. Mr. Grey's great assiduity was rewarded by some capital discoveries, which adorn the third period of our Author's history. He first discovered that the electric virtue might be communicated from excited electrics to non-electrics in contact with them. He was led to this discovery by accidentally perceiving that the cork, which had been thrust into the end of his tube, to keep out dust, would, when the tube was excited, attract light bodies in the same manner with the tube itself. He

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perfected the hint, and found that a piece of packthread, suspended from the electrified tube, would convey the attractive power to an ivory ball hanging at the end of it. By ascending to considerable heights, he was enabled to try the experiment with longer strings, and found no diminution of the virtue: but when he attempted to transmit it horizontally, and for that purpose connected his packthread with a hempen line, hanging from the ceiling, the attraction of the ivory ball disappeared. He communicated his disappointment to his friend, Mr. Wheeler; and it is curious to observe how the two friends, in consequence of reasoning on false principles, happily blundered on the important discovery of the method of insulating bodies; by which the electricity communicated to them is detained and preserved, and which laid the foundation of almost all the subsequent discoveries. Mr. Wheeler proposed that the horizontal line, by which the electricity was to be conveyed to the ball, should be supported by a silk thread. Mr. Grey readily approved of the proposal, because the silk thread was *smaller*, and therefore not likely, he thought, to carry off the electric virtue so fast as the *thick*, hempen string. The experiment, the particulars of which our Author relates, was tried with success; and we may suppose the two friends congratulating each other on their fine reasoning, and perhaps laying the foundations of no mean hypothesis on this experiment; when, upon the breaking of their silk string on the following day, and the subsequent continued failures of the experiment on their substitution of *small* iron and brass wire in its room, they found that their former success depended on the supporting line being *silk*, and not on its being *small*.

Our Author interrupts his account of Mr. Grey's experiments, in order to relate those of Monf. du Faye, intendant of the French king's gardens, which took their rise from thence, and fill the fourth period of this history. To him we owe the discovery of several general properties of electricity, which, in consequence, became somewhat more consistent and systematical; but his capital discovery was that of the two species of electricity, which he denominated the vitreous and resinous; from the principal substances to which they respectively belong: the characteristic of which two kinds is, that bodies, possessed of one of them, repel all other bodies, whose electricity is of the same species with their own, and attract all bodies possessed of the other species. Considerable as this discovery was, (says Dr. P.) it seems to have been dropped after Monf. Du Faye, and those effects ascribed to other causes; which is an instance that science sometimes goes backwards. This might very well happen, when we find that even the discoverer seems afterwards to have given it up, and to have been inclined to think that his two electricities differed only in degree, and that the stronger attracted

attracted the weaker, 'not considering (Dr. P. observes) that, on this principle, bodies possessed of the two electricities ought to attract one another less forcibly, than if one of them had not been electrified at all; which is contrary to fact.' Mr. Kinslerley of Philadelphia, however, so late as the year 1792, rediscovers, or at least revived, the doctrine of two electricities; and proposed to Dr. Franklyn, in consequence of it, certain experiments which he was not at that time in a situation to make himself, and which, so little had the subject been attended to, carried with them a very strong air of paradox. They succeeded with the Doctor, who explained them very naturally on his own principles of positive and negative electricity.

We think it very remarkable that, in all Mr. Grey's experiments on insulated bodies, particularly on the boys whom he suspended on hair lines, or caused to stand upon wax, he should never perceive the electric spark. This observation was first made by Mons. du Røye, accompanied by the Abbé Nollet; the latter of whom declares, in his *Leçons de Physique*, 'that he shall never forget the surprize which the first electrical spark that was ever drawn from the human body, excited both in Mr. De Røye and himself.'

In the fifth period our Author resumes the remaining experiments of Mr. Grey, made after the publication of the preceding ones by Mons. du Røye. We have here the origin of metallic insulated conductors, and the first observation of the pencil of rays perceived at their pointed extremities. Mr. Grey's discoveries are closed with an account of that most remarkable instance of philosophical delusion into which he fell; seduced and blinded, probably, by a fondness for making discoveries; and into which he seems to have led Dr. Mortimer, with regard to certain experiments, which he revealed to that gentleman on his death-bed, on the supposed spontaneous revolutions of pendulous bodies, held in the hand over a small iron globe, placed in the center of an excited circular cake of resin; in the same direction with that of the planets round the sun; i. e. from the right hand to the left, or from west to east; from whence he hoped, if he should recover, to astonish the world with a new *planetarium*, and a true theory to explain the motions of the grand *planetarium* of the universe. Much pains were taken by Dr. Mortimer and Mr. Wheeler to verify these experiments. The first of these gentlemen produced even some experiments of his own, in confirmation of the truth of them; but Mr. Wheeler, after various trials, gave it as his opinion, that a desire to produce the motion from west to east was the secret cause which determined both the motion and direction of the pendulous body, by means of some impression from Mr. Grey's hand, as well as his own: though he was not sensible, at

the time, of designedly giving, himself, any motion to his hand.

In the 6th period are contained the experiments of Dr. Desaguliers, made between the years 1739 and 1742. The Doctor's writings, on this particular subject, are justly characterized by our Author, as containing many axioms expressed in a more clear and distinct manner than they had been before; but very few, and those immaterial, improvements.

Hitherto, from the time of Hawksbee, tubes only had been used in electrical experiments. To this circumstance our Author attributes the slow advances made in the science, in so long a space of time: slow only, we beg leave to add, when compared with the rapidity of its progress after the year 1743; when the use of globes was again introduced by the Germans; whose discoveries, together with those of Dr. Watson, are contained in the 7th period. By the size and number of their globes the Germans excited a prodigious power of electricity. Mr. Gordon, a Scotch Benedictine, professor of natural philosophy at Oxford, increased the strength of the simple electric spark to such a degree, that they were felt from a man's head to his foot; and small birds were killed by them. The most surprising effect produced by the German machines, was the accension of inflammable bodies by the electric spark, towards the beginning of the year 1744, by Dr. Ludolf of Berff, who kindled, by its means, the ætherial spirit of Frobenius, now better known by the name of the vitriolic æther. But the most distinguished name in this period of the history, as the Author justly observes, is that of Dr. Watson. He not only succeeded in Dr. Ludolf's experiment, but fired spirits considerably diluted, distilled vegetable oils, resinous substances, and gunpowder. He set fire to the facitious air produced on the solution of iron in diluted spirit of vitriol, which, when it did not find a ready passage out of the mouth of the flask in which it was contained, was kindled throughout its whole capacity, with an explosion equal to that of a large pistol. He likewise fired spirit of wine by a drop of cold water, and afterwards even by ice: but we pass over the account given us of several other interesting experiments, made by this gentleman and others, to hasten to our Author's 8th period, in which is contained the history of that most amazing of all the electrical discoveries, the *Leyden glass*; so called from the place in which it was made, in the year 1746, by Mr. Cuneus, a native of Leyden, as he was repeating some experiments of Messrs. Muschenbroeck and Allamand, professors in the university of that city; or, as others say, by Mr. Muschenbroeck himself, who first felt the shock, as he was using an iron cannon, suspended on silk-lines, for a conductor. Dr. P. enlivens this part of his history with an ac-

count

count of the descriptions which those who first felt the electric shock, gave of it, while they were under the influence of the same occasioned by it. They are of so striking a nature, that we shall transcribe them for the amusement of our Readers.

Mr. Muschenbrœck (says he) who tried the experiment with a very thin glass bowl, says, in a letter to Mons. Reaumur, which he wrote soon after the experiment, that he felt himself struck in his arms, shoulders and breast, so that he lost his breath, and was two days before he recovered from the effects of the blow and the terror. He adds, that he would not take a second shock for the kingdom of France.

The first time Mr. Allamand made this experiment (which was only with a common beer glass) he says, that he lost the use of his breath for some moments; and then felt so intense a pain all along his right arm, that he at first apprehended ill consequences from it; though it soon after went off without any inconvenience. But the most remarkable account is that of Mr. Winkler of Leipsick. He says, that the first time he tried the Leyden experiment, he found violent convulsions by it in his body; and that it put his blood into great agitation; so that he was afraid of an ardent fever, and was obliged to use refrigerating medicines. He also felt an heaviness in his head, as if a stone lay upon it. Twice, he says, it gave him a bleeding at the nose, to which he was not inclined; and that his wife, (whose curiosity, it seems, was stronger than her fears) received the shock only twice; and found herself so weak that she could hardly walk; and that a week after, upon recovering courage to receive another shock, she bled at the nose, after taking it only once. Our readers, who have probably been accustomed to connect the ideas of callous fibres and phlegmatic humours with those of Dutch and German constitutions, will be surprized to find the nervous systems of the three professors strung up to such an exquisite pitch of irritability, and their humours of so very adust a complexion, as these accounts seem to imply: but without supposing them possessed of more than a common degree of susceptibility, we may in some measure vindicate and account for what appears exaggerated in these descriptions, by considering that they were wrote under the influence of the surprise and terror excited by a new and unexpected feeling, of a most peculiar kind (for certainly the sensation caused by the electric shock is a perfect *unique*) produced by a seemingly inadequate cause, lurking in a tumbler of water. Every change or commotion perceived in the body for some time after the shock, thus circumstanced, might naturally enough be attributed by a timorous person, though ever so well acquainted with the phenomena of electricity already known, or the laws already established, to some secret and unaccountable operations

of this invisible and mysterious agent ; part of which, on this new and strange modification of it, might be suspected, on its dislodgment from the beer-glass, to have only changed its quarters, and to be still lying in ambush, and playing its pranks within the body ; or at least to have *permanently* discomposed and ruffled some of the fibres, in its hasty passage through it. Even at this day, the marvellous air of this experiment is not so far diminished by frequent repetitions, but that it still throws a similar delusion on many ; who are thereby induced to think they feel the effects of the electric shock for some time after it has been given ; and few receive it without some degree of perturbation. But to return to our Author. ‘ We are not,’ continues he, ‘ to infer from these instances that all the electricians were struck with this panic. Few, I believe, would have joined with the cowardly professor, who first felt this shock, in saying that he would not take a second for the kingdom of France. Far different from these were the sentiments of the magnanimous Mr. Boze, who with a truly philosophic heroism, worthy of the renowned Empedocles, said he wished he might die by the electric shock, that the account of his death might furnish an article for the Memoirs of the Royal Academy of Sciences : but it is not given,’ says Dr. P. ‘ to every electrician to die the death of the justly envied Richman.’—The Doctor apparently does not recollect that any person, desirous of that honour, may now be easily put in a way of sharing it with the Russian professor. It is scarce indeed worth while for a philosopher of any rank to aspire at becoming second to professor Richman, by dying like him, by the *celestial* *electrics* ; but there is still a fair opening, and a very honourable place in the *electrical martyrology* for the first man who shall fall by pure, *artificial electricity*. If Mr. Boze is still in being, and as ambitious and intrepid as he was in the year 1746, he may now have his wish, and be celebrated by all the academies in Europe. Even we, though no academicians, may contribute to the extending of his fame, by re-echoing the academical eulogia that will be pronounced on the occasion. Dr. P. we may venture to foretel, will record this voluntary sacrifice to posthumous renown, in the additions which he proposes to make to his work—and by the bye, we know not a place where Mr. Boze’s fame can be more effectually secured from oblivion. He need only then to receive on his self-devoted head a shock from four or five hundred feet of coated glass, or the united discharge of half a score of Dr. Priestley’s electrical batteries (to be described hereafter) to be intitled to a seat at the right hand of professor Richman ; while all future successful candidates for the electrical crown of martyrdom must be content to sit below him. By this capital experiment he may, at least, render himself much more famous and

and in a more creditable manner than he did by that kind of philosophical trick, which he called his electrical *beatification**, and which, as it falls within this period of the history, we have given some account of below. The professor will pardon us for this sally, should it reach him; as we mean it only as an innocent piece of revenge, taken, in behalf of ourselves and many hundreds of electricians in Europe and America, for expense, disappointment, and loss of time spent in unavailing experiments made with a view of realizing this magnificent phenomenon, and in pursuing the *ignis fatuus* which he held out to us.—But to return to the Leyden phial. ‘It was this astonishing experiment, says Dr. P. that gave an eclat to electricity.—Every body was eager to see, and notwithstanding the terrible account that was reported of it, to feel the sensation produced by it.’ ‘It is to this day, the Dr. observes, justly viewed with astonishment by the most profound electricians: for though some remarkable phenomena of it have been excellently accounted for by Dr. Franklyn, and others, still much remains to be done, and in many respects the circumstances attending it are still inexplicable.’

In the second section of this period, for matter increases, so fast upon our Author, that he is obliged thus to divide his periods; we have an account of that noble set of experiments, planned and directed by Dr. Watson, assisted by the president and many of the fellows of the Royal Society, made in the year 1747, with a view of ascertaining the distance to which the electric shock could be carried, and the velocity with which it moves. In their first experiment the shock was given and spirits

* The person to be beatified was to mount on large cakes of pitch, and there to be electrified by a number of large globes. A lambent flame, Mr. Boze assured us, would arise from the pitch, at the beginning of the beatific process, and spread round the feet of the aspiring candidate: from thence it would be propagated to the knees and body, and at last ascend to the head, which would be surrounded by a glory, resembling in some measure that with which painters adorn the heads of saints. Dr. Watson took particular pain on this occasion. He underwent the electrification several times, supported by solid electricies three feet high, impatiently awaiting the promised state of glorification: but to no purpose. On the contrary, he was rewarded for all his trouble, with a very disreputable kind of sensation; that of an immense number of insects crawling over his head and body. Mr. Boze, being strongly pressed, afterwards owned that he had made use of a suit of armour, which was decked with many bullions of steel; and that the edges of the helmet would, when the electrization was very vigorous, dart forth pencils of rays.—A very simple experiment, thus divested of the amplification with which the professor had adorned it on the first relation of it in the *Philosophical Transactions*!

kindled by electric fire, which had been conveyed through the river Thames. In their next they obliged the electric fluid to make a circuit of two miles, in which it passed over the New river twice, and through several gravel-pits and a large stubbled field. They afterwards carried it through a circuit of four miles, through which space they passed instantaneously as to sense; but as the experiments from whence they drew this conclusion were rather adapted to shew the relative velocities of sound and electricity, than the absolute velocity of the latter; Dr. Watson contrived an excellent method of determining, in a direct manner, how far the velocity of the electric fluid was measurable. Accordingly, in the last of these magnificent experiments, as they were justly called by Professor Muschenbroeck, in a letter to Dr. Watson, the sensible instantaneity of the motion of the electric fluid was directly ascertained by an observer, who, though in the same room with the charged phial, was at the same time in the middle of an electric circuit of two miles, and felt himself shocked at the same instant in which he saw the phial discharged.

Section 3d contains miscellaneous discoveries of Dr. Watson and others till the time of Dr. Franklin; and particularly that very important one of the first-named gentleman, that the glass globes and tubes did not contain within themselves the electric fire which appeared on their excitation, but drew it from the earth and the bodies contiguous to, or in contact with the rubber. Mr. Wilson appears to have made the same important observation. Dr. Watson likewise discovered what Dr. Franklin had observed about the same time in America, the *plus* and *minus* states of electrified bodies.

The 4th section is principally devoted to the Abbé Nollet, and contains an account of the very extensive set of experiments by which he found that the evaporation of fluids and their motion through the smallest capillary tubes were accelerated by simple electrization. The abbé was from hence led to expect similar effects from the electrification of organized bodies; and the unvaried result of his numerous experiments on animals was, that their insensible perspiration was greatly increased thereby. Dr. P. who thinks that the simple continued electrification of the human body may probably be more efficacious than any other mode in which electricity has been yet applied to medical purposes, and that the expensiveness and trouble of this manner of electrifying has hitherto prevented the exhibition of it in this form, very properly proposes an electrical machine which may go by wind or water for the purposes of perpetual electrification; with a view to medicine; and for the performing other curious experiments in electricity.

In the last section of this period is contained the history of the medicated tubes and globes, by the excitation of which Sigault

Pivard of Venice; originally, and afterwards Mr. Verati of Bologna, Mr. Bianchi at Turin, and Professor Winkler at Leipzig, pretended to transmute the odours and medicinal qualities of substances contained within them, to any number of persons in contact with the conductor. The most active and animated parts of drugs were said to be immediately received into the habit by this new method, and to exert themselves more powerfully than when they went through the old, dull round of the stomach and intestines, &c. Dr. P. records some of the more curious experiments, said to be performed on this occasion, for the entertainment and instruction of posterity. The Abbé Nollet, with whom none of these experiments did, or as we are now well assured, ever could succeed, passed the Alps with a view of visiting the country which had given birth to all these wonders, and the persons who performed them; and returned convinced that, though some cures had been performed by continued electrification, yet that, in no one instance, had the odours or other sensible qualities of medicines transpired through excited glass. Upon the whole, it appears, as Dr. P. observes, that not only the imagination and judgment, but even all the external senses of these gentlemen must have been imposed upon, on this occasion.

We shall here close our review of this excellent performance for the present, proposing to continue our account of its interesting contents in our next number.

Historical Essays on Paris. Translated from the French of M. de Saintfoix. 12mo. 3 Vols. 1792. Buryet.

A Regular history, or judicious survey of so celebrated a city as Paris, the centre of politeness, and which is so much resorted to, from all parts of Europe, would doubtless be well received every where. But these historical essays, evidently of hasty compilation, have so crude an appearance, that they will hardly prove acceptable beyond the walls of the city to which they relate.

If these essays were hastily put together by the French Editor, they appear to have been done into English with corresponding speed; since they are not only incorrectly printed, but we are not afforded anything, either under the name of preface or introduction, or the more fashionable term *avant-propos*, to inform us in the least concerning the nature of the undertaking; though in 3d note, vol. 3. p. 124. we are desired to pay attention to the preface of that volume. And to that volume there is a preface in the original.

The three volumes are all presented to the public under the title of *Historical Essays upon Paris*, though consisting of three

of other matter *. The first volume is what its title imports, if we accept for historical essays, detached anecdotes, disposed under the heads of those parts of the town where they happened, without topographical description: these, though most of them have already appeared in one form or other, are generally very entertaining, but often introduced and told in so abrupt and imperfect a manner, without chronology, and sometimes without apparent connexion with those places under whose names they are ranged, as to be rendered dark and obscure to a foreigner.

To do justice to the work, as well as to our Readers, we shall extract the following articles.

* *St. Etienne-du-Mont.*

The curate of this parish having complained that a man named Michau, one of his parishioners, had made him wait till midnight to pronounce the benediction of the marriage bed, Peter de Gondi, bishop of Paris, ordered that for the future this ceremony should always be performed in the day-time, or at latest before supper. Formerly a new-married couple could not go to bed till it had been blessed. This was an additional small perquisite for the curates, who also claimed *les plats de nocés*, (or wedding-dishes,) which was their dinner either in kind, or in money.

The curates of Picardy were very troublesome, asserting that a new-married couple could not, without their permission, sleep together the three first nights. An arret was issued, bearing date the 19th of March 1409, "whereby the bishop of Amiens and the curates of the said city were forbid the taking or exacting of any money from a new-married couple, for giving them leave to lie together the first, second or third night after their nuptials; empowering every inhabitant of the said city to lie with his wife, without the permission of the bishop and his officers." We cannot dispose of any thing that is not ours: did those curates, like certain priests in India, imagine that these three first nights belonged to them?

People of distinction, as well as the commonality, were married at the church-door. In 1559, when Elizabeth of France, daughter of Henry II. was married to Philip II. king of Spain, Eustatius du Bellay, bishop of Paris, went to the porch of the church of Notre Dame, and (says the French Cereimonial) "performed the celebration of the espousals at the said door, according to the custom of our holy mother the church. It should seem; that it was thought indecent, to give leave, in

* We have now the French original before us, *troisième édition*. In four volumes. Paris, 1763. This translation extends only to the 1st, 2d, and 3d volumes.

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the church itself; for a man and a woman to go to bed together.

La Verrerie-Street.

The ordinances of Charlemain, St. Lewis, Charles IV. and Charles V. against prohibited games, mention dice and backgammon; but do not speak of cards, which is a proof that they were unknown at the time of the publication of those ordinances. It appears they were invented towards the end of the reign of Charles V. as mention is made of them in the chronicle of Little Jehan de Saintré, when he was page to that prince. A painter, who resided in this street of la Verrerie, named Jacquemin Gringonneur, was the inventor. In an account of Charles Poupart, cashier (or superintendent of the finances) to Charles VI. we read; "Paid 56 sols, Paris-monety, to Jacquemin Gringonneur, painter, for three packs of cards, gilt and variously coloured, with several devices, to be laid before the said lord our king, for his amusement."

We play, says Mr. de Croufaz, to avoid being pestered with the conversation of fools. There are many fools then! There are also many excommunicated people! the council of Méntz, held in 813, separated from the communion of the faithful all ecclesiastics and laymen, who played at games of chance.

The thirst of gain has rendered us more polite than our ancestors. They did not play upon their parole. When a person had not money to pay at the end of the game, he was obliged to give security for the sum he owed. "In 1368, the duke of Burgundy, says Laboureur, having lost sixty livres at tennis, with the duke of Bourbon, Mr. William de Lyon, and Mr. Guy de la Trimouille, left them, for want of money, his belt as a deposit; which he afterwards gave in pledge to the count d'Eu for eighty livres, which he lost to him at the same play."

In 1676, a comedy of five acts of Thomas Corneille, called *Le Triomphe des Dames*, (which has never been printed) was represented upon the theatre of the Hotel de Guenegaud; and the Ballet of the Game of Piquet was one of the interludes. The four knaves first made their appearance with their halberds, in order to clear the way. The kings came successively afterwards, giving their hands to the queens, whose trains were bore up by four slaves, the first of whom represented Tennis, the second Billiards, the third Dice, the fourth Backgammon. The kings, queens, and knaves, having, by their dances, formed tierzes and quatorzes; all the black being ranged on one side, and all the red on the other; they concluded with a country-dance,

try-dance, wherein all the suits were confusedly blended together.

I believe this interlude was not new, and that it was nothing more than a sketch of a grand ballet, which was performed at the court of Charles VII. from whence the first idea of the game of piquet was taken, as it was certainly not thought of till towards the end of this prince's reign. How many are there who play every day at this game, without being acquainted with the depth of its merit! A dissertation, which I take to be Father Daniel's, evinces that it is symbolical, allegorical, political, historical, and that it comprehends very useful maxims upon war and government. As (or Ace) is a Latin word, which signifies a piece of money, wealth, or riches. The Aces at piquet have the precedence, even of the kings, to signify that money constitutes the sinews of war, and that when the finances are low, the king's power is weak in proportion. The Trefoil or Trefoil, (Clubs) an herb that grows spontaneously in our meadows, implies that a general should never encamp his army in a place where forage may be scarce, and whither it will be difficult to convey it. By Piques and Carreaux (Spades and Diamonds) are meant arsenals of arms, which should always be well furnished. Carreaux (Diamonds) were a sort of iron heavy arrows, which were shot from a cross-bow, and were so called on account of their heads being square. Hearts represent the courage of chiefs and soldiers. David, Alexander, Cæsar, and Charlemain, are at the head of the four quadrilles, or suits of piquet, to denote that however numerous and brave troops may be, they have occasion for experienced generals, equally prudent and courageous.

When an army finds itself in a disagreeable situation, disadvantageously encamped, and unable to dispute the victory, they must endeavour to make the loss they are to sustain as small as possible. This is what is practised at piquet. If the foundation of our game is bad, if the aces, the quintes and quatorzes are against us, we must endeavour by way of precaution, to get the Point, to prevent the Pic and the Repic; the kings and the queens must be guarded to avoid a Capot.

We find upon the four knaves the names of Ogier, Lance lot, (two worthies in the time of Charlemain), Hirc and Hector (of Galard) two celebrated captains in the time of Charles VII. The title of Valet was formerly honourable, and the greatest lords bore it, till they were created Knights. In this view, the four knaves (valets) at piquet represent the nobility, as the tens, nines, eights and sevens imply the soldiers.

The Anagram of Argine, which is the name of the queen of Clubs, is Regina: this was queen Mary d'Anjou, wife to Charles

Charles VII. The beautiful Rachael, queen of Diamonds, was Agnes Sorel. The Maid of Orleans was represented by the chaste and warlike Pallas, the queen of Spades, and Isabeau de Baviere, by Judith the queen of Hearts. This is not the Judith, who is mentioned in the Old Testament, but the empress Judith, wife to Lewis le Debonnaire, who was accused of being a woman of great intrigue, who occasioned so many troubles in the state, and whose life therefore had a good deal of resemblance to that of Isabeau de Baviere.

Charles VII. is easily known by the name of David, which is given to the king of Spades. David, after having been a long time persecuted by Saul, his father-in-law, obtained the crown of Judea; but in the midst of his prosperity, he had the mortification to see his son Absalon revolt against him. Charles VII. after having been disinherited and out-lawed by Charles VI. his father, gloriously recovered his kingdom; but the latter years of his life were much troubled by the restless spirit and bad character of his son (afterwards Lewis XI.) who dared to wage war against him, and was even the cause of his death.

Thus a pack of cards, by the help of a commentary, may become as consequential, as many Greek and Latin authors.

The Tuilleries.

The palace had its name from the spot whereon it is situated, which was called *La Tuilleries*, because tiles (*la tuile*) were made here. Catherine de Medicis built it in 1564. It consisted of nothing but the large square pavilion in the middle, the two wings, each of which have a terrace on the garden-side, and the two pavilions which terminate the wings. Henry IV. Lewis XIII. and Lewis XIV. have extended, elevated and decorated it. It is said to be neither so well proportioned, so beautiful, nor so regular, as it was at first: the Tuilleries is nevertheless, next to the Louvre, the finest palace in Europe.

An astrologer having prognosticated to Catherine de Medicis, that she would die near St. Germain, she immediately flew, in a most superstitious manner, from all places and churches that bore this name. She no more resided to St. Germain en Laye; and because her palace of the Tuilleries was situated in the parish of St. Germain de l'Auxerrois, she was at the expence of building another, which was the Hotel de Soissons, near St. Eustatius's church. When it was known to be Laurence de St. Germain, bishop of Nazareth, who had attended her upon her death-bed, people insatuated with astrology, averred that the prediction had been accomplished.

It was at the Tuilleries, four days before the massacre of St. Bartholomew, that she gave that feast, which most of the historians make mention of, but much too lightly. They excite

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the reader's curiosity, without gratifying it. Mezeray says only, That upon occasion of the marriage of the king of Navarre with Margaret de Valois, there were many diversions, tournaments and ballets at court; "and amongst others, there was one, which could not fail to prefigure the calamity that was upon the point of bursting upon the Huguenots, the king and his brothers defending Paradise against the king of Navarre and his brothers, who were repulsed and banished to hell." Here follows what I have found in some memoirs of those times, which are very scarce. "First, in the said hall, on the right hand, Paradise represented, the entrance to which was defended by three knights (Charles IX. and his brothers) compleatly armed. On the left was hell, wherein was a great number of devils and little imps, playing an infinite number of monkey-tricks, and making a hurly-burly with a great wheel, turning round in the said hell, and surrounded with little bells. Paradise and hell were divided by a river, whereon was a bark navigated by Charon, ferryman of the infernal regions. At one end of the hall, behind Paradise, were the Elysian Fields, which consisted of a garden embellished with verdure and all kinds of flowers, and the Emyrean heaven, represented by a great wheel with the twelve signs of the Zodiac, the seven planets, and an infinity of small stars illuminated, shining with great lustre by means of lamps and flambeaux that were artfully disposed behind. This wheel was in continual motion, and occasioned the turning of the garden also, wherein were twelve nymphs, very richly dressed. In the hall several knights errant appeared (these were lords of religion, who had been purposely chosen;) they were armed at all points, habited in a variety of liveries and conducted by their princes, (the king of Navarre and the prince of Condé.) All of these knights endeavouring to reach Paradise, in order to go afterwards in quest of the nymphs in the garden, were prevented by the three other knights to whose keeping it had been committed; who one after the other appeared in the lists, and having broke their pikes against the said assailants, and struck them with their cutlasses, drove them towards hell, whither they were dragged by the devils and their imps. This sort of battle lasted till the knights were vanquished, and dragged one by one into hell, which afterwards closed and was shut up. At that instant Mercury and Cupid descended from the skies upon a cock. The part of Mercury was performed by Stephen le Roi, the celebrated singer, who after he had come down, went and presented himself to the three knights, when chanting a melodious song, he made them a speech, and returned to heaven upon his cock, singing all the way. Then the three knights arose from their seats, passed through Paradise, and went into the Elysian Fields in search of the twelve nymphs, whom

whom they conducted into the middle of the hall, where they danced a ballet, which was exceedingly diversified, and lasted a full hour. The ballet being done, the knights who were in hell, were released, and fought together helter-skelter, till they broke their pikes. The battle being ended, some trains of powder, which were laid round a fountain fitted up almost in the middle of the hall, were set fire to, whereby a noise and smoke were created, which obliged every one to retire. Such was the diversion of this day, from whence may be conjectured, amidst all these feints, what were the thoughts of the king and the cabinet-council."

Catherine of Medicis, whose abominable politics had corrupted the good disposition of her son, was the soul of this cabinet-council. Can one, without shuddering with horror, think of a woman who devises, composes, and prepares a feast on the massacre which she is to commit five days after, upon great part of the nation, over which she reigns! Who smiles at her victims; who plays with carnage; who makes love and the nymphs dance upon the banks of a river of blood, and who blends the charms of music with the groans of a hundred thousand unfortunate beings whom she inhumanly destroys!

I observe, that by an accident singular enough, the finest public garden in Athens was called *Tuileries*, or the *Ceramique*, because it had been planted, like ours, upon a spot where tiles were made.

From the preceding articles we derive not only amusement, but some curious information of antient manners and customs. It was natural to think that the *Bastille* would have afforded plenty of interesting anecdotes, sufficient to furnish a volume of itself; but it is as natural to imagine that a Frenchman would chuse to have as little to say to it as possible. M. de Saintfoix just tells us when the first stone was laid, and when it was finished; adding very expressively, 'concerning this, I shall not give any anecdotes.'

After the anecdotes on Paris, we have a general view of the manners and usages of the inhabitants of France, from the earliest account of the antient Gauls; and this is pursued in the second volume.

After the general remarks on manners and usages, follows a collection of miscellaneous observations relative to politics, religion, and morals, apparently copied from the writer's commonplace book without being digested. Among these we find one too curious to withhold from our readers.

'Our language is become the universal one, and Paris seems to be the capital of nations. To whom are we indebted for this glory, and for those master-pieces of eloquence, poetry, painting, sculpture, and architecture, which have immortalized the

the reign of Lewis XIV? To Corneille and Moliere. All the arts go hand in hand; the beginning of perfection in one, forms a taste for the rest. Those two great geniuses have discovered sources, which without either expence or risk, bring more gold into France, than ever the merciless destroyers of Mexico and Peru carried into Spain. *In three or four thousand years the names of other nations who inhabit Europe will scarce be known, whereas our language will be the learned language, and will be taught to children: every one will pride himself in being acquainted with our history, and in enumerating the celebrated names and actions of our kings and heroes; the softness, the politeness of our manners will be admired by posterity, whilst they will be struck with the courage and pride wherewith such a gay frivolous people, issued from their lethargic pleasures, and flew to glory as soon as they were attacked.*

How well this prophecy may be founded, is left to the decision of our Readers. It is however no bad specimen how much this vain superficial people build upon the regard which the unthinking part of other nations pay to their genius for trifles.

The third volume contains a narrative of the wars between France and England, to the death of our king Henry V. wrote in the same spirit which suggested the preceding prophecy. From our author's character of Rapin, the best writer of English history for a faithful record of facts, the complexion of the present detail may be guessed. Rapin, he says, being forced to quit his country by the edict of Nantz, 'hated it, perhaps, because he regretted its loss: the animosity he bears it, is frequently to be observed, as well as his glaring partiality for that nation whose history he wrote.'—The pretensions of Edward the third to the crown of France, affords M. de S. an opportunity of being very pleasant upon the English; who, according to him, were perfidious in every treaty, and brutal in every engagement.

On the whole, the two first volumes contain an entertaining, though ill-digested collection of anecdotes; but the third volume is certainly translated to no profitable purpose: for such representations would not, now, be credited or relished by even the French North American Indians, since their late acquaintance with the British nation.

Free and candid Disquisitions relating to the Dissenters, Part I. being an Essay towards a Reformation in their Mode of conducting public Worship. 12mo. 2s. sewed. Johnson and Davenport.

WE cannot help expressing our satisfaction, at seeing the attention of the free and liberal part of the Dissenters directed to the manner in which their public worship is conducted.

ducted. This is a matter of such high importance, and is so nearly connected with the interest of true religion in the world, as to merit the very serious consideration of Christians of every denomination. It would surely be paying the Dissenters too great a compliment, and perhaps at the expence of truth, to suppose, that their forms of worship are carried to such a degree of perfection and improvement, as to need no further reformation. The most sensible and liberal of this body of Christians would not be willing to assert this; many of them have already acknowledged, with great ingenuity, the imperfections of their present forms; and the representation which is given of the disadvantages of extemporary prayer by the author of the work before us (who we apprehend is himself a dissenting clergyman, and writes the language of his own experience) is such, as will satisfy most of our readers, that some further provision ought to be made; and that a matter of so much dignity and importance, as the public and solemn worship of Almighty God, should not be left to the abilities and direction of a single person, without the best assistance and preparation that can be obtained. Whether what this author recommends be sufficient for the purpose, is not our province to determine, but must be submitted to the judgment of every private person, and every particular society of Christians. There is one thing however, which we will take the liberty to say upon this subject, and we hope without offence.

If the Dissenters do not carry the forms of their public worship to the highest degree of perfection and improvement of which the nature of divine worship itself is capable; if they do not adopt that plan which is of all others the best adapted to answer the great ends of public worship; to engage the attention, and awaken a spirit of devotion and piety in their assemblies, they are most inexcusable. They are in possession of the most ample liberty to think and judge for themselves; they have a full, acknowledged, and legal right to conduct their worship in the manner they most approve, without the interference of any external authority whatsoever; they are under no restraints either from civil or ecclesiastical laws; they are perfectly free from many of the unavoidable difficulties which attend every attempt to bring about a reformation in established churches; many of their ministers are men of learning and ability, have discovered a good taste in compositions of the devotional kind, and are well disposed to improvements in this way, were they properly encouraged and supported by the laity.

These are inviting circumstances; and if the Dissenters continue to content themselves with the old customs and modes handed down to them from their ancestors; and do not exhibit as perfect a model of Christian worship as human wisdom can

contrive, agreeable to the purity and simplicity of the gospel, and adapted to the improvement of mankind in pious and virtuous dispositions, it is their own fault, and they will be justly reproached with having neglected this happy season of light and liberty.

But it is time that we give our readers some idea of the work before us. The author begins with representing the peculiar disadvantages both of a liturgy and of the method of extemporary prayer. We find but little new in this part of his design, nor indeed could this be well expected, considering the many volumes which have been written upon the subject, in this and the last century. He has, however, in general, stated the disadvantages of both, in a fair, candid and impartial manner. The great object he has in view, is to recommend to the Dissenters '*the reading of written prayers composed by the ministers themselves.*' This method he thinks has all the advantages of a liturgy, or extemporary prayer; is free from the disadvantages of both; and hath some advantages peculiar to itself. If he has made all this appear to general satisfaction, he has gained an important point indeed. The principal arguments he advances are the following: and by these the Reader will be able to form some judgement for himself.

'In written forms, he says, there will not be that dull uniformity which is common in liturgies, but all that variety which so strongly recommends extemporary prayer.'—'It is an advantage, that those who use extemporary prayer may adapt themselves to all particular occurrences: a liturgy cannot claim this advantage; but those who use precomposed prayers enjoy it in the most desirable manner.'—'A third advantage commonly reckoned among those who attend extemporary prayer is, that it lays ministers under obligations to diligence; now this also attends the use of written forms, and that in a greater degree.'

'Extemporary prayer gives a person scope for the exercise of his own devout affections; whereas, by a liturgy, a minister is confined to the words of another. This advantage may be fully enjoyed in the use of a minister's own precomposed prayers. For though he will then be confined, in a manner, to a form, while praying; yet when he is preparing in private those addresses, which he proposes to offer to God in public, he is as much at liberty to exercise his own devout affections, as when he is actually praying *extempore* in the congregation.' In this manner the Author maintains that written forms have all the advantages of extemporary prayer: he thinks likewise, that the method he recommends has all the advantages of a liturgy.

'It secures, he says, or ought to secure, those who lead the devotions of the people, from any great improprieties of expression,

pression, of which men of sense may sometimes be in danger ; it is a curb on the fancies and passions of men, which, even where the heart is devout, may carry them beyond the bounds of propriety ; it prevents that hesitation and embarrassment, which is too often observable in dissenting ministers ; it guards them against any great discomposure, which a variety of circumstances may occasion ; it is a good relief to the memory and invention, and thus renders the business of prayer more easy and pleasant to those who conduct the service ; and effectually prevents those discouragements, which young ministers among the dissenters often labour under, and from which some of them are not free so long as they live. In the use of such forms, the mind has nothing to do but to attend to the exercise of suitable affections ; and therefore is most likely to be devout.—Such are the advantages of a liturgy. It must be owned they are very considerable : but they are by no means peculiar to it ; they equally belong to the method of prayer here proposed, as is too obvious to need any particular illustration.

In the sixth chapter, our Author represents the *peculiar* advantages attending *written forms*.

‘ By the use of notes in public prayer, a minister may better avail himself of the helps which are to be met with, for the performance of this important part of his work, than he otherwise could do ; especially of the sacred writings, which furnish the most excellent materials for prayer. It is desirable, indeed, to commit the most devotional parts of scripture to memory ; but this must be a work of time, and when accomplished, will not of itself be sufficient for all the purposes of prayer ; for those who have the scriptures most perfectly in their memories, cannot make that advantage of them, which they could do were they allowed to transcribe them into their prayers, and bring them in writing into the pulpit.’—‘ By the use of written forms a minister would always be provided against the inconveniencies, which may arise from the indisposition or discomposure of his mind.’ This we apprehend is not peculiar to our Author’s method as distinct from the liturgical.—‘ The use of written forms would be attended with this further advantage, that they would give us an opportunity of spending more time in the immediate worship of God, than is generally allowed, or indeed can usually be expected to be employed with propriety, in extemporary prayer.’ The dissenters would do well to attend to what our Author has advanced under this particular.—‘ There is a farther advantage attending the use of written forms in public worship, which it may be proper just to mention ; it will prove of great service in fitting a person for what is called *free prayer*, whenever he shall have occasion to use it. A minister who had accustomed himself to the accurate com-

sition of prayers, on a variety of plans and occasions, who had collected together a number of pertinent texts of scripture, and frequently repeated them, would have a rich variety of materials for prayer, laid up in his memory, which would render him able to pray, with greater ease and propriety, without the use of notes, on any emergency, than those do who always use this method; provided he accustomed himself to extemporary prayer in secret, and did not absolutely confine himself to his notes in public.'

The Author, in his ninth chapter, towards the conclusion of his work, gives some rules for composing prayers, on the plan which he recommends: if our article had not already been extended to a very considerable length, we should with pleasure have transcribed them; they are very sensible and proper; and we recommend them to the attention of all such as are engaged in the ministerial office, especially those who are in the early part of life.

Upon the whole, the weight and conclusiveness of the arguments which our Author has used, are submitted to the judgment of our Readers. It is not our province to decide in the subject; neither will we presume to give our opinion whether the method here recommended be sufficient to answer all the great and noble purposes of divine worship which are to be desired. The subject is important; the manner in which it is treated is serious, and grave; and we conclude with adding, that unless the dissenters do something effectually for the reformation and improvement of their own worship, they cannot with any decency censure the neglect of reformation in the establishment, with the severity they sometimes do. The dissenters, if they are disposed to it, have it in their power to reform: the most sensible and valuable men in the church would reform, but cannot:

Pudet hæc opprobria nobis.

Conclusion of Sir James Stewart's Principles of Political Oeconomy:
See the Review for June.

THE specimens already given of this elaborate composition, will probably induce such of our Readers as have a turn for these important speculations, to apply to the book itself.—We could, with great pleasure, attend our Author through his various disquisitions, and give large extracts from the following parts of the work; but, as we have hinted before, no extracts can do justice to this Author; and our limits do not admit of an intelligible analysis: wherefore the account we shall give of the remaining books, will be little more than a bill of fare, to excite

excite the appetites of those who may be able to digest such very substantial viands.

In his *third* book, *Of money and coin*, which is divided into two parts, our Author treats his subject under the following heads: 1st, Of money of account. 2d, Of artificial and material money. 3d, Incapacities of the metals to perform the office of an invariable measure of value. 4th, Methods which may be proposed for lessening the inconveniencies to which material money is liable. 5th, Variations to which the value of the money unit is exposed from every disorder in the coin. 6th, How the variation in the intrinsic value of the unit of money must affect the domestic interests of a nation. 7. Of the disorder in the British coin, so far as it occasions the melting down, or the exporting of the specie. 8. Of the disorder of the British coin, so far as it affects the pound sterling currency. 9. Historical account of the variations of the British coin. 10. Of the disorder of the British coin, so far as it affects the circulation of gold and silver coin, and of the consequences of reducing guineas to twenty shillings. 11. Method of restoring the money unit to the standard of Elizabeth, and the consequences of that revolution. 12. Objections and answers. 13. In what sense the standard may be said to have been debased by law; and in what sense it may be said to have suffered a gradual debasement by the operations of political causes. 14. Circumstances to be attended to in a new regulation of the British coin. 15. Regulations which the principles of this enquiry point out as expedient to be made by a new statute for regulating the British coin.

In the *second* part of this book our Author investigates the principles of money as applied to trade; in which he 1. Considers the consequences of imposing the price of coinage, and the duty of seigniorage upon the coin of a nation, so far as they affect the price of bullion, and that of all other commodities.—This intricate subject he treats in a very full and perspicuous manner: and in the *second* chapter, concerning the influence which the imposing the price of coinage, and the duty of seigniorage in the English mints will have upon the course of exchange, and trade of Great Britain, shews that bullion is dearer in England than in France, because the price of it is kept up by the mint; and it is allowed to fall in France 8 per cent. below the coin: from which regulation he seems to prove, that England loses 8 per cent. sometimes, upon her trade with France; and at a medium 4 per cent. The three following chapters are chiefly taken up in examining whether the above mentioned loss is *real*, and the different methods and effects of imposing a duty on coinage;— and the balance of all our Author's arguments is much in favour of the French regulation.—It is with diffi-

dence that we point out a circumstance which seems to have been omitted in the multitude of combinations that were present to our Author's mind, when he drew his conclusions upon this subject;—and which we should imagine must very materially affect the argument.—Is not any tax on coinage a temptation to foreigners to run coin in upon a nation; whereby their bullion may be purchased cheaper than at other markets, to the great loss of the country in question?—And may not this be one reason why so much French coin is constantly circulating in the provinces bordering upon France, while there is little or no English coin to be seen out of the kingdom?—No foreigner can gain any thing by coining English guineas; though Lewis-d'or's may pass for 8 per cent. more than they are worth.—Perhaps there may be no weight in this objection; but we wish Sir James had stated and examined it.—The 6th chapter contains several miscellaneous questions and observations concerning the doctrine of money and coin. In the 7th, our Author exhibits the regulations observed in France with regard to coin, bullion, and plate; and in the 8th, those of Holland with respect to coin and bullion.—Instead of a recapitulation, this book is analysed by means of a full table of contents.

The fourth book, *Of credit and debts*, is divided into four parts, in which our Author treats *Of the interest of money*, *Of banks*, *Of exchange*, and *Of public credit*; and here his readers will find much information and entertainment; especially in his very satisfactory and ample accounts of the banks of England and Amsterdam; and in his explanation of the project of the famous Mr. Law; as well as in his comparative view of the revenues, debts and credit of Great Britain and France.

From his fifth and last book, *Of taxes, and the proper application of their amount*, we shall endeavour to extract some entertainment for our Readers; as this is a subject in which we are all essentially interested. Our Author's chief view, in this part of his work, is, to enquire into the principles which determine the nature of every tax relatively to the interest it is intended to affect. To investigate the different consequences of taxes, he observes, when imposed upon possessions, and when upon consumption, are questions which relate directly to the principles of taxation. But in this book, he shall also have occasion to trace out, farther than he has done, certain combinations concerning the effects which taxes have in multiplying the fund of circulation: and as the augmentation of taxes, in his opinion, tends greatly to increase money, he is thence led to examine how far the advantages gained by the suppression of taxes may not be more than compensated to a nation by the inconveniencies proceeding from so great a diminution of circulation.—Our Author begins with definitions of the different kinds of taxes.

‘ Taxes,

' Taxes, he observes, have been established in all ages of the world, under different names of tribute, tithe, tally, impost, duty, gabel, custom, subsidy, excise; and many others need:els to recapitulate, and foreign to my subject to examine.

' I though in every species of this voluminous category, there are certain characteristic differences; yet one principle prevails in all, upon which the definition may be founded.

' I underiland therefore by *tax*, in its most general acceptation, *a certain contribution of fruits, service, or money, imposed upon the individuals of a state, by the act or consent of the legislature, in order to defray the expences of government.*

' This definition may, I think, include, in general, all kinds of burdens which can possibly be imposed. By fruits are understood either those of the earth, of animals, or of man himself. By service, whatever man can either by labour or ingenuity produce, while he himself remains free. And under money is comprehended the equivalent given for what may be exacted in the other two ways.

' I have no occasion to consider the nature of such taxes as are not in use in our days. Tributes of slaves from conquered nations are as little known in our times, as contributions of subsistence from the subjects of the state.

' I divide, therefore, modern taxes into three classes. 1. Those upon alienation, which I call proportional: 2. Those upon possessions, which I call cumulative or arbitrary: and 3. Those exacted in service, which I call personal. These terms must now be fully explained, that I may use them hereafter without being misunderstood.

' A proportional tax presents a simple notion.

' It is paid by the buyer, who intends to consume, at the time of the consumption, while the balance of wealth is turning against him; and is consolidated with the price of the commodity.

' Examples of this tax are all excises, customs, stamp-duties, postage, coinage, and the like.

' By this definition, two requisites are necessary for fixing the tax upon any one: first, he must be a buyer; secondly, he must be a consumer. Let this be retained.

' A cumulative or arbitrary tax, presents various ideas at first sight, and cannot well be defined until the nature of it has been illustrated by examples.

' It may be known, 1mo, by the intention of it; which is to affect the possessor in such a manner as to make it difficult for him to augment his income, in proportion to the tax he pays.

' 2do, By the object, when instead of being laid upon any determinate piece of labour or consumption, it is made to affect past and not present gains.

' 3tio, By the circumstances under which it is levied, which imply no transiion of property from hand to hand, nor any change in the balance of wealth between individuals.

' Examples of cumulative taxes are land-taxes, poll-taxes, window-taxes, duties upon coaches and servants, that upon *industrie*, in France, and many others.

' A personal tax is known by its affecting the person, not the purse

of those who are laid under it. Examples of it are the *corvée*, in France; the six days labour on the high roads, and the militia service before pay was allowed, in England*.

* Having thus explained what I mean by proportional, cumulative, and personal taxes, it is proper to observe, that however different they may prove in their effects and consequences, they all agree in this, that they ought to impair the fruits and not the fund; the expences of the person taxed, not the savings; the services, not the persons of those who do them.

* This holds true in every denomination of taxes. In former days, when annual tributes of slaves were paid, and even at present among the Turks, where it is customary to recruit the seragios of great men by such contributions, I consider the young women who are sent, as part of the fruits of the people who send them. This is a fundamental principle in taxation; and therefore public contributions, which necessarily imply a diminution of any capital, cannot properly be ranged under the head of taxes. Thus when the Dutch contributed, not many years ago, the hundredth part of their property towards the service of the state, I cannot properly consider that in the light of a tax.

In the discussion of so difficult and complex a subject as this of taxes, great care should be taken that the foundation be laid upon solid principles; and that nothing be admitted upon the authority of the inquirer; because the *smallest error* in first principles must lead to great mistakes and confusion in the subsequent parts of the inquiry.—When our Author says that *taxes* ought to impair the *fruits* and not the *fund*; and represents this as a *fundamental principle of taxation*,—we should have wished to have seen the *reason* upon which this principle is founded; as in our apprehension it wants much of the clearness of an intuitive truth:—and we must own it appears to us that every man whose goods are embarked in the political vessel, risks the whole; and in equity, as in all other cases of insurance, ought to pay, in the language of commercial policies, as *interest may appear*: which will be in proportion to the whole risk, and not in proportion to the profits, or fruits.—Those whose *funds* are the production of artificial society, or protected by laws of entail, even against the effects of their own folly and extravagance, ought, in our opinion, to pay for their extraordinary *care* and *security*; these being benefits which the laborious man has no share in, and which he lies under no obligation to support with the *fruits* of his industry. For this purpose what our Author calls *cumulative taxes* may with great justice and propriety be applied.—In his *second* chapter our Author considers the proper object of proportional taxes; and perseveres in the idea of tax-

* The *corvée* in France is the personal service of all the labouring classes, for carrying on public works. Were they paid for in money, it is computed they would amount to no more than 1,200,000 livres a-year. This tax was omitted in the account of the French revenue.

ing the *income* only : in the *third* he explains the operation of drawing back proportional taxes, and shews that this *drawing back* is the only reason why taxes raise the prices of commodities. In the *fourth* chapter he considers cumulative taxes, of which kind in England the most familiar are *tithes*, *land-tax*, *window-tax*, and *poors-rates*.

‘ The most familiar examples to a Frenchman, are the *taille*, *fouage*, and *ustencil*, (which go commonly together) also the *capitation*, the *dixieme*, the *vingtieme*, and the *industrie* *.

‘ The nature of all these taxes, is, to affect the possessions, income and profits of every individual, without putting it in their power to draw them back in any way whatever ; consequently, such taxes tend very little towards enhancing the price of commodities.

‘ Those who come under such taxes, do not always consider that their past industry, gains, or advantages of fortune, are here intended to suffer a diminution, in favour of the state ; for which outgoing they have, perhaps, made no provision.

‘ When people of the lower classes, instead of being subjected to proportional taxes, are laid under such impositions, there results a great inconvenience. They are allowed to receive the whole profit of their industry, which in the former chapter we called their (B), the state however reserving to itself a claim for a part of it : this, instead of being paid gradually, as in a proportional tax, is collected at the end of the year, when they have made no provision for it, and consequently, they are put to distress.

‘ Besides, how hard is it to deprive them of the power of drawing back what they pay ? And how ill judged to trust money with those who are supposed only to gain an easy physical-necessary ? An equivalent for procuring the articles of ease and luxury, should not be left in the hands of those who are not permitted to enjoy them.

‘ From this we may conclude, 1. That the more such taxes are proportional to the subject taxed, 2. the more evident that proportion appears ; and 3. the more frequently and regularly they are levied, the more they will resemble proportional taxes, and the less burden will be found in paying them.’ —

‘ Tithes are a cumulative tax ; but they are accompanied with all the three requisites to make them light ; although in other respects they

* ‘ The *taille* is properly a land-tax, to which men called *noble* are not subjected. The reason of which is, that it was originally imposed in lieu of such personal military services as were peculiar to the lower classes.

‘ The *fouage* and *ustencil* are laid upon all those who pay the *taille*, and are in proportion to it. The first is appropriated for the subsistence of the cavalry, when they are in quarters ; the last for kettles and small utensils for the infantry.

‘ The *capitation* is the poll-tax. The *dixiemes* and *vingtiemes* have been already explained, and tithes are well known to every one.

‘ The *industrie* is that imposition arbitrarily laid on by the intendants of provinces, upon all classes of industrious people, in proportion to their supposed profits in every branch of business.’

are excessively burdensome. 1st, They bear an exact proportion to the crop. 2dly, This proportion is perfectly known. 3dly, Nature, and not the labourer, makes the provision. But they fall upon an improper object: they affect the whole produce of the land, and not the surplus; which last is the only fund that ought to be taxed.'

Speaking of the French tax upon industry, our Author has the following very judicious observations:

' This tax is supposed to be proportional to the profits made upon trade, and other branches of industry, not having the land for their object. All merchants and tradesmen, in cities, and in the country, pay the tax called *industrie*; and the reason given for establishing this tax, as I have said in another place, is in order to make every individual in the state contribute to the expence of it, in proportion to the advantage he reaps. Nothing would be more just, could it be put in execution, without doing more hurt to the state, than the revenue drawn from it can do good.

' I shall now shew how, in this tax, all the three requisites we have mentioned are wanting.

' 1mo, By its nature, it can bear no exact proportion to the profits of the industrious man; since nobody but the person taxed can so much as guess at their extent.

' 2do, It cannot possibly be provided for, as no check can be put upon the imposer, unless so far as general rules are laid down for each class of the industrious; and from these again other inconveniences flow, as shall be observed.

' 3tio, It comes at once upon poor people, who have been frequently forced to beg for want of employment before the tax-gatherer could make his demand; and those who remain, frequently become beggars before they can comply with it.

' I say, that from the general rules laid down for regulating this tax, as to every class, a workman who has a large family to maintain, is no less taxed than one who has no charge but himself: and it will be allowed, I believe, that the profits of one industrious person of the lower classes, is in no country sufficient to pay any considerable tax, and maintain a large family, much less a sickly one. I therefore imagine, that cumulative taxes never should be raised upon such classes of inhabitants as have no income but their personal industry, which is so frequently precarious.

' Merchants also ought not to be subjected to any tax upon their industry. They ought to be allowed to accumulate riches as fast as they can: because they employ them for the advancement of industry; and every deduction from their profits is a diminution upon that so useful fund.

' When cumulative taxes are laid upon any of the industrious classes, they tend to check growing wealth; and are most familiarly imposed in monarchical states, where riches are apt to excite jealousy, as has been observed.

' But as to the class of land proprietors, that is to say, the more wealthy inhabitants, who live upon a revenue already made, the impropriety of cumulative taxes is much less. They are however burdensome, and disagreeable in all cases, and ought to be dispensed with, when the
necessary

necessary supplies can be made out by proportional taxes, without raising the prices of labour too high for the prosperity of foreign trade.

‘ From the examples I have given of this branch of taxation, I hope the nature of it may be fully understood, and that for the future no inconvenience will arise from my employing the term of *cumulative tax*. I shall now subjoin its definition.

‘ A *cumulative tax*, is the accumulation of that return which every individual, who enjoys any superfluity, owes daily to the state, for the advantages he receives by living in the society. As this definition would not have been understood at setting out, I thought it proper, first, to explain the nature of the thing to be defined.’

Chapter the *fifth* treats of the *inconveniences* which proceed from proportional taxes, and the methods of removing them.— This is a long and very instructive chapter: we cannot pass it over without giving the Author’s short recapitulation of it, tho’ we have not room for larger extracts.

‘ The principal inconveniences alledged against proportional taxes, are, 1. That they raise prices: 2. Discourage consumption: and 3. That they are oppressive and expensive in the collection. These inconveniences are more apparent than real, as will appear from what follows:

‘ 1mo, A proportional tax, rightly imposed, and properly levied, will undoubtedly raise the price of the objects taxed; but it will only consequentially raise the price of the labour of the industrious man who pays it; because he will draw it back in proportion only to his diligence and frugality.

‘ The price of labour is regulated by demand, and is influenced only by proportional taxes.

‘ 2do, As to discouraging consumption, if taxes raise prices, this circumstance proves the increase of consumption; because if consumption were to diminish, taxes would not be paid, and prices would fall of course; even to the detriment of the industrious. These are always the consequences of proportional taxes, when wrong imposed.

‘ 3tio, As to the expence and oppression in levying them, these inconveniences are, in a great measure, in proportion to the disposition of the people to defraud the public: for when they are fairly paid, and honestly collected, proportional taxes are little more expensive, and infinitely less oppressive than any other. I conclude my chapter by some observations drawn from the practice of different countries, which point out a method of avoiding both the oppression and the expence of levying proportional taxes.’

In his *sixth* chapter our Author compares cumulative and proportional taxes with one another; greatly to the advantage of the latter. In the *seventh* he considers the consequence of taxes when the amount of them is properly applied: and shews, that ‘ by the help of cumulative and proportional taxes *rightly imposed, and rightly expended*, circulation is greatly increased; industry is advanced; the public good is augmented, not diminished; and the burden of payments so equally proportioned, as not to be felt in any degree sufficient to overbalance the advantages resulting from the general system.’—In the *eighth* chapter,

Sir James examines the extent of taxation; and shews, that 'the way to carry proportional taxes to their utmost extent is to draw to market every thing consumable; and insensibly to raise the tax upon it so high as to absorb as much as possible the whole superfluity of the consumers.'—In the *ninth* he considers the consequences of an *abolition* of taxes: about which we apprehend there is no great reason to be alarmed.—In the *tenth* he enquires whether taxes are a spur to industry? and is of opinion that 'taxes promote industry, not in consequence of their being raised upon individuals, but in consequence of their being expended by the state; that is, by increasing demand and circulation.'—In the *eleventh* chapter, containing considerations upon land-taxes, with observations upon those of England and France, we have a full and particular examination of *Vauban's* famous scheme of a *royal tithe*; which is shewn to be unjust and oppressive.—Our Author's *twelfth* chapter is taken up with the discussion of several miscellaneous questions, and concludes in the following manner:

'Every one who has writ concerning taxes has endeavoured to contract the object of them as much as possible: more, I imagine, with a view to ease the public than the people. I have followed another course. I have been for multiplying the objects of taxation as much as possible, and for making them more in proportion to expence than to property or income. But that I may conform myself in some measure to the ideas of those who have examined the same subject, I shall propose a tax which would fill up the place of every other; and could it be levied, would be the best perhaps ever thought of.

'It is a tax, at so much per cent. upon the sale of every commodity.'

The *thirteenth* and *fourteenth* chapters are recapitulations of the fourth and fifth books; and this able Writer finishes his work with the following declaration:

'I have now concluded this inquiry, according to the plan I at first proposed. It is the fruit of eighteen years close though agreeable application; interrupted only by many intervals of bad health, and many strokes of adverse fortune.

'It never was, till lately, my intention to offer to the public, during my life, what I had composed purely for my own instruction and amusement. But upon comparing my sentiments in several points with those of the generality of my friends, they have been found so widely different, that I was thought in duty bound to my country, to submit them to the criticism of the public.

'To this I have the more willingly submitted, as I thereby shall pursue my first intention in taking my pen; which was, to clear up my ideas on this subject. And since I can now draw no farther knowledge from my own inquiries, I must expect it from the criticisms of those who may think it worth their while to animadvert upon my notions.'

Our Author has given, at the end of each volume, a useful table of English, French, German, and Dutch coins, shewing the

the quantity of fine metal contained in them, according to the regulations of the respective mints where they are coined, and has reciprocally converted their weights into each other.

Excepting some few peculiarities of expression, hardly worth notice, the language of this work in general, is simple, clear, and nervous; the proper stile of investigation.—The method of arrangement is excellent:—and the tables of contents, the recapitulations, and the index, deserve to be mentioned as necessary appendages to a work so full of important matter: and for want of which the value of many good books is greatly diminished.

Upon the whole, though we differ widely from our Author in some of his *political principles*; and think many of his *oeconomical* principles would lead to regulations much *too minute* to be consistent with a just spirit of manly freedom, and self-government in the common affairs of life; yet we cannot help admiring his penetrating genius, and being pleased with the clear light which he has thrown upon many obscure subjects: nor can we take leave of this respectable Writer without paying him the tribute of our grateful thanks for the pleasure and instruction which we have received from his masterly performance; nor without earnestly recommending it to the perusal and attention of those, whose peculiar duty it is, to hear and examine every plausible scheme to promote the order and happiness of the political and moral world.

The Family Guide to Health; or, A General Practice of Physic. In a familiar Way: Containing the most approved Methods of Cure, for the several Disorders of the Human Body, from the Writings and Practice of the most eminent Physicians; adapted to every Capacity, and calculated chiefly for those whose Situation and Circumstances have placed them at a Distance from the Faculty. Dedicated to the Parochial Clergy of this Kingdom. Octavo, 5s. Fletcher.

THE Compilers of the *Family Guide to Health* inform us, that ‘ while the following sheets were printing off, a book was published, entitled, *Advice to the People in General, with regard to their Health*, translated from the French of Dr. Tissot; with notes by Dr. Kirkpatrick. The speciousness of the title, with the learned names annexed to it, induced us to believe at first that our further progress would be unnecessary. For the unwearied diligence of Dr. Tissot, his large experience and sound judgment, and the ingenuousness of his disposition, are well known; nor can the ability of his editor be called in question. But upon a careful perusal and examination of that work, we found that it did not at all interfere with our design.

It has made provision only for acute diseases and sudden accidents; in such a manner indeed as must be extremely useful to young practitioners and other intelligent persons; but it is not at all suited to the capacities of common families. These comprehend nothing of the theory of physic, are frightened at its terms, and must be directed in the plainest way, and at one view, how to proceed through the several stages of a disorder. We have, for the Use of these, extended our plan, have inclosed within our compass, the whole dark region of infirmity, those tracts only excepted, which are more peculiarly the province of Surgery and Midwifery; and we have studiously avoided all ostentation of language.

We apprehend this is much too favourable an account of the work before us.—The histories of diseases which are given by Dr. Tissot are full and distinct; and his practice simple and efficacious; for the whole table of medicines which he has formed, consists only of seventy-one different articles, and these are as little compounded as possible. — In the *Family Guide to Health*; it is but rarely that there is any description of the disease in question, the Name of the disease is only mentioned; and then, instead of a few efficacious and cheap medicines in the manner of Dr. Tissot, there are transcribed a number of compound, expensive, and frequently impracticable *Recipes*, from *James's Medicinal Dictionary*:—*Shaw's Practice of Physic*:—*Sydenham*:—*Riverius*:—*Boerhaave*; and others, viz.

‘ *For the Rickets. From Dr. Boerhaave, James, &c.*

‘ Let the child's food be well fermented bread and biscuit, mixed with a small quantity of saffron, nutmeg, cardamons, cinnamon, seeds of celeri; and other grateful and strengthening aromatics: Lean pigeons, fowls, rabbits, mutton, kid and veal, gently roasted, cut small and mixed with biscuit, salt, and a little parsley, thyme and nutmeg: Millet and barley, boiled with water and raisins, and then seasoned with a little wine and mild aromatics.

‘ Take of the following fresh leaves, dried in the shade, viz. of the male fern, three pounds; of marjoram, balm and mint, each two handfuls; of the fresh flowers (dried in the shade) of melilot, sweet trefoil, elder, and roses, each two ounces. Reduce to a fine powder. Mix with double the quantity of barley chaff. Put all into bags for couches, on which the patient is to lie. These are to be carefully preserved from moisture, and frequently dried.

‘ Take of benzoin, mastich, olibanum, amber and frankincense, each one ounce: Reduce to a powder; of which throw a little upon live coals, and receive the steam in warm linen cloths,

cloths, with which let the spine of the back, arms and legs be rubbed night and morning.

‘ Take of the roots of ipecacuanha, one scruple ; of white wine, one ounce ; and of sugar, two drams : infuse for a whole night ; and when strained give it in the morning. Let this be repeated every fourth day for five times.

‘ Take of the best rhubarb, half an ounce ; of citrine myrobolans, without the kernels, three drams ; and of the troches of agaric, two scruples. Infuse in four pints of cold strong beer, for twenty-four hours. Let the patient use this for common drink for a month. But if it proves too purgative, it may be mixed with an equal, or a greater, quantity of other ale.

‘ Take of agrimony, spleen-wort, fern-root, harts-tongue, the root of polypody, and white maidenhair, each two ounces. Cut these small. Mix them, put them in a linen cloth, and infuse them in twelve pints of cold ale, to be used for common drink.

‘ Take of *Boyle’s Ens Veneris*, two grains ; which are to be given every evening in *Canary* wine for three weeks.

‘ Take of the filings of steel, one ounce ; of the strongest distilled vinegar, ten ounces ; and of sugar, three ounces. Boil all together gently for twenty-six hours in a tall phial ; and let the liquor, when filtrated, be kept in a close vessel. Six drops of it are to be given every morning and evening in a little *Mountain* wine. *Boerhaav. Aph. and Mat. Med.*

‘ I can from experience recommend, as the most effectual remedy, baths of sweet water, boiled with nervous herbs, such as marjoram, lavender, mother of thyme, rosemary, camomile and baum. In such baths the patient is to be frequently immersed, and have the spine of the back and joints rubbed and anointed with the following nervous ointment.

‘ Take of human fat, and expressed oil of nutmegs, each half an ounce ; of *Peruvian* balsam, one dram ; and of the oils of rue, lavender and cloves, each thirty drops.

‘ By these means I have seen many patients afflicted with the Rickets, not only surprisingly relieved, but also totally recovered. *Med. Diss. in Rachitis.*

‘ *For an Autumnal Quartan.* From *Dr. Sydenham.*

‘ Begin with the vomit, as in the spring agues. Then take of *Peruvian* bark finely powdered, one ounce, of conserve of red roses, two ounces. Mix them. Take the quantity of a large nutmeg morning and evening daily, on those days that the genuine fit does not come, till all the confection is taken, and let it be repeated once a fortnight, to the end of six weeks. About the beginning of February, and not sooner, let the patient change to a new air. But if he cannot conveniently remove,

move, he ought to use some strong medicine, powerful enough to promote the languid separation, and, if possible, to perfect it. Therefore

Take of the electricity of the egg, or of Venice treacle, the dram and a half. Dissolve it in two ounces of aqua mirabilis, or of common aqua-vitæ. Give it two hours before the fit.

I have used this with great success at the declination of the disease. But observe that hot things, given sooner, have either doubled the fits, or changed them into a continual fever. This will do for young people, but not for children.

A month after the disease and all symptoms of it are removed, and not before, care must be taken that the patient be purged. For it can scarce be imagined how many diseases are occasioned by the omission of this after autumnal agues. Let therefore the common purging potion (ordered for the asthma, p. 73) be repeated once a week for two or three months following. Every night after the purge, an anodyne must without fail be taken;

Take of red poppy water, two ounces; of aqua mirabilis, two drams; of syrup of white and red poppies, each half an ounce. Mix and make a draught.

What do plain country people know of the *distillation of the egg*; the *aqua caloris*; the *ens veneris*, &c. — And what have they to do with such expensive, impracticable *farinæ* as the following?

Take black cherry water, and strawberry water, of each three ounces, epidemic water, compound scordium water, and cinnamon water, of each one ounce, prepared pearl, one dram and a half, crystalline-sugar, a sufficient quantity; damask rose-water, half a dram, to make it pleasant; mix and make a *julep*, of which let the patient take four or five spoonfuls, when faint, or at pleasure. And

Take of the distilled oils of cinnamon, citron and orange-peel, each three drops, of the oils of lavender-flowers and of juniper, each two drops, and of sugar, six drams. Mix well, and add of the robs of elder and juniper, each three ounces; of the spirit of salt, one dram; of the distilled waters of cinnamon, citron and orange-peel, each two ounces; and of the distilled water of mint, ten ounces: Of this preparation let the patient take one ounce every two hours.

Let the Reader now turn to the title-page of the *Family Guide to Health*; adapted to every capacity, and calculated chiefly for those whose situation and circumstances have placed them at a distance from the Faculty. — It would be well, if either title-pages better corresponded with books, or books with title-pages.

The Vegetable System: or a Series of Experiments and Observations, tending to explain the internal Structure, and the Life of Plants; their Growth, and Propagation; the Number, Proportion, and Disposition of the Seed; and the Increase from that State to Perfection. Including a new Anatomy of Plants. The whole from Nature only. By John Hill, M. D. Folio: 11 Vols, 11. 11s. 6d. each. Baldwin.

WHATSOEVER may appear, upon examination, to be the real character of this work, a transient, superficial view declares it to be the most costly, the most extensive and most elaborate botanical performance which any age or nation hath produced. The first volume was published in the year 1759, since which time the succeeding volumes, now eleven in number, have gradually appeared. The work, however, is yet far from being compleat; and hence, perhaps, our present account of it may seem premature: but our duty and inclination to contribute all in our power to the information and entertainment of our Readers, will no longer permit us to disregard so capital a performance.

The first volume of this work is divided into two books, the first of which contains the history of botany, from Theophrastus down to the present age. This history the Doctor divides into six distinct periods. The first period bears this general title, *The Establishment of Science in ancient Greece*. Hence one would naturally have expected some account of the establishment of science in general in that country; but, notwithstanding the title, this period contains nothing more than a short review of the botanical writings of Theophrastus; so that probably the title ought to have stood thus, *The Establishment of THE Science, namely of Botany*. If this be an omission of the press, it is a very unpardonable neglect in the corrector, in a work of such magnificence.

The second period comprehends the state of the science during the government of the Romans. In this period the writings of Dioscorides and Pliny are principally considered. In period the third, we are presented with the state of botany among the Arabians. In the fourth, we view the decline of botany in the barbarous ages. In the fifth we find it rising with the new dawn of literature; and in period the sixth, we are favoured with a succinct account of the origin of systematic botany under the great Cæsalpinus, together with the improvements of succeeding writers, down to the immortal Linnæus. * In the year 1735, says our Author, Linnæus, too great for praise, after having unsuccessfully proposed his new thoughts in England, published in Holland that system of plants which characterizes the classes according to the filaments and style;

Rev. Aug. 1767.

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and takes into the general distinction all the flower. This system the succeeding four and twenty years have more and more established; and if we may conjecture from its value, it will live (even when a natural method shall be found) so long as there is science.

Book the second treats of the vegetable structure and the life of plants. In the first chapter of this book, the Doctor very judiciously distinguishes the three kingdoms of natural bodies in the following words. 'Minerals, says he, have increase without life, organized parts, regular growth, or sensation; vegetables have a regular growth, and a degree of life, but no sensation; animals grow, live, and feel. Minerals have no vessels; vegetables have vessels for their nutritive juices; animals have nutritive vessels and nerves; these last are a peculiar and distinct system. On this construction depends the essential, universal, and invariable difference of the three great classes of material beings. Minerals wanting vessels, though they may be increased by an addition of parts, cannot have a regular growth; for that must depend on vessels. Plants having vessels, may have a regular growth; for it is the effect of their proper office; but wanting nerves, they cannot feel; that being the quality of nerve alone. Animals which have nutritive vessels and nerves, grow and feel; these being the offices of those two systems.'

Having thus established the preceding necessary distinctions, the Doctor proceeds to demonstrate, that the matter of which all bodies are composed is originally the same; and that their different qualities are owing entirely to arrangement, which in vegetables is effected by the peculiar formation of their vessels. 'We know, says the Doctor, what things they are which feed and form a plant; and we know these are the same in all the kinds. One parcel of mould will produce every species; one quantity of water moisten that earth for all; and they all grow surrounded by one atmosphere.' Be it so: but we also know, that perfect vegetation requires the mould to be impregnated with a certain quantity of saline particles; therefore the quality, or component parts of the mould, is not a matter of indifference. Hence it seems reasonable to suppose an elective attraction in the roots of different species of plants, by which they select from the common mass such particles only as are adapted to their formation; and that the office of the vessels is not merely to modify the matter thus absorbed, but to separate and assimilate. As a farther argument the Doctor observes, that we may eat this mould, and drink this water without harm; yet from a seed of deadly nightshade sown in this, arises at least, a dram of which is poison.' This however is no proof that the poison is not actually contained in the earth. Sulphur, or nitre, may with great safety be taken into the stomach; but the acids they contain, when separated from either, are in the

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highest degree poisonous, if not considerably diluted. But the Doctor, in confirmation of his hypothesis, reminds us of the effects of those simple operations, which, under our own eye, put various subjects into different forms. 'In many minerals,' says he, 'the substance itself is innocent; but lay it on the fire, and its vapour is poisonous.' Hence he concludes, that the noxious quality of the vapour must be owing to a different arrangement of parts. But in this instance we beg leave to differ from the Doctor. The poisonous quality of the vapour is not owing to a different arrangement, but to an extreme minute division of particles, by which they are rendered capable of entering a system of infinitely small vessels; impervious to larger molecules. In short, the notion that the qualities of bodies is to be attributed solely to the different arrangement of their parts cannot be supported. Those who are at all acquainted with chemistry know that there are many substances in nature whose essential properties remain invariably different from those of every other body, notwithstanding any arrangement that can possibly take place. But, be this as it may, it will not much affect the Doctor's Vegetable System.

In the succeeding chapter, in which the Author considers the arrangement of matter into a vegetable body, he informs us, that, by a careful maceration in soft water, the several parts of an entire plant may be easily separated from each other; and that in this manner, we shall discover these parts to be invariably seven, viz. an outer bark, an inner rind, a blea, a fleshy substance, a pith, a vascular series between the flesh and the blea, and cones of vessels within the flesh. The external parts which compose the flower, are merely continuations of those already specified; the cup terminating the outer bark; the inner rind, the outward petals; the blea, the inner petals; the vascular series, the nectaria; the flesh, the filaments; the conic clusters, the receptacle; and the pith, the seeds, and their capsules. This he supposes to be the general arrangement of the common particles of matter into a vegetable body; that growth is the natural consequence of this arrangement, and that consequently there is no generation among plants. What idea the Doctor may have annexed to the word generation, we do not pretend to determine; but from this explanation of the manner in which the seed is impregnated, he seems rather to confirm than to disprove the sexual system.

In order to illustrate his doctrine of the seven parts above mentioned, he proceeds to a minute examination of the black hellebore. This makes the subject of several succeeding chapters, in which the construction of each part is accurately determined by the assistance of microscopes, and displayed to the reader, by means of a considerable number of neat engravings.

The Doctor is of opinion, that the embryo of the young plant is contained in each globule of the farina, and that being received by the apertures in the stygma, they are conveyed to the seed into which they enter, which is thus rendered capable of producing a new plant. Now this process is so exceedingly analogous, to all we know of animal generation, that we are at a loss to conceive, why he should disallow the analogous generation of plants.

Having thus determined the conveyance of the embryo into the seed, he proceeds to the first growth of the plant, the structure of the feminal leaves, the formation and growth of the stalk, and the course of the juices. With regard to this last particular, namely, the course of the juices, he differs from those who have supposed a general circulation, analogous to that of animal bodies; but admits a partial one. In order to illustrate this doctrine, he examines the structure and growth of the common colchicum very minutely; in the course of which examination, however, we are of opinion, that many of his readers will think that a fertile imagination has supplied the want of demonstration. In this chapter, many of the letters of reference are omitted in the plate referred to, particularly in figure 9; an omission which renders a considerable part of the chapter unintelligible.

Chapter 36 contains the anatomy and physiology of the winter aconite, which is a plant of a less simple structure than the colchicum. Thence our Author proceeds to the anemone as an example of the next degree in the scale of vegetation. In the two preceding plants he finds but one simple circulatory system; in this he discovers two. From the stalkless colchicum, says the Doctor, we have continued our researches up to the construction of the winter aconite, whose low stem one circulatory system is able to nourish and support: but more of these are necessary in taller plants; and in the anemone we shall find distinctly two; the first seated, as in the preceding plant, in the body of the root; the second in the lower half of the stalk.—‘They erred,’ continues our Author, who fancied a circulation in all the parts of plants; for the use of the exterior coats is merely absorption and evaporation; but I must be allowed to say, that neither were they right who thought absorption and evaporation gave growth to the essential parts of vegetables. Possibly he may be right in his conjecture; but notwithstanding all the pains he has taken to discover the secret operations of nature in the formation of vegetables, it remains a subject absolutely incapable of demonstration. The life of plants, he is of opinion, resides in the flesh of the stem, of which he supposes the farina, which impregnates the seed, contains a particle sufficient to produce a new plant; but the fact is incapable of proof.

proof. Every species of generation is a mystery, and probably will ever remain so.

Having, in chapter 40, enumerated the external parts of plants in general, he proceeds, in the succeeding chapter, to divide the vegetable kingdom into seven distinct families, distinguishing each from the other by the following characteristics :

1. *Mushrooms*, fleshy, and destitute of leaves and visible flowers.
2. *Algæ*, merely foliaceous.
3. *Mosses*, have processes of the inner rind for leaves.
4. *Ferns*, consist of a single leaf raised on a stalk, and bear their flowers on its back.
5. *Grasses*, have jointed stalks and undivided leaves, and husks to hold their seeds.
6. *Palms*, have a single trunk, with leaves only on the top, and have the flowers and fruit in divided ears.
7. The common race of plants, have their roots, leaves, stalks, flowers, and fruit distinct and obvious, and have not the characters of the other six.

This primary division into families is sufficiently natural and obvious. The Doctor now proceeds to examine very minutely the structure of a single species of each. From among the first he selects the truffle, which, notwithstanding the simplicity of its appearance, he discovers to have all the essential parts of the most perfect vegetables, viz. Outer-rind, inner-rind, blea, &c. As an example of the second family, he chuses the convoluted alga, concerning the formation of which he proposes the following conjecture. 'The bottom of the ditches in our salt marshes are covered with a light and flat foliaceous green substance, which spreads evenly upon the mud. This is plainly the original of the convoluted alga. A bubble of the air, imprisoned between this green coat and the mud, may rise towards the surface; and as the coat is tough and flexible, this bubble may ascend cloathed with it: the motion of the water may give the convolutions, as this gives the hollowness; and from these combined powers may arise the peculiar form, not of this alone, but of many of the conservæ, which are also of this family. Those who are acquainted with the appearance of this plant, will easily comprehend the Doctor's meaning, though perhaps not so easily subscribe to his opinion.

Our botanical Readers will have observed, that, in the third family, our Author adopts a new character of distinction; to which he was induced by a persuasion that those formerly established are, if not erroneous, at least equivocal. For the illustration of his hypothesis he makes choice of the swan's neck bryum. It is well known, that in the Linnæan system, the heads of mosses are supposed to be *antheræ*, containing a true *sarina*, and that naked seeds are lodged on other parts of the plant.

Our Author, on the contrary, believes these heads to be seed-vessels; and that the farina is contained in what he calls the *corona*. Those who have a mind to see the Linnæan opinion supported, may consult the *Amanitates Exoticæ*. But the Dr. does not allow the example there produced to be a proper instance, as the plant is of a singular kind, and perhaps not properly a moss.

The arguments on which the Doctor builds his opinion are, that the globules from the rays of the *corona* burst in water, which is the essential characteristic of *farina*; and that what he calls the seed, which Linnæus supposes to be farina, will not burst in water, and is capable of producing a new plant. This he proves from experience, having sown some of these seeds with the desired effect.

The various leaved polypody serves as an example of the fern family; in which the process of nature is discovered to be the same as in all other plants. The fifth family is exemplified in luxuriant grass, and the sixth in the winged palm. This volume concludes with a chapter on the effect of light on plants; in which the Doctor endeavours to demonstrate, that vegetables owe their form, colour and qualities to light. Thus, says he, if two pease be sown in the same border; and the spot where one stands be covered with a box of wood, and that where the other is placed with a bell-glass of equal bigness; the plant under the box will be slender, yellow, insipid, and almost leafless; that under the glass will have its natural proportions and proper colour: the leaves will grow regular, the taste will be leguminous, and the whole plant well formed and green.' What truth soever there may be in this observation, we cannot help remarking, that this example proves nothing; because the degree of heat will be much greater under the bell glass than under the box. To make this experiment fairly, the direct rays of the sun should not be permitted to shine on either.

[To be concluded in our next.]

The History of the Life of King Henry the Second, and of the Age in which he lived, in Five Books. By George Lord Lyttelton. 4to. 3 Vols. 2l. 12s. 6d. sewed. Sandby. 1767.

IT will universally be acknowledged, that there is nothing in history which it is of more importance for us to be acquainted with, than the history of our own country. The history of our own country cannot, in any part of it, be totally indifferent to us; but those periods in it are the most worthy of attention which are distinguished by great events, by signal revolutions, and by such institutions as have a considerable influence

fluence upon the state of succeeding ages. It is not, however, in our power to obtain, from a mere perusal of general histories, the complete information that is desirable in these respects. In works of so vast an extent, there cannot be such a full detail of particulars, nor so much exactness and accuracy, as in those which are confined to narrower limits. It is only in the latter, that the several steps and preparatory measures by which great actions are conducted, and great events are brought on, can be shewn with any clearness. Much, therefore, in such a history as is now presented to the public, will be new to many readers, and it is to be hoped that gentlemen of ability and leisure will be engaged, by the laudable example here set before them, to pursue a similar plan, and to take the same pains in writing the lives of some other kings of England, which have not been hitherto treated of so distinctly and so amply, as the importance of the matters contained therein may be supposed to require. There is no branch of literature in which the English have less excelled, though surely there is none which deserves more to be cultivated by a free people; as it shews them the birth-rights they have in their privileges, raises in their minds a generous pride, and makes them ashamed to degenerate from the spirit of their ancestors.

The life of Henry the Second, which Lord Lyttelton has chosen to make his principal subject, is particularly instructive, from the uncommon variety of the events it contains; from its being distinguished by great virtues and great faults; by sudden and surprising changes of fortune in the affairs of this kingdom; by the subjection of Wales, of Scotland, and of Ireland; and by a glory surpassing all military achievements, the reformation of government, and the establishment of good laws, and wise institutions, beneficial to the public. These are objects deserving the attention of all ages; and in the display of these objects, our noble Author has exerted himself in a manner that will increase the reputation he has heretofore so justly acquired in the learned world, and be of no small service to his country.

Previous to his Lordship's entrance upon his capital subject, he has given a view of the revolutions of England from the death of Edward the Confessor to the birth of Henry the Second. If right of blood had alone been considered, Edgar Atheling was the undoubted heir to the crown; but as he was still under age when King Edward died, he was not thought capable of taking the government, and therefore was not nominated by that monarch at his death, to succeed to his kingdom. The same objection prevailed with the great council, or Witenagemote, to set him aside, and to elect Harold, the son of Earl Godwin. The excluding of a minor from the succession in England was not new to the Saxons. They saw the evils that may attend a

in authority in the strongest lights, and did not sufficiently consider what greater mischiefs might follow, when a prince who had been thus excluded should come of age; and the capable of inflicting violence to the crown; but sought to avoid a present inconvenience, against which other and better remedies might have been found, with little providence or care for the future. It was from this short-sighted policy, and also from the desire of having a king able to command their armies himself in times of war (a duty they thought essential to sovereignty) that they now were induced to prefer Harold to Edgar. The abilities and virtues of Harold did honour to their choice. Besides all the lustre he drew from his political and military talents, in which he had no equal among his own countrymen, his character was embellished, and rendered more amiable, by a generous spirit and a heart in which humanity tempered ambition. It does not appear that his virtues were disgraced by a mixture of any vice or weakness, which could discolour him in the eyes of the public. Upon the whole, he was worthy of the crown he aspired to, which is confessed even by writers no way disposed to judge of him too favourably; and still better proved by all his behaviour after he was on the throne. But Harold soon found a formidable competitor in William Duke of Normandy, for named the Bastard. William grounded his claim upon a secret promise made to him by Edward the Confessor, to appoint him, his successor in the kingdom of England. This promise was not authenticated by the last will of the late king; nay, some ancient historians of no little authority assert that the election of Harold was recommended by Edward, at the time of his death; and even his will itself, had it been made in favour of William without the ratification of the great council, would not have been obligatory to the people of England. Yet, weak as the title of the Duke of Normandy was, it had the sanction of the pope's approbation, which was able in those days to supply all defects. This he gained by submitting his cause to the judgment of Rome; which Harold not doing, he was declared an usurper by Alexander the second; that see proceeding in this affair upon a political maxim it often has followed, to give sentence in favour of persons who apply to it, against those who do not; without any regard to the merits of the case. William having thus, as other usurpers had done before him, helped out a bad title, and hallowed an enterprise very unjust in itself, by the papal benediction, resolved to pursue it, notwithstanding such difficulties, as none but a great and heroic spirit would have dared to encounter. These difficulties, and the other transactions of the time, are accurately represented by our noble Author, together with the memorable battle of Hastings, which was chiefly decided by the death of Harold. This unfortunate

unfortunate event, and the want of a proper leader, induced the English to submit to the Duke of Normandy and thus ended the government of the Saxons in England two hundred and thirty seven years after the uniting of the heptarchy, and six hundred and seventeen after the landing of Hengist and Horsa, their first princes, to whom, according to the Saxon Chronicle, was assigned the year 449. William, however, says his Lordship, was so far from grounding his own title to the crown upon a supposed right of conquest, that he used his utmost endeavours to establish the notion of his being heir to King Edward, from the appointment of that monarch. The English nobles and prelates, who had reconciled themselves to him, and the chief citizens of London, adopting this notion, entreated him to be crowned without delay, which, at first, he seemed to decline, objecting, that peace was not yet settled, and declaring, *that he desired tranquillity of the kingdom more than the crown*: words very different from the language of a conqueror, and proper to allay the fears of those, who dreaded the violence of a military government. But considering afterwards, that, in consequence of his being crowned king, all persons would be more afraid of rebelling against him, and more easily crushed, if they did, he yielded to the importunities of the English and Normans, and was crowned in Westminster Abbey on Christmas Day of the year one thousand six hundred and sixty-six, but without the appearance and form of an election, or free acknowledgment of his claim: for the Archbishop of York and the Bishop of Constance, who officiated in the ceremony, separately demanded, of the nobility, prelates, and people of both nations, who were present and assisting, *whether they consented that he should reign over them?* and with joyful acclamations, they answered, *that they did*. Before he ascended the throne, he made a compact with his new subjects, by which his coronation oath, the same with that of the Saxon kings. Nor did he immediately violate this solemn engagement: but dispensed to all impartial justice, and even conferred great favours on the English, till some, who had not yet submitted to his government, particularly Edwin and Morcar, whose power he feared the most, voluntarily came in and paid him obedience. He also encouraged inter-marriages between the Normans and English, and seemed to wish to make them one people. So that, although he had really no right to the crown when first he claimed it, he may be said to have acquired one, after the death of Harold, from the consent of the nation, given cheerfully, and with marks of mutual kindness and affection between him and his subjects. Indeed he soon afterwards confiscated the estates of all the English who had fought against him at Hastings, and gave them to the Normans or other foreigners in his service; an act of injustice, but covered with the specious pretence

tenet of legal proceeding; Harold's election being called *usurpation*, and his adherents accounted rebels to William *their* sovereign: which opinion, however groundless, was then wisely taken up and admitted by the nation, that England might appear to be governed by this prince under the fair and peaceful title of a lawful succession, and not under one so destructive to all liberty as that of *conquest*. Nor were the forfeitures due to him for this supposed treason, or any other penalties incurred by the guilt of it in the sense of the law, extended any further, at the beginning of his reign, than to those who had actually opposed him in arms. This was all the indulgence he could shew to the English, without passing a general act of grace and oblivion; from which he was hindered by the promise he had made to all the chiefs of his army, that he would, if victorious, reward their services in this war, with lands and honours in England. These confiscations enabled him to perform that promise in part: but many more were still wanting to satisfy the demands of such a number of foreigners, as, not being willing to rely upon the English, he thought it necessary to retain in the kingdom, for the support of his power. That want was supplied by several insurrections, and conspiracies against his government; to which the nobility of England were afterwards driven by the iniquity of his ministers, whose guilt he took on himself by paying no regard to the just complaints of his subjects.

[To be continued.]

Historical Memoirs of the Irish Rebellion, in the year 1641. Extracted from Parliamentary Journals, State-Acts, and the most eminent Protestant Historians. Together with an Appendix, containing several authentic Papers relating to this Rebellion, not referred to in these Memoirs. In a Letter to Walter Harris, Esq; 12mo. 2s. 6d. Williams. 1767.

THE Writer of these Memoirs professedly endeavours to throw the odium of the Irish rebellion, from the papists, upon the then lords justices, *Parsons* and *Borlase*. In an *advertisement** prefixed, it is alledged, that 'the Irish wanted to redress grievances by legal and constitutional means. They were

* At the end of this advertisement we find the date, August 17, 1757; which, added to the circumstance of the title-page being printed on a distinct piece of paper, and pasted to the next leaf, induces us to apprehend a little bookseller's craft; as if the work was only vamped up (a thing sometimes done) with a new title, of the present year's date.—Justice to the public obliges us to mention our own apprehensions in this respect,—but we leave the matter to be determined by inspection.

firmly

firmly attached [as this Writer asserts] to our *monarchical form* of government: They were loyal to the reigning prince, notwithstanding the unworthiness of his deputies, who betrayed him and them: They gave him the highest demonstrations of their affection, by their representatives in parliament. What then *provoked* to the desperate measures which many took soon after?—The answer is ready: They found the King's honest intentions *frustrated*, by an adjournment of that session, *contrary to the King's own order*: They found in that proceeding, how the Lords Justices *leagueed secretly* with the Puritans in *Westminster*: They felt the Hands of their enemies at home and abroad *strengthened*; those of the King *weakened*. A part, therefore, not all, rose in *Ulster*, and sought relief in resistance; what the continuation of the session, and the passing some bills into laws, according to his Majesty's desire, might have prevented. To this treachery, therefore, [he adds] *all the murders and massacres, which ensued, ought principally to be ascribed.*

That *some* of them may be ascribed to *this cause*, Truth will oblige every candid person to own; but nothing, besides party zeal, would ever think of *imputing them all* to that one single source.—The Writer of these Memoirs is of opinion (as well as Dr. Warner) that the Numbers supposed to be murdered, in the course of this rebellion, were greatly exaggerated; which is not, indeed, much to be wondered at, by those who are old enough to remember the many strange reports that flew, like wild-fire, from one part of England to another, upon, what was called, *runaway Saturday*, in the late rebellion of 1745. For when facts are seen through the medium of *fear*, they appear of course magnified beyond the bounds of truth:—for, (according to the Wife-man's observation) *fear is a betraying of the succours which reason offereth.*

The Rise and Progress of the present Taste in planting Parks, Pleasure-grounds, Gardens, &c. from Henry the Eighth to King George the Third, in a poetic Epistle to Charles, Lord Viscount Irwin. 4to. 1s. 6d. Moran.

NO subject could be better calculated for the exercise of an elegant fancy, than that of the Epistle now before us. Horticulture is an art, which in some measure claims the tutelage of the muses, and in which a poetical imagination is particularly formed to excel. To humour the disposition, and to exhibit to advantage the genuine and simple charms of nature, is the common province of poetry and of gardening. We are here invited to attend the latter, under the definition and direction of the former. The Author begins with the state of gardening

gardening in England in the time of Henry the Eighth, before whose reign, indeed, there was hardly any thing like a garden in this land. In suspicious and unpeaceable times, the residence of almost every man of property was not chosen for the sake of its beauty but its security; and moats and ramparts supplied the place of canals and terraces. Henry built a palace at Cuddington near Epsom, and called it *Nonsexbury*, of which there are now no other remains than a cottage. Thus it is described :

Nonsexbury in gay description still displays
The false magnificence of Tudor's days;
Rich Tanglework the gardens there unfold,
And proud steeples seldom'd and gilt with gold;
Large cabinets of verdure, knots of flowers,
And small canals, square groves and roseate bowers,
As thick as trees fantastic structures rise,
And Gothic images with painted eyes;
The faintest fountains (*which have had their day*) more
Thro' beaks of birds ridiculously play;
Trees clipt to statues, monsters, cast and dogs,
And helms metamorphos'd into dogs;
Here urns and statues in confusion stand,
And one wide waste of riches spreads the land;
Trifles like those at proud Versailles combin'd,
Fools to surprise, and shock the careless mind;
That stude Nature, bruis'd of each grace;
When not absorb'd in Art's destructive race.

Theobalds, of which the Poet gives the following just and spirited description, was built by the Lord Treasurer Burleigh, who exchanged it with James the First for Hatfield Regis :

At *Theobalds* Art disfigur'd every scene,
Tho' costly, poor, magnificent, yet mean;
Here fanes and statues as at Nonsexbury plac'd,
Without the least propriety, or taste;
Here marbled basins limpid streams eject,
Which pattering fall, with infantine effect;
Here narrow ponds the shady walks divide,
And beds of flowers extend from side to side;
You here in vain for distant prospects look,
Behold the vale circuit'd by a brook;
Exclude, whatever the charming landscape fills,
The flocks and herds, the rivers, woods and hills;
Yet pendant James in this admir'd retreat,
Unconscious how to make the monarch great,
Pass'd half his time with Buckingham and Carr,
As fond of hunting, as afraid of war.

We suppose there are few who will now dispute the Poet's judgment in his account of the gardens at Hampton Court :

Here great Nassau the Belgian gardens found,
Yet Hampton Court at improving age found;
Long gravel walks with puerile knots of flowers,
Of taste and grandeur still destroy the powers.

With

But when too busy art destroys each grace,
 And shades with ornaments her lovely face,
 We abdicated beauty eye with pain,
 And Art presides, where Nature ought to reign.
 Fair Nature still impatient of restraint,
 When forc'd at all grows languid, dull and faint,
 When robb'd of freedom, loses charm by charm,
 Till she expires in Art's usurping arm.

On swelling summits spiry temples sound,
 And sculptur'd obelisks with statues crown'd;
 In bright perspective let each object rise,
 Yet not at first—but on result surprize.
 A well-fix'd statue, or a fane misplac'd,
 Is view'd with pleasure, or creates distaste.

And truest elegance in painting shown,
 When trees around are negligently thrown,
 In numbers not too many or too few,
 Group'd as in Nature's sweetest scenes we view.
 Let the brave oak, &c.

Then follows a long list of trees, like the patriarchs of old before the presence of Isaac, each blessed with its peculiar epithet. The instructions thus proceed :

With magic wand still tame th' uncultur'd ground,
 And bid Elysian beauties bloom around;
 Let scene improve on scene, and grace on grace,
 Enchanting Nature dwell in every place;
 Here from dry rocks, like Moses at a blow,
 Command the cool translucent streams to flow,
 And smoothly glide—till they impeded rise,
 And with new water-falls the vales surprize.
 The Chinese bridge in semi-circles fling,
 Across the living streams, that widening spring;
 Bounded by alder, beech and poplar shades,
 And facing full the falls of loud cascades,
 Whose sparkling streams at intervals are seen,
 Shine thro' the shades and purf along the green,
 Thro' rural elegance still winding rove,
 Till murmuring lost in some romantic grove.

With regard to bringing the different and remote productions of Nature, of seas and mines, into grottos formed in inland scenes, we can by no means agree with the Author, that this is founded on genuine and natural taste; we shall therefore pass by his instructions relative to this particular. The gardens of Stowe, Studley, and Wooburn are properly criticised; and the last deservedly gains the palm.

Cobham with parts, and every virtue blest,
 With pleasing skill the face of Nature dress'd;
 From fine ideas form'd a great design,
 Could he have dropt the dangerous rule and line.
 Then Stowe had been with nobler wildness grac'd,
 And shewn the full result of genuine taste.

But tiresome grow each long, long lengthening isle,
Where captive Nature never design'd to smile,
Where crowded statues, crowded structures glare,
And only serve to make the vulgar stare.

Sweet Studley shews too much th' effects of Art,
With every beauty Nature cou'd impart,
For prim clipt hedges, formal rows of trees,
Vot every grace the tasteful eye decrees.

The streams pellucid still impounded flow,
And limes are tounsur'd like a birth-night beau ;
Here blooming Nature spreads her charms in vain,
And injur'd sits in rural meads to reign.

Woodburn for me superior charms can boast,
Where Nature's still improv'd, but never lost ;
Here rob'd in sweet simplicity she shines,
And all the paint and pomp of Art resigns,
Pleases alone by her intrinsic grace,
And wears the native beauties of her face.

Ascend yon terrace, and you there survey,
The queen of cities all her domes display :
See Wren's stupendous work, the fan of Paul,
In lofty majesty o'erlooks 'em all !

There Windsor, crown'd with towers and golden spires,
From Edward's deeds the breast with glory fires ;
There Edward triumph'd with his garter'd knights,
In proud processions, and in hardy fights ;
There beauties came the festival to grace,
And to their charms still bow'd the warrior-race ;
In jousts and tournaments they mingled shone,
With starry lustre round the brightest throne :
There many a noble many a royal name,
Illume the records of immortal fame.

What poets fabled or description yields,
Of Tempe's vale, and sweet Elysian fields,
See realiz'd—for here enchanted roves
The eye o'er hills, vales, villas, towns and groves ;
Tame rolls his streams in serpent mazes round,
While flocks and herds graze o'er th' enamel'd ground,
And musky zephyrs, with a gentle breeze,
Dance o'er the lawn, and sport along the trees ;
In every bush a feather'd muse we hear,
Whose melting notes melodious sooth the ear.
There weeping willows kiss the watery glades,
And rills still murmur through the pensive shades ;
While blooming flowers ambrosial odours breathe,
And all above is grace, and beauty all beneath.

After these descriptions, the Author visits China, and gives us a very magnificent idea of the gardening and architecture of the Chinese. We agree with him, that their taste is splendid, is often grand ; but we must beg leave to add, that it is almost always

always fantastic. They *Harshen* Nature, and, while they mean to embellish her, they make her ridiculous.

This poem concludes with an encomium on Temple Newsham, the seat of Lord Irwin, in the West-riding of Yorkshire; and, indeed, the poetry may not improperly be compared to the place; for both have beauties, and both have defects; nor is either the one or the other in an inferior degree.

MONTHLY CATALOGUE,

For AUGUST, 1767.

MISCELLANEOUS.

Art. II. *The Ignorant Philosopher*. With an Address to the Public upon the Parricides imputed to the Families of Calas and Sirven. Translated from the French of M. de Mottain. 8vo. 4s. Bladon. 1767.

THIS is a translation of the work attributed to M^{rs}. Voltaire, of which we gave, from the original, some account in the Appendix to the 3^d Vol. of our Review: Vid. Art. *Le Philosophe Ignorant*. Of the translation, which is neither correct nor elegant, we shall give the following specimen, taken from the chapter on *The effects of the fanatic party abt fanaticism*:

"I do not think that I have swerved from my subject, in relating all these examples, in recommending to men that religion which unites them, and not that which divides them; that religion which is of no party, which forms virtuous citizens, and not impotent scholars; that religion which tolerates, and not that which persecutes; that religion which says that the whole law consists in loving God and one's neighbour, and not that which makes a tyrant of God, and of one's neighbours so many victims."

"Men have been perverted principally by monks." The wife and profound Leibnitz has evidently proved it. He has shown that the tenth century, which is called the Iron Age, was far less barbarous than the thirteenth and the succeeding, which produced that herd of beggars, who made vows of living at the expence of laymen, and tormenting them. Enemies to the human species, enemies to themselves as well as others, incapable of knowing the sweets of society, they necessarily detested it. They display amongst them a rigour under which they all groaned, and which they all helped to increase. Every monk strikes off the chain which he forged for himself, strikes his brother which it, and is struck in his turn. Miserable in their sacred retreats, they want to make other men miserable. Their cloisters are the abode of repentance, discord, and hatred. Their secret jurisdiction is that of Morocco and Algiers. They bary for life in dangerous those of their brethren who may accuse them. In a word, they have invented the inquisition.

"I know that in the multitude of these wretches who infect half Europe, and whom seduction, ignorance, and poverty, have precipitated into cloisters at fifteen years of age, there have been men of singular merit,

merit, who have arde superior to their condition, and have been felt-
 ible to their country. But I may venture to say, that all such great
 men, whose merit pervaded the cloister into the world, have all been
 persecuted by their brethren. Every learned man, every man of ge-
 nius, endures more disgust, is attacked with more envy in these semi-
 naries, than he would have experienced in the world. The ignorant
 and the fanatic, who maintain the interest of the world, have more de-
 ference paid them, than the great genius, who Europe would have in her
 struggles. The interest which reigns in these seminaries, is not the
 secular eye; and when it bursts forth, it is with the explosion of as-
 tonishing crimes. We have seen in the month of May of this very year
 [1766] eight of these unhappy men, called capuchins, accused with hav-
 ing murdered their superior in Paris.

Nevertheless, by a strange fatality, fathers, mothers, and daughters
 kneeling, reveal all their secrets to these men, the refuse of nature, who,
 polluted with all crimes, boast of admitting the sins of man, in the name
 of the God whom they thus manufacture with their own hands. How
 often have they inspired those they call their penitents, with
 all sorts of doubts of their character? They have been the principal
 fomenters of the religious animosities, which embitter life. The judges
 who condemned the Galas's and Sirvens confessed to monks; they gave
 Galas two monks to accompany him to the scaffold. These two men,
 less barbarous than their brethren, at first acknowledged, that Galas ex-
 pressing upon the wheel called upon God with the resignation of inno-
 cence. But when they were required to give an attestation of this fact,
 they refused doing it, dreading to be punished by their superiors for
 having told the truth.

In fine, who would credit it, after the solemn verdict given in fa-
 vour of the Galas's, that there should be an Irish jesuit, who, in the
 most insipid of all pamphlets, has dared to say, that the defenders of the
 Galas's, and the masters of the requests, who did justice to their inno-
 cence, were enemies to religion?

The catholics reply to these reproaches, that the protestants are sus-
 ceptible of the like. The murders of Servel and Barnwell, say they,
 are at least upon a par with the assassination of the counsellor Du Bourg.
 The death of Charles I. may be put in competition with that of Henry
 III. The gloomy rage of the English presbyterians, and the fury of the
 cannibals of the Covenanters, are equal to the horrors of St. Bartho-
 lomew.

Compare sects, compare times, you will every where find, for one
 thousand six hundred years, nearly an equal proportion of absurdity and
 horror, every where amongst a race of blind men, who are destroying
 each other in the obscurity that surrounds them. What book of con-
 troversy is there, written without gall? and what theological dogma has
 not been the cause of spilling blood? This was the necessary effect of
 those sensible words, "Whosoever listens not to the church, shall be
 looked upon as a pagan and a publican." Each party pretended to be
 the church; each party has therefore constantly said, We abhor the of-
 fences of the customs, we are enjoined to treat whoever differs with us in
 opinions, as the smugglers treat the officers of the customs, when they
 have the superiority. Thus the first dogma every where established was
 hatred.

When the king of Prussia entered the first time into Silesia, a little protestant borough, jealous of a catholic village, came hastily to beg the king's permission, for putting all the inhabitants of that village to the sword. The king replied to the two deputies, "If that village came to ask me leave to cut your throats, would you think me right to grant it to them?" Oh, gracious sovereign! replied the deputies, the case is very different; we are the true church.

The above extract will serve as a farther specimen, added to those given in our Appendix above referred to, of the original works, which, whether Voltaire's or not, contains many excellent remarks on that spirit of fanaticism and intolerance that hath prompted so many thousands (we might, perhaps, have said MILLIONS, without exceeding the bounds of truth) of our fellow creatures to cut one another's throats;—and all, as Mr. Hanbury's phrase is, FOR THE GLORY OF GOD, AND THE GOOD OF MANKIND!

* See Review for June 1767, p. 482.

Art. 12. *The Peerage of Scotland. A complete View of the several Orders of Nobility of that ancient Kingdom; their Distincts, Marriages, Issue, and Relations; their Creations, Armorial Bearings, Crests, Supporters, Mottos, Chief Seats, and the high Offices they possess; so methodized as to display whatever is truly useful in this instructive and amusing Branch of Knowledge. Together with a List of the Sixteen Peers, from the Union in 1707, and an Account of the attainted Peers; their Descents, &c. and the present Representatives of those unfortunate Families, with their respective Plates, teaching the Art of Heraldry.* By Mr. Kimber. 8mo. 3s. Woodfall.

This little piece is written on the same plan with the *Ambler's Peerage of England*, except that the arms are better engraved, with the addition of crests, supporters, and mottos, upon the plates. Though the number of families are very short, yet they are not quite free from errors. For instance, at p. 8, we are told that "Lord William Campbell, formerly of Argyllshire, and Governor of Nova Scotia," notwithstanding those two departments are forbid, by act of parliament, to be occupied by the same person, at one and the same time: and in fact, his lordship quitted his seat in the house, when he accepted of his government.—At p. 45, the Earl of Kelly, he says, "was attainted in 1746," which is not true: he only *would* have been so, in case he had not surrendered (which he did) in due time.

Art. 13. *Letters from Altamont in the Capital to his Friends in the Country.* 8vo. 3s. Becket.

Altamont is the son of a gentleman who had formerly been an officer in the army, but had retired into one of the remotest and most sequestered parts of North Wales.—Brought up in this solitude without any other knowledge of mankind than what he could gather from books, he is at last conducted to London under the patronage of Sir William B—, who had discovered him in his retirement. His opinions and descriptions of what he meets with in the commerce of public life make the principal part of these letters, which are addressed to his father, his brother, and sister. As to the merit of his observations, we shall briefly

by, that, in our opinion, they speak the juvenility of the Writer; from whom better things may be expected, when farther experience, and a more extensive knowledge of the world shall have matured his judgment.

The Arguments and Determinations of the Right Honourable Lord of Council and Session in Scotland, upon the important Cause, in which this Grace the Duke of Hamilton and others were Plaintiffs, and Archibald Douglas of Douglas Esq; Defendant. With an Introductory Preface, giving an impartial and distinct Account of this Suit. By a Barrister at Law. 8vo. 4s. Sewed; Almon.

When we have said that this is undoubtedly a genuine account, there is nothing, we apprehend, necessary for us to add, to an article of this kind.

Art. 15. A concise Narrative of the Proceedings in the Douglas Cause; with Remarks on the Memorials; in a Letter to a Friend. 8vo. 1s. 6d. Curran.

This narrative is drawn up by a zealous advocate for Mr. Douglas; consequently, the Author endeavours to throw all the weight of evidence into the defendant's scale. For our part, we think there are still great difficulties remaining; on both sides of the question; and, therefore, we are not at all surpris'd to find that the Lords of Session, before whom this celebrated trial was held, were so equally divided in their opinions of the merit of the Informations and the same aims for obscure and perplexed a

Art. 16. The modern Art of Cookery improved; or elegant, cheap, and profitable method of preparing most of the Dishes now in vogue; in the Composition whereof both Health and Pleasure have been considered. By Mrs. Anne Stackleford, of Winchester. 12mo. 1s. 6d. Curran.

There is an old adage which says that "Authors and horses are to be fed but not fattened," therefore not being used to the pampered mode of culinary luxury, we may be pleas'd to be ill judges of the art of cookery: we therefore beg leave to refer this article to our bookseller, or printer.

Art. 17. The Art, & Rhapsody. 12mo. 2 Vols. 4s. Davis and Reynolds.

This strange work, which is preceded by still stranger prefaces, addresses, and advertisements, is a political allegory, and will afford entertainment to those only who are politically mad. Things of this kind that are better distinguished by uncommon humour, knowledge, or penetration, are of little use to the most rapid to an unprejudiced mind.

Art. 18. Cuiusmodi Deserviant on Two of the Poems which were Contested in a Prize in a late Certamen at Ch. Ch. By a Gentleman of the University. 8vo. 1s. York printed; sold by all the Booksellers in London.

In literary competitions for public prizes, the only revenge that the disappointed candidate can have, is to arraign the judgment or impartiality of the censor; and that, indeed, is the only inconvenience that such competitions, otherwise very useful, are attended with. In this pamphlet the Dean of Ch. Ch. and the rest of the censors are treated with a

degree of sarcasm which the merit of the subject seems to be altogether impertinent.

Art. 19. *My. or, a Letter to Momus on his late Defence among Mortals;—or, rather, to the mistaken Liberal Moral whose In-
crative Views have engaged him to wear that Mask, to cover
Falseness, Ingratitude, Malevolence, &c. &c.* 4to. 1 s. Moran.

This defence of the Hay-market players, is equally important with the dull attack on them, mentioned in our last month's Catalogue: Art. Momus.

Art. 20. *Remarks on a Pamphlet lately published by the Reverend
Mr. Maskelyne, under the Authority of the Board of Longitude.*
By John Harrison. 8vo. 6d. Sandby.

The publication which occasioned these animadversions, was briefly mentioned in the last volume of our Review, p. 305; and we cited from it, the summary opinion therein delivered by Mr. Maskelyne, so much to the discredit of Mr. Harrison's invention.

That Mr. H. should be greatly dissatisfied, and highly offended at the sentence thus pronounced against him, by the astronomer-royal, was very natural; and that he should be solicitous to vindicate his own reputation, and to assert the merit of his discovery, is not at all to be wondered at: the grand question, with regard to the public, will be, how far Mr. H. has been able to obviate Mr. M.'s objections? This point we cannot pretend to determine; but shall refer our Readers, for farther satisfaction, to the publications on both sides.—The subject of this debate is undoubtedly of great importance to mankind, in general, as well as to our own country in particular; and therefore our Author's remarks on what Mr. M. has observed, in relation to Mr. H.'s watch, must undoubtedly merit the public attention. Indeed it appears to us, that our Remarker has made so notable a defence of himself, and of his ingenious and indefatigable labours, that we cannot but think it will be very incumbent on the astronomer-royal to clear his own reputation from Mr. H.'s charge; not only of gross ignorance in mechanics, but of having (in his procedure relative to the celebrated machine in question) been influenced by selfish views. Mr. M. he asserts, is, in a pecuniary way, interested in another method of ascertaining the longitude, viz. that of the lunar tables, which has been long in agitation: a scheme on which Mr. H. here bestows some observations, in order to shew how very far it falls short of the method for obtaining this important end by means of a time-keeper.—For the particular objections here brought against the lunar method, as well as for Mr. H.'s remarks on Mr. M.'s account of the watch, we shall refer to the pamphlet; but, as many of our Readers may be unacquainted with the nature of the attempt to ascertain the longitude by clock-work, we shall transcribe our Author's very plain account of this matter, which he has rendered sufficiently obvious to every capacity.

The longitude of any place is its distance east or west from any other given place; and what we want is a method of finding out at how far we are got to the eastward or westward of the place we sailed from. The application of a time-keeper to this discovery is founded upon the following principles: The earth's surface is divided into 360 equal parts (by imaginary lines drawn from north to south) which are called degrees.

of longitude; and its daily revolution eastward round its own axis is performed in 24 hours; consequently in that period, each of those imaginary lines or degrees, becomes successively opposite to the sun (which makes the noon or precise middle of the day at each of those degrees); and it must follow, that from the time any one of these lines passes the sun, till the next passes, must be just four minutes; for 24 hours being divided by 360 will give that quantity; so that for every degree of longitude we sail westward, it will be noon with us four minutes the later, and for every degree eastward four minutes the sooner, and so in proportion for any greater or less quantity. Now, the exact time of the day at the place where we are, can be ascertained by well known and easy observations of the sun, if visible for a few minutes, at any time, from his being ten degrees high till within an hour of noon; or from an hour after noon, till he is only 10 degrees high in the afternoon: if therefore, at any time when such observation is made, a time-keeper tells us at the same moment what o'clock it is at the place we sailed from, our longitude is clearly discovered. To do this, it is not necessary that a watch should perform its revolutions precisely in that space of time which the earth takes to perform hers; it is only required that it should invariably perform it in *some known time*, and then the constant difference between the length of the one revolution and the other, will appear as so much daily gained or lost by the watch; which constant gain or loss, is called *the rate of its going*, and which, being added to or deducted from the time shewn by the watch, will give the true time, and consequently the difference of longitude.

We shall conclude with our Author's concluding paragraph.

I shall not, says he, presume to make any reflections on the different treatment the two inventions have met with; nor will I take up more of the reader's time by a detail of the very earnest attention paid by the French government to this object. If our rivals in commerce and arts should rob us of the honour as well as the first advantages of the discovery, I hope it will be admitted that the fault is not mine: and I likewise flatter myself that I have now furnished sufficient materials for the justification of my Friends; and for shewing that the cause which they from public spirited motives had the goodness to espouse, was not unworthy of their patronage.

* Those of ascertaining the longitude by the *moon*, and by the *time-piece*; the former, Mr. H. says, has already cost the public 6,600*l.* at least. Mr. H. has received, as yet, but half of the parliamentary reward for his invention, viz. 10,000*l.*

Art. 21. *A Letter to the Right Honourable the Marquis of Granby, Commander in Chief of the Army: concerning the Regulations lately established, relative to the Sale of military Commissions.* 8vo.

ps. Becket.

The ingenious Author of this Letter, highly disapproves the regulations; and he endeavours to shew, that they are inadequate to the end proposed of rewarding merit and service; that they are prejudicial to the officers of the army in general, and even to those who are unable to purchase, for whose relief they are said to have been intended; but above all, highly injurious to such as are incapacitated from further service; that they are extremely harmful to the discipline of the army by

infusing a certain temper and confidence in the soldiers, which is so well supported by the military character, that they are dangerous to the freedom of the constitution, by excluding from the army men of fortune and family; and by excluding the dependents on the crown or the minister: and lastly, says the author, I have suggested to your lordship's imagination the misery to which many officers will be reduced by being thus chained to the service beyond the period of their youth and vigour; obliged to undergo fatigues which have already worn them out, and to be exposed to the dangers from which their languid and nervous limbs can no longer extricate them.

He adds, that "to crown the wretchedness of many, who in their better days were used to brave death, when destined to all his honour and peril in the front of battles, they will now sink under the apprehension of an accident which must leave their wives and children, whose support and consolation of toils and miseries has endeared beyond the common odds, exposed to the numerous calamities which follow on the train of accident."

Such, as our Author, do the consequences that will necessarily result from these regulations, appear to be. If, therefore, says he, it be as fortunate enough to succeed in evincing to your lordship's satisfaction, the opinion which I set forth in the beginning of this letter concerning them, I am persuaded that you will deem it no unworthy occasion of employing that confidence which the King so justly reposes in you, in submitting to his Majesty their evil consequences and pernicious tendency.

Art. 22. *The Art of Shooting Flying; familiarly explained by Way of Dialogue. Containing Directions for the Choice of Guns for various Occasions. An Account of divers Experiments, respecting the Execution of Barrils of different Lengths and Bore. With many useful Hints, for the Improvement of Young Practitioners, entirely new.* By T. Page. The second Edition, with Additions. 8vo. 1s. Printed at Norwich by J. Crouse, and sold by E. Johnson in London.

To this second edition of his useful tract on the art of shooting flying, Mr. Page has added some account of the composition and qualities of gunpowder; also a method of finding the relative velocities of shot from guns of different lengths and bores to one another; and their absolute velocities; so that the goodness of barrels, in regard to carrying the shot with force, needs be no longer a disputable point; as everyone will hereby be enabled to prove it with as much exactness as he can desire.

The valuable additions in the appendix are chiefly taken from the late very ingenious Mr. Robins's Principles of Gunnery; which Mr. Page had recommended to the curious in his first edition; and from which, by the advice of friends, he has judiciously enriched his present publication.

MEDICAL.

Art. 23. *Medical Advice to the Consumptive and Asthmatic People of England; wherein the present Method of treating Disorders of the Lungs, is shown to be futile and fundamentally wrong; and a new and easy Method of cure proposed.* By Philip Stern, M.D. 8vo. 1s. Almon.

The new and easy method of cure here proposed has been practised long ago. The medicinal use of the Tubiferum, Tuberculum, recommended, in catarrhs of the lungs; the inspiration of medicated vapours. — He relates several experiments in which this practice was successful; and describes the apparatus which is fitted to convey this vapour into the lungs; and gives several formulae for medicines then to be applied. — The learned Van Swieten also says: *Sunt qui cum aere inspirato vapores medicati ita cum aere in alveis pulmonis mixtos allere possint; et sic pro varia conditione acria diversa parit applicari modis.*

The Author of this pamphlet informs us, that he has discovered a very powerful menstrum for the balsamic resins; that this menstrum is very volatile, not at all inflammatory, and remarkably antiseptic, and antispasmodic; and that the impregnated menstrum, when dropped into boiling water, immediately fills the air, not only with its own, but also with the medicinal virtues of the dissolved resins.

This is Dr. Oswald's Balsamic Aether; which he very benevolently offers to the public as a nostrum, and sells it for six shillings the bottle. — The contrivance for conveying the medicated vapour into the lungs is a very neat one.

POLITICAL and COMMERCIAL.

Art. 24. *A Caution to the Directors of the East-India Company, with regard to their making the Midsummer Dividend of Five per Cent. without due Attention to a late Act of Parliament, and a By-law of their own.* 8vo. 1s. Kearsley.

To those who are immediately interested in the affairs of the East-India company, this will appear to be a very curious and important publication.

NOVELS.

Art. 25. *The History of Mr. Byron and Miss Greville.* 12mo. 2 Vols. 6s. Noble.

Mr. Byron and Miss Greville are amiable characters, their story is affecting; the tale is agreeably told; and the moral is good.

Art. 26. *The Woman of Fashion: or the History of Lady Diana Darnley.* 12mo. 2 Vols. 6s. Wilkie.

There is such a sameness in the novels of these days, that it is difficult to characterize any one of them in terms which will not, with very little variation, be equally applicable to the rest. Within these few years past, we have perused many such histories as this of a woman of fashion; and as the general intention of them all, is to discountenance vice and encourage virtue, we would not be too strict in our enquiries into their merits, as literary compositions.

Art. 27. *The Memoirs of the Count of P—, showing at once the dreadful Consequences of Vice, and the Happiness of being virtuous.* Translated from the German, by F. W. Streit, F. Ducal S. at Jena. 12mo. 2 Vols. 6s. sewed. Dodsley, &c.

A German novelist may, at first sight, seem an object as much to be dreaded as a Dutch commentator; and truly this German tale is tedious and heavy enough. There is, nevertheless, much good sense in this performance; which is, moreover, considerably enlivened by a va-

riety of characters, and details of some very affecting situations: but the translation, being the work of a foreigner, imperfectly skilled in our language, will appear intolerable to the English reader.

P O E T I C A L.

Art. 28. *The Village Wedding: or the Faithful Country Maid.* A pastoral Entertainment of Music. As it is performed at the Theatre Royal at Richmond. 8vo. 1s. Hingeston.

We do not look for excellence in these *puites pieces*; if we say that there is nothing very absurd or unnatural in the conduct of them, nor contemptible in the poetry, we shall not come far short of giving them their due praise: and so much may with propriety be said of the *Village Wedding*.

Art. 29. *Bagatelles: or Poetical Trifles.* In this Collection is reprinted the Fragment of *Allen and Eliza*, which (unknown to the Author) appeared some Years since under the Title of *Collin and Lucy*. To which is subjoined, a Journey to, and description of, the Paraclete, near the City of Troyes, in Champagne, where Abelard and Eloisa were buried. 12mo. 3s. Doddsley, &c.

A just and true account of this book is contained in the title-page; for the modesty of which we commend the Author, and, at the same time, assure the public that there are five hundred worse poets in this kingdom.

Art. 30. *The Life and Actions of Jesus Christ, from his Birth to his Resurrection, by Way of Question and Answer, for the Education of Children and Youth.* In Four Parts. By a Lover of Christ. 12mo. 1s. Wilkie.

In this tract the answers to the questions are all in verse. This, we suppose, is for the aid of the memory; and, so far, the thing may answer very well: but it is somewhat questionable whether children, by having their ears accustom'd to bad rhymes, may not in time become bad rhymers.—If so, they had better never have learnt their catechism.

Art. 31. *Kew Garden, a Poem in two Cantos.* By Henry Jones, Author of *The Earl of Essex, The Isle of Wight, &c.* 4to. 2s. 6d. Doddsley.

To adapt the style to the subject, is one of the greatest arts of poetry, and it is not, therefore, to be wondered, if ordinary writers hardly ever attain to it. In all descriptive poems a simplicity of sentiment and perspicuity of manner and expression are indispensibly necessary: but the poem before us can boast of neither. Forced and foreign sentiments, in a sustained style, are substituted for simple painting and easy description.

Art. 32. *Clio, or a Discourse on Taste, addressed to a young Lady.* 12mo. 1s. 6d. T. Davies.

The Writer of this slight treatise is a right lady's philosopher. He does not perplex the mind by very abstracted distinctions, or depth of investigation.—He flourishes through a number of harmless periods, and floats perfectly at ease on the surface of philosophy.

Art. 33. *Fables and Tales for the World, and Miscellanies for the Country. Patricia's Address. Being fit to be read in all Churches, and Chapels throughout England; but not at Berwick upon Tweed, nor in Bedfordshire.* 8vo. 2s. 6d. Stevens, &c.

The impudence and stupidity of this title-page can only be equalled by the dulness and impertinence of the book itself.

Art. 34. *A Poem on Joseph and his Brethren, from Joseph's Birth to the Reconciliation between them, after the Funeral of Jacob their Father.* By Joseph Brown, sometime Servant to the late Earl of Ayelsford, and to the Hon. Mr. Baron Legge, &c. 8vo. 1s. Williams, &c.

Joseph Brown's character of himself, and of his literary abilities, may be here given as an impartial specimen of this poem:

To little boys of tender ages,
I dedicate these easy pages.
Unus'd to th' eloquence of schools,
And less to nicer grammar-rules.
In childhood I began to spell;
To learn to write was pleas'd well.
Soon to the Bible I was brought,
No other book was ever taught;
With wonder I perus'd it o'er,
The more I read, I lik'd the more;
And Joseph's story pleas'd me so,
I often back to it would go.
My inclination me did press
To put this story into verse.
Some writing I was taught betimes,
But ne'er was vers'd, you'll see, in rhymes.

RELIGIOUS and CONTROVERSIAL.

Art. 35. *Thoughts on Miracles in general, and as they relate to the Establishment of Christianity in particular: interspersed with Remarks on Bishop Butler's Analogy of Religion with the Course of Nature. To which is added the Creed of a Real Deist.* 8vo. 2s. Becket. 1767.

In this pamphlet are to be found the well-known objections that are generally made by unbelievers, on the subject of miracles; nothing more being really effected than collecting together old weapons, and rubbing the rust off them, in order to make another attack on the Christian dispensation. It will not therefore deserve a formal consideration, since the revival of objections often obviated, are sufficiently answered by a reference to former replies.

Art. 36. *A second Part of Annotations, critical and grammatical, on St. John's Gospel, reaching to the End of the Third Chapter.* By James Merrick, M. A. late Fellow of Trinity-College, Oxford. 8vo. 2s. Newbery.

We have already mentioned the laudable design of this undertaking, which was to introduce the less learned student to a critical knowledge of the

the Scriptures. There is the same care, learning and accuracy, in these as in the former Annotations; but we are apprehensive that, if the ingenious Author pursues his design upon the same plan, his work will be too voluminous to be generally useful.

Art. 36. *The Doctrines of the Trinity and Satisfaction, illustrated and confirmed.* 8vo. 1s.

This piece consists of three letters, in which the Author, who had, it seems, been inclinable to the Arian hypothesis, relates the conversation he had with a friend; who convinced him of his error by so powerful arguments, and which made so strong an impression upon his mind, that he now supposes an angel from Heaven would not be able to persuade him, that the doctrine of the trinity is untrue. The argument which produced such a wonderful effect upon our Letter writer is, however, only a metaphysical one, drawn from the nature of the human soul, as consisting of three principles, will, wisdom, and power. On this the first of the subject is principally laid, not very consistently with what we are told in the beginning of the conference, that the doctrine of the trinity is so entirely founded upon the scripture revelation of it, that its greatest advocates have no arguments to support it by, but such as are drawn from the scripture. The Author's friend goes on to deduce from the same metaphysical source, the doctrine of the satisfaction; which part of the performance is still more absurd than the preceding, and, indeed, abounds, as we think, with such unworthy and unscriptural sentiments concerning the divine attributes, that we cannot help looking with some degree of pity on a person who could be convinced by reasoning of so strange a nature.

The pamphlet is written with moderation and temper, and is by no means contemptible in points of language and composition.

Art. 37. *A View of the Trinity in the Glass of Divine Revelation: with some Reflections on human Explanations concerning that Subject: And a Defence of Private Judgment in Opposition to blind Obedience.* In Three Dissertations. By a Layman and Student. 1s. Robinson and Roberts.

Of all the doctrines in divine revelation, that of the trinity affords the least room for man's invention; for here the most elevated ground is lost, when attempting to go beyond that line. This leading guide our Author professes to follow; and thinks it evident from scripture testimony, that there is but one JEHOVAH; [but] that in JEHOVAH there is a PLURALITY, which plurality is a TRINITY of distinct persons, who have in common all the divine names, perfections, and glories of the one JEHOVAH.

In support of this proposition he has brought together a variety of texts, wherein the same perfections are ascribed to Jesus Christ, and the Holy Ghost, that are proper only to the supreme God; from whence he concludes, that each of the three persons is God; though he acknowledges that this *unity and distinction* are mysteries utterly unknown to mankind.

Dissertation II. contains some pertinent reflections upon human explanations of the trinity; shewing it to be the highest presumption in men, to say positively more concerning God, than he has been pleased to reveal of himself. How equitable then must it be to compose a

human explication of an inconceivable mystery, and impose it upon the conscience, by requiring an implicit belief of it, as a term of communion in the church of Christ?

Besides the scriptures, in the two first centuries, there were no settled forms (he says) of this doctrine of the Trinity.—To believe and agree in the scripture-account of it was thought sufficient, without differing about philosophical distinctions concerning the manner of its

In the third dissertation, *private judgment* is defended, and blind obedience disclaimed; in some shrewd remarks from scripture, reason, and reformation-principles. Private judgment is a rule, (he says) *not ruling, but ruled by the word of God*, yet such a rule, as we can never act lawfully against, in obedience to the highest morals; it being the dictate of conscience, God's testimony in the soul, never to be overruled or dictated.—And though a man's conscience may err, yet no Christian is ought to walk contrary to the dictates of it.—How irrational and impious then is it, to require a man to believe what is not clearly revealed in scripture? If it is clearly revealed, he cannot but believe it; but if he does not see it contained in scripture, it is impossible to force either his *sense* or his *faith*; consequently his obedience cannot be required without the exercise of his private judgment.

Art. 38. *Nicodemus's Gospel. Containing an extraordinary and minute Account of our blessed Saviour's Trial and Accusation, his Death and Passion; his Descent into the invisible World, and what happened there during that Period: with his Ascension into Heaven.* Which curious Relation will be found agreeable to Scripture Analogy, and corroborating with the same. By Joseph Wilson Esq. 8s. 6d. Printed for the Author, and sold at his House, in Lancaster-Court, in the Strand.

This is a very poor translation, from the Latin of a forged gospel, never heard of till the fourth century. The original, together with a much better translation, and a full account of it, may be seen in *Teng's New Method of settling the Canon of the New Testament.*

Art. 39. *Triumphs of Faith; or, the real Christian's Hope in Death: exemplified in the Experience of the most eminent Persons, who have flourished, from the Martyrdom of Stephen, and Ignatius, to the present Times; and by their dying Behaviours, sayings, or Sufferings, have evinced the Power of Religion upon the dead at that important Season.* 12mo. 3s. Dilly, &c.

An improvement of Burnham's *Pious Memorials*, with considerable additions; but we look upon most of these collections, and the present book in particular, as disgraced by the injudicious introduction of several weak-headed enthusiasts, whose names ought by no means to be enrolled with the truly pious protestant martyrs of Queen Mary's days, nor with such men as the late rational and learned Dr. John Leland of Dublin.

Art. 40. *Considerations upon the Miracles of the Gospel: in Answer to the Difficulties raised by Mr. John James Rousseau, in his third Letter from the Mountain.* Translated from the French, of D. Claparede, Pastor, and Professor of Divinity at Geneva. By the Editor of the Christian's Magazine. 8vo. 2s. 6d. Newbery. 1767.

The evidences of Christianity in general, and of its miracles in particular, have been of late years so fully considered, and especially in our own country, that it is difficult to advance any thing new upon the subject. However, when fresh authors spring up, with either fresh objections, or old ones dressed in a different form, it is proper, and even necessary, that they should be answered. This is more immediately the case, when the objections come from such a pen as that of Mr. Rousseau, whose great reputation as a writer, and whose uncommon eloquence, cannot but give a peculiar advantage to his sentiments.

Mr. Rousseau takes a different method from those who have hitherto attacked miracles; he neither admits nor rejects them; but denies that our Lord employed them as a proof of his mission, and accumulates difficulties against this kind of proof. Mr. Claparede, on the contrary, endeavours to shew in the first part of his performance, that miracles were wrought by Jesus Christ, as a proof of the divinity of his mission; and secondly, that the proof of miracles is proper to establish a divine mission.

What our Author has said on the nature, design, and character of miracles, will not, we believe, be unacceptable to our Readers.

“ A miracle is a sensible change in the order of nature.

Nature is the assemblage of created Beings.

These Beings act upon each other, or by each other, agreeable to certain laws, the result of which is what we call the order of nature.

These laws, being a consequence of the nature of those Beings, and of the relations which they bear to each other, are invariable: it is by them God governs the world. He alone established them, he alone therefore can suspend them.

The proper effect then of miracles is to mark clearly the divine interposition; and the scripture supposes that such too is their design. Hence I draw this consequence, that he who performs a miracle performs it in the name of God, and on his behalf; that is to say, in proof of a divine mission.

But what are the characters of true miracles? How may we know that the master of nature hath been pleased to modify or suspend its laws? A question of the highest importance!

We have a clue to guide us in this research: since the end of miracle is to mark the divine interposition, the miracle must have characters proper to mark this interposition.

1st. Then, it must have an end important and worthy of its author. 2. Be sensible, and easy to be observed. 3. Be independant of second causes. And lastly, be instantaneously performed.

1st. The first character, is an important end, worthy of its Author. What probability is there that God should specially interpose, and suspend the laws by which he governs this world without any necessity, for a frivolous reason, inconsistent with his wisdom, unworthy of his greatness? Every miracle then must have an useful end, and one to which second causes are inadequate; as to authorize a prophet, or to establish a revolution. An end, so wise, is well worthy of the Supreme Being.

2^{dly}. The miracle must be sensible, and easy to be observed; it must turn upon laws which are generally known; and not upon such

as are scarcely or not at all known; nor upon subjects too remote from us, or which require the experienced eye of an observer in order to be perceived. A supernatural motion in the ring or Satellites of Saturn, could not therefore be a miracle for the generality of the Earth's inhabitants; it would at most be so only to astronomers. Miracle being calculated to establish the divine interposition, ought to be more within the reach of men: *signs from Earth*, therefore, will be preferable to *signs from Heaven*.

3dly, It ought to be independant of second causes, or performed without any natural instrument. If any external action or foreign circumstance accompanies it (which is commonly the case) this action or this circumstance has no natural connection with the effect produced. This is what particularly distinguishes miracles from natural events. These last have a natural cause; that cause is proportionate to the effects which result from it. Thus every body in motion moves in proportion to the force which causes it to move. But the immediate special interposition of God excludes that of physical agents: In every miracle the proportion betwixt causes and effects no longer subsists.

Physic has remedies proper for curing maladies; these remedies bear a certain proportion to the nature of the malady which they are to expel or destroy; but no such proportion is discernable in miracles.

It is by natural means that the understanding is enlightened and instructed in that of which it was ignorant. I speak a language, which is foreign to me; I gave time and pains to it; I employed the assistance of a master: but if, independent of such aids, my brain is enriched instantaneously with all the words of a language unknown to me, the effect has not its cause in nature; the event is supernatural.

4thly. Lastly, miracle is instantaneous; it presents not the shadings and gradations which are observable in nature. Nature proceeds not by fits and starts; is gradual and progressive in its operations; does not create, but unfolds; nourishes, causes to sprout, and to grow; sets to work second causes, which act only by little and little, and produce not their effect till the end of a certain period. The divine agency is free from this rule. God said, *Let there be light, and there was light*.

To these requisites we may join three or four others, which, though not so essential, do ordinarily accompany miracle, and render it so much the more palpable.

1st. It is announced before-hand, and preceded by the invocation of the name of God.

2d. It is accompanied by a visible sign, or some gesture proper to awaken the attention, to mark the interest of the miracle, and to render more sensible the disproportion of the event to second causes. Thus Moses stretches forth a feeble rod over the red sea, and it is divided.

3d. Notoriety is also requisite: not that a miracle performed in sight of a few witnesses is the less a true miracle on that account, it is enough that there is a sufficient number of spectators worthy of credit. The notoriety of this or that particular miracle may be more or less restrained by circumstances; and one cannot justly reject a miracle

racle properly established, under a pretence that it had not all the notoriety one might have imagined: How great (never may be the number of the witnesses, we can always conceive a greater. But there is a degree of notoriety which satisfies reason; and if it were not so, testimonial proof would never be complete.

Lastly, it is natural to wish that miracles were frequently repeated, numerous, and varied. This condition, however, is not of the greatest necessity: a single miracle well proved, forms, strictly speaking, a demonstration: and yet the concurrence of several prodigies in favour of the same revelation is not superfluous; the witnesses to one miracle only might be suspected of delusion: they might themselves fear the having been deceived: but if they relate a multitude of miracles, wrought at different times in different places, upon different occasions, and varied a thousand ways; every fear of illusion is annihilated, and every doubt dispelled.

The particulars I have been entering upon, give great light to our subject; and serve easily to answer the principal questions included in the doctrine of miracles.

To ask whether God can work miracles, is to ask whether it is more difficult for him to suspend the motion of a planet, than to make it move: or to raise a dead man, than to create a living one.

To ask if miracles can be proved by human testimony, is to ask whether facts palpable, glaring, calculated to strike every eye, can be believed, when several witnesses certify them, who are unsuspected either of delusion or fraud.

To ask if there can be any propriety in miracles, is to ask whether it be consistent with the wisdom of God, to interpose in an unusual manner, when second causes are insufficient to answer his design.

The principles here laid down are applied by our Author to the difficulties which Mr. Rousseau has urged against the Christian miracles; and Mr. Claparede has, in the course of his work, made many judicious and important observations, with regard to the extraordinary facts recorded in the New Testament. He has, at the same time, treated his antagonist with the utmost candour and moderation.

We cannot conclude without expressing our wishes that the ruling powers at Geneva, instead of proscribing Mr. Rousseau, and depriving him of the privileges of his native city, had contented themselves with employing their divines and philosophers in answering what was deemed exceptionable in his writings. The latter would not only have repounded much more to their honour, but, likewise, to their interest; for, if we have not been misinformed, the conduct of the magistrates of Geneva, with respect to Mr. Rousseau, has been one cause of the dislike which numbers of the citizens have conceived towards them, and of the disputes which seem to threaten fatal consequences to that little republic.

ADDITION to the CATALOGUE of FOREIGN BOOKS, in
our last APPENDIX, published in July, 1767.

Art. 35. *Elements de Critique, ou Recherches des différentes Causes de l'altération des Textes Latins, avec les Moyens d'en rendre la Lecture plus facile, &c.*—Elements of Criticism; or Enquiries concerning the different Causes of the Corruption of the Texts of ancient Latin Authors: with the Means of rendering the Reading of them more easy, &c. By Abbe Morel. 12mo. Paris, 1796.

THAT branch of criticism which is treated in these Elements, though not of the highest importance, is undoubtedly of considerable use, since, if ancient writers be of any value, the more correct, the more useful they certainly are. — Abbe Morel discusses his subject with great judgment and accuracy, and illustrates what he advances by very pertinent examples. His work is divided into two parts; the first contains observations which serve for general principles; in the second, he enumerates the several causes to which the alterations in the texts of ancient authors are owing. — The rules he lays down as necessary to be observed in our search after original readings, appears to be useful and judicious.

Art. 36. *Reflexions hazardées d'une Femme ignorant, qui ne connaît des Defauts des autres que par les Siens, et le Monde que par Relation et par ouï-dire.*—Reflections, which an ignorant Woman ventures to make, who only knows the Faults of others by her own; and the World by Hearsay. 12mo. Two small Vols. Paris, 1766.

Who the Author of this work is; we know not; we are assured, however, that it is the production of a female pen, and it is no more than justice to say, that it has a very considerable share of merit. — The Author's Reflections refer to upwards of seventy different articles, all relative to morality and the knowledge of mankind; they shew great delicacy and sensibility of mind, as well as judgment and solidity. The Writer seems to be well acquainted with the world, and with the human heart; the pictures she draws are just and striking, though she deals more in reflection than in observation. When she exposes what is ridiculous in the manners and conduct of mankind, she does it without any marks of malignity, or of that satirical spirit which disgraces many performances of this kind.

Art. 37. *Guide du Maréchal. Par M. Lafosse, Maréchal des Petites Ecuries du Roi, avec des Figures en Taille douce.*—The Farrier's Guide. By M. Lafosse, &c. 4to. Paris, 1766.

Those who are competent judges speak highly of this work, as being one of the best we have on the subject. The Author's own experience, assisted by that of his father, render him peculiarly qualified for

for such a task.—The work is divided into five parts: the first contains the anatomy of a horse; the second gives an account of the mistakes of the ancients and moderns, on this subject, together with the tricks of quacks. In the third, the Author treats of the internal disorders of this animal, with their causes, symptoms, diagnostics, prognostics, and method of cure; the fourth contains an account of the external disorders, particularly those of the eyes; and the fifth is a treatise concerning the shoeing of horses.—As the foot of a horse is liable to many disorders, and, consequently, the knowledge of this part very important, the Author gives a minute and accurate description of it. In his introduction, he shews the difference of those external marks by which horses are distinguished, and the way of knowing their ages, &c.

S E R M O N.

By Way of Prevention, a sleepy Sermon, calculated for the Dog-days, with an Address to the Clergy, and another to the Laity, of the City of London. By the Rev. James Penn, Vicar of Clavering cum Langley, Essex. 8vo. 6d. Wilkie, &c.

Not a sleepy sermon, but a sermon against *sleeping at church*. The indecency of a slothful or negligent behaviour, in places of divine worship, is here justly reprehended and exposed, with some degree of vivacity.

C O R R E S P O N D E N C E.

THE writer of a Letter from Ireland, signed *An Old Officer*, is entitled to our thanks for his intelligence; but, in regard to the book which he commends to our notice, we never heard of it before, nor do we know where it was published, nor by what means to procure it.

We are also much obliged to the *Devonshire Gentleman* for his kind letter. The second edition of the publication which he mentions has not yet fallen under our inspection, but we intend to look into it.

J. B.'s favour is respectfully acknowledged. We are entirely of his opinion with regard to the superior efficacy of Divine Sanctions, as recorded in the S. S. and we hope, that, on reconsidering the little article to which he refers, he will perceive nothing therein very inconsistent with the good principles inculcated in his obliging letter: we are certain, that nothing contrary to his just and pious sentiments was intended.

Monitor's second Letter is come to hand, wherein he tells us, that, though he esteems our parts, and is often much pleased with our criticisms, he holds it a crime, to compliment away so serious, and so valuable a thing as the religion fixed and settled by the wisdom of the law.—In answer to this, we have only to say, that we have a high regard for the church of England, but a much higher for the New Testament; and think it a crime of a very heinous nature, to compliment away such serious and such valuable things as the interests of genuine Christianity, and the fundamental principles of Protestantism.

T H E

MONTHLY REVIEW,

For SEPTEMBER, 1767.



Histoire de l'Acad. Royale des Sciences, &c.—The History of the Royal Academy of Sciences at Paris, &c. for the Year 1763. Concluded from P. 563. of our last APPENDIX, published in JULY, 1767.

THE first article in the class of Chemistry, which next follows, is a Memoir by Mess. Hellot, Tillet, and Macquer, on the assaying of gold and silver. Mr. Tillet, in the history of the preceding year, had shewn that the lead, employed in the assaying of silver, carried with it, into the substance of the cupel, a small portion of that metal. This material circumstance being unknown to the assayer, the loss of weight suffered by the silver, subjected to this operation, has been hitherto wholly attributed to the copper, or other alloy, which it contained: its purity has accordingly been under-rated, in proportion to this loss,—to the great injury of the proprietor.

As the quantity of silver, thus absorbed by the cupels, varies in proportion to the quantity of lead employed; the matter of which the cupels are made, and even their form, some regulation in these particulars is absolutely necessary towards the just valuation of the quantity of silver lost in the assay, and consequently the knowledge of the degree of purity of the metal.

These matters were deemed of such importance, that by an arret of the council, the three academicians above named were appointed to make such experiments as they should deem necessary, to determine the best and most accurate methods of assaying the precious metals. In the prosecution of this inquiry, above an hundred experiments have been made on silver alone; particularly with regard to the different quantities of lead proper to be employed in the assaying of that metal. These experiments have produced a regulation, the first of its kind, establishing an uniformity in the process of assaying, throughout the kingdom; in which the matter, form and thickness of the

cupels are ascertained, as well as the quality and quantity of the lead to be employed : by conforming to which, it will be easy to know how much silver is retained by the cupel, in any particular assay ; and consequently to ascertain the true standard quality of the silver.

The experiments of our academicians have given rise to a curious discussion, on which indeed the truth and accuracy of their conclusions greatly depend. Many chemists of the greatest reputation, particularly Orichall, Stahl and Junker, affirm that lead, converted into scorizæ or litharge, and afterwards reduced back to its metallic state, and exposed to the fire on a cupel, leaves, on its second scorification, a small portion of silver, which was not in it before. In fine, that, in this process, there is an actual transmutation of part of the lead into silver : so that, after all, the silver which has been extracted from the cupels, used in the experiments of the academicians, might not be a part of that originally put into the cupel in order to be assayed, but might then be produced, *de novo*, from the lead, by the action of the fire upon it. But that this is not the case, they think is evident from the following experiments. They took the scorizæ of the lead absorbed by a couple of cupels, which had been employed in the assaying of silver, and reviving it by means of borax and the black flux, exposed it to the fire on a new cupel ; where it left behind it six grains of fine silver*. The scorizæ of this second cupel, being revived and put into a third, furnished only half a grain of fine silver : on the third reduction, only a sixteenth part ; on a fourth, still less ; on the fifth, the globule of silver was too small to be weighed ; and finally, on the eighth, it was not visible without using a lens of half inch focus. From these experiments they infer, that the small quantity of silver, procured from the lead, does not proceed from any actual transmutation of that metal : for, if that were the case, the quantity of silver produced ought to be nearly equal after each reduction ; but that the silver left each time is a part of the noble metal, which the lead has carried along with it into the cupel, and which has at last been forced from it by repeated reductions : so that the lead, far from acquiring, by these reiterated operations, the marvellous transmutability imputed to it, is on the contrary impoverished, and robbed of every the minutest atom of silver which it before contained. This, we may observe, is not the only instance in which a transmutation has been supposed to be effected, when the noble metal only lay concealed in the materials employed in the process. Thus Becher and other chemists have asserted

* *Poids de semelle*, an imaginary weight, which we have not room to explain.

the actual transmutation of silver into gold, by a dissolution effected by some particular kinds of spirit of nitre. They have probably been deceived, as the ingenious Dr. Lewis observes, by confiding in the supposed total incapacity of their menstruum to dissolve gold. Their menstruum might nevertheless contain, unknown to them, a certain portion of that metal within it: for it has been since proved, that gold may, under certain circumstances, be very largely dissolved in the nitrous acid. This curious discovery, which is likewise of importance to those concerned in parting gold and silver by spirit of nitre, was made by Mr. Brandt, and published in the Swedish Transactions for the year 1748. But to return. The foregoing experiments shew that lead does not immediately part from the silver united with it in cupellation, and furnish an answer to a dilemma proposed by Oschall, who says that either the silver was contained in the lead before the cupellation, or was produced each time by the action of the fire: but if the silver existed there before, why was it not all left on the cupel, on the first scorification of the lead? The answer is easy: the two metals are so intimately united, that a total separation cannot be effected otherwise than by repeatedly and alternately scorifying the lead, and restoring it to its metallic state. If the purest silver be assayed with any quantity of lead whatever, a certain portion of it will disappear in the cupel; with which the lead will accordingly be enriched: but these are only borrowed riches, of which it may be dispossessed by repeated cupellation.

The second memoir is by M. Tillet alone, and treats of the *apparent* increase of weight observed in pure silver, after it has been assayed; and on the *real* increase of the weight of lead, when converted into litharge. M. Tillet, in this memoir, relates a fact, which seems, at first sight, to destroy the reasonings employed in the former memoir, against the transmutability of lead into silver. It seems, that when the purest silver is assayed with lead, and when to the button remaining in the cupel, the globule of fine silver, extracted from the lead absorbed by the cupel, is added, the weight of the whole is invariably found to be increased. Those chemists, who affirm that lead, on its revivification and subsequent scorification, is in part transmuted into silver, must look upon this experiment as decisive in favour of their opinion. M. Tillet was even startled at it, and undertook a course of experiments, to settle this delicate point in the metallurgic art, and to find from whence this increase of weight proceeded. He soon perceived that the button of silver, taken out of the cupel, though very brilliant on its upper surface, had on its lower a yellow tinge, which he suspected to proceed from a small part of the litharge adhering to it. This he endeavoured to separate from it, by boiling the button in

concentrated vinegar; tho' without effect: but on exposing it simply to the fire, he found, on repeated trials, that it lost exactly this adventitious quantity; which he therefore justly supposes to be litharge; since in some subsequent experiments, he assayed the same quantity of pure silver five times with the same lead, without perceiving the least sensible loss in the quantity of silver, and at the same time without any increase of the adventitious weight above-mentioned, which, as before, disappeared on the simple fusion of the silver. The remainder of the memoir is employed in giving a detail of the numerous experiments made by M. Tillet, with a view of determining, first, the reality, and, that being established, the quantity of that remarkable augmentation of weight, which lead, as well as certain metallic calces, acquire in the act of scorification. These experiments seem to have been made with the most scrupulous exactness. The result of them is, that the lead acquires, from the action of the fire, an increase of one sixteenth; which M. Tillet thinks he may estimate so high as one eighth, on account of the loss which it sustains in consequence of the copious fumes which rise during the operation.

This class is terminated by a chemical observation relative to a very singular kind of elastic resin, called *Caoutchouc*, which flows from incisions made in a tree growing in S. America, and of which the historian of the academy gave some account in 1751. This substance, which appears not to possess the distinguishing characters of a gum, as it is not soluble in water; nor of a resin, as it does not dissolve in spirit of wine; may in time be dissolved in oil of olives; or will melt by the action of the fire: but in both these cases it remains for ever after in a state of liquefaction. It became an interesting chemical problem to find a means of dissolving this heteroclitic substance, so as that it might afterwards return to its former solid and elastic state. Messrs. Herissant and Macquer have each succeeded in the attempt. From their experiments it appears that the *caoutchouc* may be softened by infusion in the rectified oil of hartshorn (known under the title of *oil of dipple*) or in that of turpentine, or even by being exposed to their vapour, or to that of camphire; or lastly, by being infused in æther; so that it may be moulded into any shape, which it will retain, and again become hard and elastic, on being exposed to a dense smoke of burning tallow or hay. M. Herissant thinks that an excellent use may be made of these properties, in the constructing of hollow as well as solid catheters, of this resin; which, on account of their flexibility, must be greatly preferable to those of metal.

The memoir annually presented by the academy at Montpellier may be brought under this class; though it is chiefly topographical.

graphical. It treats of the extensive salt works at Pecais in Lower Languedoc.

The class of botany furnishes us only with three observations; in the first of which we are informed of a coarse kind of cloth, manufactured at Pifa, from the rind of broom. By the second, we find that the tea-plant is in a fair way of being naturalised in Europe; Mr. Linneus having informed Mr. du Hamel of his having one of these shrubs in his garden (we suppose at Upsal) in a thriving condition, not appearing to be more affected by the cold than the syringa; and that he was trying to propagate it, that he might send some of the plants to the academy. From the third it appears that the distemper in the rye and wheat, called *ergot*, (by us called spur'd rye, &c.) and which has been supposed to occasion dry gangrenes in the extremities of those who eat the corn thus affected, sometimes seizes likewise the barley: some grains of which, thus distempered, were shewn to the academy by Mons. Tillet.

These observations are followed by an account of a new system of botany, contained in a work of Mr. Adanson's, entitled *The Families of Plants*. Mr. Adanson's vegetable families are not collections of plants resembling each other in their flowers and fruits only, as in Tournefort's system; or in the stamina principally, as in that of Linneus; but assemblages of such as most resemble each other in all their parts: not only those of fructification, but likewise their roots, stalks, leaves, seeds; in short, all their visible parts. Nay, we are told, that those plants in which these resemblances are very numerous, that is, which are of the same family, have nearly the same medical virtues. If Mr. Adanson, by his attention to those family likenesses, has discovered nature's true secret in the arrangement of her children in the vegetable kingdom; simplicity may, possibly, at least be the result of this seemingly very complicated manner of considering them: but as the principal use of a botanical system is to assist the memory and facilitate the knowledge of plants, we should think that, till order springs out of the seeming confusion, arising from this variety of combinations, learners at least might profit more from the arbitrary, artificial, unnatural, if you please, but at the same time more simple and commodious arrangement of Linneus. The external organization and general aspect of the mulberry tree and the nettle, or of the elm and the carrot, are, we own, by no means similar: but the Linnean system, which classes them together, and has thereby given great offence to some modern naturalists, sufficiently atones for any seeming impropriety in these associations, by its precision, conciseness, and the facilities which it offers to the botanical student.—Who, that is learning a new language, and finds the convenience of a still more arbitrary and

artificial distribution; (we mean, the alphabetical arrangement) is so very delicate as to be shocked on finding an emperor and an comet, a mountain and a mouse under the same letter?

The first memoir in the class of astronomy contains Mr. Pingré's observations on the orbits of the comets of 1729 and 1762. The last of these is singular, in having past eleven times nearer the sun; than the earth is when it is in its perihelion; and likewise that, though it was seen a very few days after its perihelion, and might be expected to have equalled the celebrated comet of 1680 in splendor, yet it did not exceed in brightness a star of the third magnitude: its tail at the same time not extending above four degrees. Mr. Pingré therefore supposes it to have been very small, and that its atmosphere was not qualified to absorb or attract, according to M. Mairan's ingenious system, a sufficient quantity of those luminous particles; which, according to him, compose the solar atmosphere. In another memoir, M. Bailly gives several observations of the same comet, and the elements deduced from them, for the benefit of succeeding astronomers.

The next memoir, by M. Bailly, treats of the epochs of the moon's mean motion, towards the end of the last century. The many irregularities in the motion of this planet have at all times justly excited the attention of astronomers and geometricians. It is well known how much a perfect knowledge of them would contribute to the improvement of geography and navigation. Though the Newtonian theory has enabled astronomers to discover many of these inequalities, yet it is absolutely necessary to the perfection of the lunar tables, that the epochs of the moon's mean motion, should be fixed from observation; so that her true place may be found for any given time. Mr. B. in the present memoir, employs for this purpose no less than 42 observations of M. de la Hire, made between the years 1683 and 1685, which he compares with the result of calculations formed, for the same period, from modern theories. He preferred these to any observations more antient, as he thinks they sufficiently compensate for the smallness of the interval of time since they were made, by that astronomical precision which is peculiar to the modern observations; but is wanting in the more antient. From the whole, Mr. B. concludes, that the epoch of the mean longitude used by Mayer ought to be carried back above 43 seconds; and from hence, he thinks, we may justly infer, that the mean motion of the moon is greater than he had supposed. Whether these conclusions are well founded or not, astronomers are highly obliged to the author, for presenting them with so considerable a number of observations, sufficiently antient, and at the same time improved by a necessary

and laborious reduction, in order to give them all the precision of which they are capable.

In the following and two subsequent memoirs, Mr. Jeurat undertakes to rectify the theories of Jupiter and Saturn, by means of observations made by himself and others from the year 1755 to 1762, compared with certain antient observations made at Uranibourg, by Tycho Braché, in 1593, contained in a MS. in the possession of the academy, and which are here published. These memoirs will not only be acceptable to practical astronomers in general, but will likewise be peculiarly grateful to the astronomical antiquarian; as they not only contain a short description of the instrument with which Tycho made his observations, but are likewise accompanied with drawings of them elegantly engraved, in five plates.

We have next three memoirs by M. de Bailly, on the theory of the satellites of Jupiter, the perfecting of which is, next to that of the moon, of the greatest importance to geography and navigation. The tables of the satellites are very far from giving the times of their eclipses, with the precision necessary to the accurate determination of the longitude of places by their means. Those of the first indeed, which is so near Jupiter, and whose motion is accordingly very rapid, and perhaps those of the second may be foretold with sufficient accuracy: but the best tables, we are here told, sometimes err even twelve minutes in the longitude of the fourth. For want of knowing all the causes of the inequalities from whence these errors arise, and consequently their quantities and periods, certain *empirical* equations, as they are called, have been formed from a great number of observations; particularly that of 437 days, first employed with success by Mr. Wargentin; but the first idea of which we owe to Dr. Bradley. This satisfies tolerably well the inequalities of the first satellite, and even those of the second; but there is reason to believe, says Mr. B. that this period corrects only the inequalities caused by the mutual action of the three first satellites on each other. For this reason it is sufficient for the two first satellites; because the action of the sun, and even of the fourth satellite upon them is next to nothing: but the inequalities of the 3d and 4th satellites, produced by their mutual action on each other, depend on another period, which is not yet sufficiently known. Mr. B. attempts the resolution of the very complicated problems hence arising, by endeavouring to find *en tatantant*, or by a kind of false position, the masses and attractive powers of the satellites, by means of those very inequalities of which they are the cause. Our readers will be content with the results only of his calculations of the quantity of matter in the satellites. He thinks he may affirm that the mass of the second satellite is the least, as that of the fourth is

the greatest of the whole number, and that supposing their masses to be proportional to their bulks, and consequently that they are all of equal density; and representing the bulk of our moon by unity, the bulk of the first will be to that of the moon as 20 to 1; that of the second, as $\frac{7}{3}$ to 1; that of the third, as 7 to 1. With regard to the fourth, he cannot speak with precision; but he is assured that it is the largest of the four.

The following memoir furnishes us with a proof of the attention which the French ministry continue to pay to the advancement of astronomy and geography, as well as of physics and natural history, which are incidentally benefited by their care. It contains an account of the prolongation of the meridian of Paris, towards the East, as far as Vienna, by Monsi. Cassini de Thury. This work, begun in 1733, and carried as far as Strasbourg, but interrupted by the war, has been resumed in 1761, by the order of the Duke de Choiseul, who had made all the necessary preparations when he proposed the execution of it to Monsi. de Thury, who was to unite these two cities by a series of triangles. We shall select from this memoir some of the entertaining, as well as interesting anecdotes and observations, with which it abounds. Before Mr. de T. began his measure, he took a journey to Vienna, that he might reconnoitre the ground, and form his plan of operations. At that city he had an opportunity of observing the transit of Venus, or rather only the moment of her egress; from which observation, compared with those of others, he determines the solar parallax to be nine seconds and a half. M. de T. is copious in his relation of the distinguished protection afforded to the sciences in Germany; the particular attention shewn to his mission by all the princes through whose dominions his line was to pass, and the high favours conferred on himself. The Margrave of Barch, whose very brilliant court he passed a fortnight, even did him the honour to accompany him to the top of the highest mountain in his territories, and passed the night at the foot of it. When M. de T.'s operations were in the most imminent danger of being totally interrupted by a very high mountain, in the state of the Bishop of Passau, which when Mr. de T. had before reconnoitred it, at the distance of ten leagues, had appeared quite naked, but was now found to be covered with trees, and formed a seemingly insurmountable obstacle to the extending his suite of triangles into Austria; this magnificent and spirited prince instantly proposed the cutting down above 2000 trees; and this noble and costly sacrifice to science would have been made, had not M. de T. hit on an expedient, which was immediately put in execution. A scaffold was raised, and an observatory formed on the top of one of the trees, above 120 feet high, which the prince mounted with all his court, and where

where Mr. T. performed his observations as readily and satisfactorily as he could have done on the ground.—This is indeed measuring the earth in a creditable and comfortable manner, when compared with the situation of our author's predecessors in the same task, shivering under the Polar Circle and on the tops of the Andes, among Laplanders and Indians. Mr. de T. seems to think so, and felicitates himself that this last and choice *morceau* was left for him. When M. de T. arrived at Vienna, where his measure terminated, he was surprised to find the distance between that city and Paris to differ very considerably as given by the trigonometrical measure, from that deduced from the celestial observations. He could not rest till he had assured himself of the exactness of his trigonometrical operations, by measuring two bases; one at Munich, and the other at Manheim, prepared by the special direction of the elector of Bavaria and the elector Palatine. The first of these bases, which was above 7000 toises in length, was not found by the most exact actual measurement, to differ more than a single toise from the length resulting from the series of triangles, extending from Vienna thither: and the second, which measured above 6000, did not differ more than half a toise from the length likewise deduced from calculation. The error consequently is to be solely attributed to the celestial observations, which, after all, seem not to be adapted to the discovering the difference of meridians between two places, with that precision which is required in these very nice operations. Mr. T. therefore proposes a very ingenious substitution; being an improvement of a method, long ago proposed, of using terrestrial signals for this purpose, and which had been executed by him in Lower Languedoc, where the two places were so situated as to be visible from a third. By the present method, the visibility of a terrestrial signal is, as it were, extended to any distance. Thirty eight stations, each visible from that next to it, were found necessary to connect Paris and Vienna. If we suppose a large quantity of gunpowder fired at Paris, at a certain hour, known to an observer at Vienna, and the same signal repeated at *the very same instant* at all the intermediate points; the difference of longitude between the two cities may be ascertained with the utmost precision, from the difference of time, as reckoned at the two places at that instant. But though the motion of light from station to station is, as to sense, instantaneous; the motions of men are not so: Some time must necessarily be lost in the repetition of these signals. Mr. de T. proposes an excellent method of finding the quantity of this retardation, or the interval of time employed in the transmission of the signal from Paris to Vienna. His method will appear clear from an example. Let us suppose the observatory at Paris to be 56 minutes of time west of Vienna.

Let

Let us likewise suppose; that, notwithstanding the alertness of those employed to repeat the signals, 30 seconds of time are spent in transmitting the Parisian signal to Vienna. This last quantity is unknown to the observer, and is to be thus discovered. Let the signal be made, by appointment, from the observatory at Paris, precisely at 7 o'clock. The observer at Vienna will perceive the last or 38th repetition of it, at the station next to him, at 56 minutes and 30 seconds past 7; and will from thence deduce the difference of longitude between Paris and Vienna to be 56' 30" of time. At 8 o'clock let the observer at Vienna fire his signal. It will be repeated at the last station in view of the observer at Paris (supposing the retardation in coming and going to be equal) at 4' 30" after 7. He will conclude the difference of longitude to be 55' 30": a minute of time, or 15 minutes of a degree less than the other determination. The truth lies in the midway between them; for half a minute being added to the smallest sum, or taken from the greatest, will give the true difference of meridians, equal to 56 minutes. Thus by doubling the error, and then halving the sum, the true quantity of the small interval between the first and last signals is obtained to the greatest exactness; and, consequently, the precise instant of firing the first: especially if the signals be successively repeated, and the mean taken of the retardations found on the several trials. As nothing certain can be inferred from Mr. de T.'s very exact trigonometrical operations, on account of the imperfection of the celestial observations; we are told that the German princes earnestly wish that these terrestrial signals may be tried, and have promised to have them executed in their respective territories: and Mr. de T. expects to obtain the king's permission to have them made in that part of the line which goes through France.

From the number of seconds, by which M. de T. has chosen to express the supposed quantity of retardation, which we have repeated after him in the above example, we may infer that he thinks it possible to transmit a signal, and consequently the notice of an interesting event, from Paris to Vienna, a distance of 280 leagues, in half a minute. We have heard, some time ago, of an offer to convey intelligence, and that too of a complicated nature, with a speed, which looks indeed small after the foregoing; being, if we are not mistaken, not much greater than that of an hurricane, but sufficiently great to render the proposal curious and interesting; and we were in hopes that it would, before this time, have been brought to the test of experiment; especially, as we believe it was proposed under the very alluring form of a bet; with the sole view, we suppose, of indemnifying the proposer for the expence in making the experiment: but neither the philosophical spirit, nor the spirit of betting, from which more was to be expected

pected on this occasion, have yet, we believe, produced any trial: and now we more than expect that the preceding account will furnish us with a key to the solution of the problem, and clearly shew its practicability, if not the facility of its execution. The extensiveness of M. de T.'s luminous signals, especially where the situation is favourable, is indeed immense: for the flash, he tells us, from four pounds of gunpowder fired in the open air, may be seen by the naked eye, at the distance of more than 30 leagues.

In an addition made to this memoir, M. de T. undertakes to shew, that the late observations on the transit of Venus have been far from producing that precision which was expected from them, in the determination of the sun's parallax; and that they only serve to confirm prior determinations. We are rather surprised at finding M. de T. allowing them this merit; as by his account, the sun's parallax was before known to a quarter of a second, in consequence of the observations made on the planet Mars by his grandfather Dominico Cassini, Messrs. Richer and Mera di, his father and the late Abbe de la Caille; whereas, according to him, the different observations of the transit, even rejecting certain doubtful ones, leave an uncertainty of four seconds.

In a following memoir Mr. Pingré endeavours to confirm the truth of his numbers relative to the observation of the transit of Venus at the island of Rodrigues, (a mistake concerning which had been imputed to him) by the only observation which Mr. Maskelyne had an opportunity of making, at St. Helena, on that phenomenon.

The next memoir treats of the difference produced, by the oblate figure of Jupiter, in the semidurations of the eclipses of his satellites. M. de la Lande, the author of it, shews the necessity, and ascertains the quantity, of a new correction, relative to the theory of these satellites, arising from the consideration of the elliptical figure of Jupiter's shadow, which has hitherto been considered as circular. By this correction, the theory of the satellites is cleared of an inequality, evidently too considerable to be neglected; as the semiduration, deduced from the supposed circular section of the shadow, differs from that drawn from the true elliptical figure of it (when the difference is greatest) $1' 33''$ for the first satellite; $2' 14''$ for the second; $1' 1''$ for the third; and with regard to the fourth, an error of no less than 2 months may be committed, in ascertaining the time when it ceases to be eclipsed, by not attending to this correction.

Of the remaining memoirs of this class, we shall content ourselves with giving only the titles; which are as follow. On the inclination of the orbit of the third satellite of Jupiter, by M. Ma-

M. Maraldi. On the difference between very small spherical and right lined triangles, by M. de la Lande. A new method of calculating eclipses of the sun with precision, by the same. Observation of an eclipse of the second satellite of Jupiter, by M. Maraldi; and reflections on the solar eclipse of April 1, 1764, by Mons. le Monnier. An account is likewise given, by the historian of the academy, of two posthumous works of the late Abbé de Caille: the first of which, intitled *Catium australe stelliferum*, contains observations made at the Cape of Good Hope on 10,034 stars, lying between the South Pole and the Tropic of Capricorn—the fruits of an immense undertaking, in which the author had an opportunity of displaying both his courage and capacity. The second is a volume of ephemerides of the celestial motions calculated for 10 years, viz. from 1765 to 1774, on the same plan with the two preceding volumes; but augmented with a more ample catalogue of fixed stars, and a discourse on the progress of astronomy.

We cannot quit this class without dwelling, in a particular manner, on a most singular observation with which it ends. M. de Roßan, of Berne, being at Laufane, and looking at the sun with a telescope, on the 9th of August 1762, perceived his eastern limb eclipsed by an irregular body of a most extraordinary size and shape; the southern or lower end of which, two hours and a half after the first observation, appeared detached from the limb of the sun, while the upper extremity remained fixed to the northern limb: the whole appearing of the shape of a spindle, 9 digits long and 3 broad. This strange body kept moving over the disk of the sun from east to west, with about half the velocity of the solar spots, and did not arrive at the western edge till the 7th of September, when it disappeared. M. de R. drew a figure of it, which he sent to the academy; but which does not accompany this account. About the same time, Mr. Coste, a friend of M. de R.'s, is said to have observed the same phenomenon at Sole, in the bishopric of Bale, 45 German leagues to the north of Laufane. It appeared to him of the same form, only somewhat less; which the historian of the academy accounts for, by supposing that the body, being then near the end of its appearance, began to turn, and present its edge to the eye of the observer. A difference was likewise perceived in its position on the sun's disk. But what is very extraordinary, M. Messier saw no part of this phenomenon at Paris, though he is said to have constantly observed the sun during this time. We cannot resist a strong inclination to throw out a conjecture or two on this very tempting occasion. That this phenomenon was not a spot on the sun's surface, the historian of the academy thinks is apparent from its observable parallax, and from its motion, slower than that of the solar spots.

spots. If we overlook the first of these circumstances, the last, we think, may be accounted for, by supposing it swimming on the sun's surface in a direction contrary to that in which he revolves. When we are inclined to be fanciful, to spurn at difficulties, and to adopt M. de Buffon's ideas of world-making, we look with envy on Messrs. Rostan and Coste, and the inhabitants of Lausane and Sole, who, we must suppose, partook with them in the sight, as spectators perhaps of a new planet, in the very act of its formation from a shiver of the sun, or a torrent of the solar matter, detached from his substance by the oblique stroke of a comet. The body indeed, when they saw it, had, we must own, a most unplanetary appearance; but we consider it as still in its chaotic state, and not yet properly rounded. Or why might it not rather be the *debris* or the *core* of an old worn-out comet, in its final stage of existence, performing one of the last turns perhaps of its spiral round the sun; into whose body it was soon to drop? — But we check this rage of conjecture, recollecting, tho' perhaps too late, Fontenelle's instructive tale of the Silesian child, born with a golden tooth. While the German doctors and academicians were exhausting themselves in hypotheses and reasonings on that singular phenomenon, they were seasonably interrupted by a cool head among them, who proposed to enquire first into the matter of fact. In sober sadness, this same spindle-like body appears in such a questionable shape that some of our more phlegmatic readers had, we suppose, anticipated in their own minds the advice of this sober academician, before they arrived at his story. Even we, with all the respect we bear to the royal academy, and notwithstanding the almost unlimited credit which we are disposed to give to the communications of its correspondents, when published by them, cannot help wishing that, for the conviction of the more incredulous, and the information of others, they had favoured the public with a more fully authenticated and circumstantial account of this very singular and stupendous phenomenon, which from its size, as well as duration, it must have been very capable of furnishing. We have a late instance, in the last vol. of the *Philosoph. Transactions*, even of a prince, perhaps too scrupulously, strengthening his own testimony by that of three other persons; with regard to his relation of certain phenomena observed by him in the moon — of a very curious nature indeed; but by no means requiring, we think, so strong an authentication as this stupendous appearance. We repeat this epithet: for certainly the appearance of a body, covering no less than 9 digits in length and 3 in breadth of the sun's disk, may properly be so termed, wherever placed between him and the earth. If we suppose it on, or very near the surface of the sun, its magnitude must have been immense. The whole solar system of planets, primary and secondary, strung lengthways, according to their respective sizes, in the form of a spindle, would not, we believe,

believe, occupy so large a space in that situation. On the other hand, if we pay regard to the very considerable parallax, to be inferred from the observation at Sole, but more particularly from the absolute non-appearance of the phenomenon at Paris; its size indeed diminishes; but it becomes a just object of astonishment, from its alarming vicinity to the earth.—But we forbear; as we find ourselves relapsing apace into our former hypothetical delirium.

The class of geography contains only an account of some maps of the late William Delisle, published by his brother; particularly one of Palestine, in which the places, even of the stones and trees, mentioned in scripture, are marked, with the greatest accuracy, and without confusion.

The class of hydrostatics furnishes only one memoir, which contains certain experiments of the Chevalier de Borda, on the resistance of fluids, which cannot well be abridged. We shall only give the results of them, which are, 1st, That the resistances of bodies moving in air or water are, *ceteris paribus*, proportional to the squares of the velocities. 2dly, That the ratio of the resistance of plain surfaces, moving in air, increases faster than their magnitudes: and 3dly, That the common theory is entirely false with regard to the resistances of surfaces, whether plain or curve, struck obliquely by fluids; as it makes the former less than they are found to be by his experiments, and the latter greater.

The class of mechanics contains two memoirs. In the first, M. le Roy treats of a new position of the fusee in watches, from whence proceed several advantages, and which is founded on a very simple principle; which is nothing more than this: that the wheels and pinions should be placed on the middle of their axes, or at an equal distance from their pivots, as far as is practicable. By this means the friction is equally distributed between the two pivots; it becomes likewise less; the wheels turn more freely; the holes in which the pivots turn are less subject to wear, and the pivots themselves will admit of being made less. These good effects are produced by the simple inversion of the fusee. M. le Roy's brother adopted this construction in 1760, and, we are told, that on an inspection of the watches thus made, which have gone five years, its utility appears to be sufficiently evinced.

The second memoir is by Mr. Vaucanson, and describes a crane of a new construction, proper for lifting, and at the same time, weighing great burdens. Under this class is likewise given an account of an elementary treatise of mechanics and dynamics, applied principally to the motion of machines, by the Abbé Boffut.

The academy continues its useful history of the arts, the plan of which, we believe, was formed near a century ago; though

though it has not till lately been put in execution. Those which have been published in the course of the year 1763 are as follow: 1. The art of dying silk, by Mons. Macquer. 2. The art of softening cast-iron: a posthumous work of M. de Reaumur, containing many new and curious particulars not to be found in the treatise published by that excellent experimental philosopher, on the same subject, in 1722. 3. The art of dressing shammy and other skins, by M. de la Lande. 4. The art of brick and tile making, by Messrs. Fourcroy and Gallon: and 5. That of the cooper, by M. Fougereux. We are naturally reminded, on this occasion, of a work formed in our own country, on a still better plan: we mean *the philosophical commerce of the arts*, by Dr. Lewis; in which the capital defect of the foregoing work, arising from considering each art in an insulated state, and detached from the rest, is avoided, by his more general and comprehensive manner of treating them; as he connects, by means of general principles, deduced from experiment and analogy, the particular principles and practices of one art, with those of another; to their mutual illustration and improvement. This he has executed with regard to several of the numerous arts related to chemistry, in such a manner as to induce every one, who interests himself in the improvement of useful knowledge, to wish that the public encouragement may enable him to prosecute with spirit, that excellent and comprehensive, but consequently expensive undertaking.

A short account of the machines presented to the academy follows this last article; and the history of the academy concludes with the *eloge* of the Marquis Poleni, and the subject proposed (a second time) for the prize of 1765, which we insert, though the double prize (of 4000 livres) to which the successful candidate is entitled, is, we imagine, already disposed of. The academy requires, a description of the different methods used, both in ships of war and merchant ships, with regard to stowage; a discussion of these methods, and an examination of the means by which they may be improved.

The Thebaid of Statius, translated into English Verse, with Notes and Observations; and a Dissertation upon the whole by Way of Preface 8vo. 2 Vols. 12s. Oxford, printed at the Clarendon Press. 1767.

THERE is hardly any author who has suffered so much from the prejudice of partial criticism as Statius. Had his faults been more, and his beauties fewer and less considerable, he might still have deserved a more extensive reputation than his writings have acquired. It must indeed be confessed that he is sometimes obscure, and that want of perspicuity is not the least of his defects. Hence it requires labour to unfold his sentiments, and to trace his connections: he is not to be read

read without study, and application; and those who were willing to purchase the pleasure of his acquaintance at such an expense, would yet be ready enough to apologise for their indulgence, by joining in the cry against him with certain French critics, to whom he had probably been as formidable for his difficulties, as he was to themselves. But if Bossu and others have made it a point to decry the writings of Statius, he has not wanted critics of distinguished note who have been no less zealous for his reputation. He brings with him a testimonial of his abilities from the writers of his own time; he is distinguished by the praise of Juvenal himself, whose suffrage is more than sufficient to invalidate the united charge of all modern critics. Statius too can boast in his favour the penetration of a Scaliger, and the taste of a Strada; the last mentioned writer, so famous for the skill and the exercise of eloquence, has placed him in the highest rank of poets; and his testimony alone might surely have been more effectual in fixing his reputation with succeeding ages. The beauties of his poetry, particularly in description, and comparative imagery, are so many, and so obvious, that it is wonderful he should never before have induced any congenial poet to give us a complete translation of his Thebaid. Mr. Pope, when he was very young, translated the first book; and had not his native taste for poetry, and that genuine enthusiasm, with which he then undoubtedly read Statius, been discouraged and pruned away by the superficial decisions of French criticism, it is more than probable that he would have persisted in his translation. That Pope might discover faults in his author, we allow, for faults no doubt he has. Nothing could have been more ill judged than the superfluous combat between Tydeus and Polynices, before the palace of Adrastus. This circumstance, which is neither preceded by any visible cause, nor leads to any important consequence; is entirely impertinent; it places the two heroes in no more respectable light than two villagers, that in the inclemency of the weather should fight for shelter under a shed. The author no doubt may derive some excuse from the characteristic ferocity of Tydeus, and the savage genius of the times he describes; but both his characters and his episode would have been supported with more dignity, had Tydeus, with whose fortunes we were then unacquainted, instead of beating Polynices, given him a short account of his banishment and distress. A scene of sympathy between two fellow-sufferers of such consequence, whom chance had brought together, would have interested us much more in their favour, than the bruises of a brutal and causeless conflict. If ignorance and ferocity must necessarily have made the character of Tydeus, Polynices certainly must have been of a more polished turn. Cadmus, the founder of the Theban kingdom, had migrated from a country that had been long civilized; he could not,

not, therefore, but being with him the spirit of humanity and cultivation, as well as the use of letters, of which, by introducing them into a country where they were unknown, he is said to have been the inventor. But to return to our translation, —the first specimen we shall give, is the speech of Jupiter in the first book *:

TRANS.

* As Statius is in so few hands, it is in some measure necessary to quote the original along with the translation, that a proper comparison may be made:

At Jovis imperiis rapidi super atria Caeli
Lætus concilio divum convenerat ordo
Interiore polo. Spatiis hinc omnia juxta,
Primæque, ætæque domus, effusa sub omni
Terra atque vada diis. Mediis sese arduus insert
Ipse deis, placido quævisq; tamen omnia vultu,
Stellantisque locat solio. Nec protinus anxi
Castigula, veniam donec pater ipse sedendi
Tranquilla jubet esse manu. Max turba vagoræ
Sæpidæum, et summis cognati nubibus æmæ,
Et compellæ meta ferventes marmora ventis,
Auræq; tellæ replent, mixta convexa deorum
Majestatis tremunt: radiant majore sereno
Culmina, et ætæna florescentes lumine postes.
Postquam jussa quies, siluitque exterritis orbis,
Incipit ex alto: (grave et immutabile sanctis
Pondus adeo, verbum, et vocem Fato sequantur)
Astrorum delicta, nec exuperabile diris
Ingemum mortale queror. Quoniam usque nocentem
Exigar in penas? lædet se viri corusco
Fulmine, jam pridem Cyclopium operosa fatiscunt
Brachia, et stolidi discent incudibus ignes.
Atque ideo tu eras falso redire solutus
Solis equos, tutumque rotis errantibus u?
Hi Phœbæa mundum squallere Favilla.
Nil actum est: neque tu valida quod casside latè
Ire per illicitum Pelago, Germane, dedisti.
Hinc gaminæ punire domos, quis sanguinis autor
Ipse ego, descendo. Persius alter in Argos
Scinditur, Aonia stetit hic ab origine Turbas.
Mens cunctis imposita minet. Quis funera Cadmi
Nesciat? et toties exitum a sedibus imis
Eumenidum delosso aciem? mala gaudia matrum,
Errorisque feros namorum, et reticenda deorum
Crimina? vix lucis spatia, vix noctis abacta
Enumerare queam mores, gentemque profanam.
Scandere quin etiam thalamos hic impius hæres
Entro, et immerite gremium incestare parentis
Appetit, proprios monstro revolutus in ortus.
Ille tamen superis æterna piacula sobvitt,
Rejecitque diem: nec jam amplius æbere nostro

TRANSLATION.

Mean while the king of Heav'n, imperial Jove,
 Convenes a synod of the pow'rs above;
 Full in the midst, enthron'd, the thund'ring fate,
 Sublime in all the pomp of regal state,
 Beneath his piercing eye, in full survey,
 The spacious earth, and seas contracted lay.
 His brow was void of frowns, serene his look,
 Yet at his nod the whole creation shook.
 Their heav'nly king the rising senate greet,
 And at his word resume their starry seat.
 Inferior gods from every quarter come,
 By rank distinguish'd in the starry dome.
 None absent were of all, whose force can bind,
 Or on the deep discharge the furious wind.
 No rosy dryad of the shady wood,
 Nor azure sister of the crystal flood.
 But here, obedient to their sov'reign's will,
 The winds are silent, and the waves lie still.
 Thro' Heav'n's expanse a gath'ring horror rolls,
 And huge Olympus trembles to the poles.
 With rays serene the wreathed pillars glare,
 And a new lustre gilds the fields of air.
 Its tremors now the globe began to cease,
 And Nature lay resign'd to downy peace;
 When thus the thund'ring spoke: assenting Fate
 On ev'ry accent stamp'd resistless weight.
 Say, must I still of human crimes complain,
 And must the thund'ring bolts be hurl'd in vain?
 Why seek they thus my tardy wrath to prove,
 And scorn my proffer'd clemency and love?
 While yet the Cyclops ply their arms no more,
 And Ætna weeps for her exhausted store.
 For this I suffer'd headstrong Phaeton
 To mount the car of the reluctant sun;
 And Neptune bad th' imprison'd waters flow,
 And hills and vales no more distinction know:
 But all in vain; our vengeance they defy,
 And triumph o'er the ruler of the sky.
 To punish these, I leave the realms above,
 A race descended from imperial Jove;

*Vesceitur: at nati (sœcius sine more!) cadentes
 Calcare oculos. Jamjam rata vota tulisti,
 Dire senex; neuere tuæ; neuere tenebræ
 Ultorem sperare Jovem, nova fontibus arma
 Injiciam regnis, totumque a stirpe revellam
 Exitiale genus. Belli mihi semina sunt
 Adrastus pater, et superis adjuncta sinistris
 Comabæ. Hanc etiam parvis incessere gentem
 Decretum: neque enim arcano de pectore fallax
 Tantalus, et sæcæ periit injuria mensæ.*

With Perſeus Argos' ſons alliance claim,
 From Cadmus Thebes derives immortal fame.
 Who has not heard of wretched Cadmus' fate,
 And the long labours of the Theban ſtate ?
 When from the ſilent regions of the night,
 The furies ſprang, and ruſh'd to mortal fight.
 Why ſhould I publiſh the fierce mother's ſhame,
 And deeds the pow'rs of Heav'n would bluſh to name ?
 Before I cou'd recount their num'rous crimes
 From Cadmus' days unto the preſent times,
 Phœbus wou'd ſeek the chambers of the main,
 And riſe to gild the courts of heav'n again.
 Say without horror can the tale be read,
 Of Laius ſlain, and his diſhonour'd bed ?
 Dire monſter ! firſt to cauſe his father's death !
 Then ſtain the womb, from whence he drew his breath.
 Yet th' angry pow'rs he ſatiſfies with groans,
 And gloom eternal for his ſins atones.
 No more he breathes at large our upper air,
 But feeds the worms of conſcience with deſpair,
 Yet ſay, what fury could his ſons inſpire
 Thus to torment their old, unhappy fire ;
 To trample on his eyes with impious feet,
 And hurl him headlong from the regal ſeat ?
 Then let us pity him ; nor let in vain
 The wretched king of filial rage complain ;
 Hence ſhall it be my buſ'neſs to redreſs
 His wrongs, and crown his wiſhes with ſucceſs.
 The day ſhall come, when diſcord from afar
 Shall give whole nations to the waſte of war ;
 When the whole guilty race in fight ſhall fall,
 And one encircling ruin ſwallow all.
 Adraſtus ſhall in dire alliance join
 With Heav'n, and compleat the Fate's deſign.
 Nor let proud Argos triumph : 'tis decreed,
 That ſhe amid the gen'ral carnage bleed :
 The craft of Tantalus, and impious feaſt,
 Yet wake my vengeance, and inflame my breaſt.

Smooth and well-modulated numbers, an eaſe of expreſſion, and a freedom of tranſlation, are ſufficiently diſcernible in this ſhort ſpecimen. Whether that freedom is not ſometimes too much indulged, and too arbitrarily taken, we are, indeed, ſomewhat doubtful.—When the Tranſlator represents the ſenate of the gods as riſing before they are ſeated,

Nec protinus aſſi

Cœlicolæ, veniam donec poter ipſe ſedendi, &c.

we eaſily paſs over that, as a ſlight inaccuracy ; but the omiſſion of *jummi cognati nubibus*, applied to the rivers re-aſcending their native ſkies, cannot ſo readily be excuſed. Nor are we ſatiſfied with the tranſlation of the following beautiful verſe :

Est compoſſa metu ſervantes murmura ventis :

When the winds are summoned to the synod of the Gods,
through awe they forbear even to murmur

Obedient to their sovereign's will.

The winds are silent,

by no means gives us the idea with equal force or beauty.

It's tremors now the globe begin to shake,

And Nature lay resign'd to *deity's* peace.

Nothing could have a more unhappy effect than the epithet *deum* in the foregoing couplet. It is to me an expletive, that it is evidently introduced for no other purpose but that of filling up the line: a circumstance which always produces feeling and disgust.—That expression of Jupiter's

Fulmine——— cadet saevire corusco

is much more happily and more justly rendered by our Translator than by Pope himself. The latter represents it as a corporal weariness of the god:

"This wearied arm can scarce the bolt sustain,"
the former as a satiety of inflicting punishments;

Why seek they thus my tardy wrath to prove,
And scorn my proffer'd clemency and love?

This, indeed, is somewhat more diffuse, but it arises naturally from the sense of the original, and is much more consistent with the dignity of the god. Pope's version is certainly very faulty there, in mistaking entirely the sense of the word *cadet*.—Another instance of too great freedom in the present translation is the entire omission of the following lines in Jupiter's speech, though they are not destitute of poetic beauty:

*Caelumque rotis errantibus ari,
Et Phœontia mundum squallere Favilla*

Pope has not forgot them:

"When the wide earth to heaps of ashes turn'd,
"And Heaven itself the wandering chariot burn'd."

But both Pope and the present translator have been to blame in not making Jupiter address himself to Neptune when he speaks of his drowning the world. They seem to have forgot that the water-god was present: Statius was more poetic. They have both omitted, too, to translate *meo vultu supplicamur*, tho' very essential to the sense.—The translation from *Et cœt' say what fury,*" &c. to "The day shall come," &c. ought to be wholly worked over again,—it is too licentious, too diffuse, too feeble; and neither conveys the spirit, nor the force of the original.

*Balli mihi semina fuito,
Adraſtus pater, et superis adjuncta finiftri
Connubia.*

Literally, "Let Adraſtus the father-in-law, and marriages made

made without the auspices of the gods, be the sources of the war." But in this translation,

Adraſtus ſhall in dire alliance join
With Heaven, and complete the Fate's deſign.

This too is a couplet, which, in a future edition, will require both alteration and improvement. The lines are not only weak and proſaic, but inexpressive of the ſenſe; unleſs Adraſtus's joining in alliance with Heaven, can be ſuppoſed to ſignify alliances formed without the auspices of Heaven, *ſuperis ſiniſtris*: poſſibly the Translator might here miſtake the Ablative abſolute for the Dative.

Statius has no where copied Nature more cloſely, or exerted the powers of invention and eloquence with greater ſucceſs, than in that part of the ſeventh book where Jocasta comes out of Thebes to ſeek her ſon Polynices in the camp of the beſiegers :

When Sol, emerging from his watry bed,
Above the waves exalts his beaming head,
And ſcatt'ring from his wheels the ſparks of day,
Marks his bright progreſs with a golden ray.
Lo! from the gate her ſteps Jocasta bends,
And looks the oldeſt of the ſiſter ſcends
In majeſty of woe. Her colour flies;
Grey hairs o'erhang her cheeks and haggard eyes.
Black were her arms: an olive-branch the bore,
With wool of ſable colour wreathed o'er.
Her daughters, now the better ſex, ſuſtain
The furious queen; while ſhe exerts in vain
Her aged limbs, that deſtitute of force,
Bend with her weight, and ſancter in the courſe.
She ſtands before the Grecians, ſtrikes her breaſts
Againſt the gates, and movingly requeſts
Accels in terms like theſe:—Ye hoſtile bands,
The guilty mother of the war demands
To ſee her ſon, long abſent from her ſight,
Nor aſks it as a favour, but her right.
The troops aſtounded, tremble at the view,
But when ſhe ſpoke, her fears increaſe anew.
The king's conſent obtain'd, without delay
Through yielding foes, ſecure, ſhe takes her way.
And, as the fiſt th' Inachian leaders eyes,
Vents her outrageous grief in horrid cries.
Ye chiefs of Argos, to my eyes diſcloſe
The worſt of children and the worſt of foes;
O ſay, beſeech what helm his viſage lies
Conceal'd, what arms his well-known ſhape diſguiſe.
While thus ſhe ſpoke, the ſummon'd prince appears;
Forth bubble from his eyes the joyful tears;
He claps her in his arms, and aw'd with ſhame,
Relieves her pains, and dwells upon her name.

His sisters now, his mother then he tends,
 Who thus with pity just reproaches blends.
 O partner of Mycenæ's fair domain!
 Why dost thou tears, and names respectful feign:
 And strain thy odious mother to thy breast,
 Her tender bosom by thy armour press'd?
 Didst thou a wretched guest and outlaw rove?
 What heart's so steely that thou wou'dst not move?
 The troops from far expect thy last commands,
 And many a glittering sword beside thee stands.
 Alas! the cares that hapless mothers prove!
 Witness how oft I've wept, ye powers above.
 Yet if thou wilt the words of age reverse,
 And to thy friends advice incline thy ear,
 Now, while the camp is still, as in the night,
 And piety suspends the dreadful fight,
 I pray thee, as a king of mighty sway,
 But charge thee, as my son, to speed thy way
 To Thebes, and see again thy native hall,
 Before to Vulcan's rage a prey it fall.
 Once more address thy brother in my sight,
 And I'll be judge to ascertain thy right:
 Should he refuse again, he will afford
 A better plea to wield again the sword,
 Deem not, that by thy conscious mother's aid,
 Perfidious snares are for thy ruin laid.
 Some sparks of nat'ral love we still retain;
 Such fears, thy fire conducting, would be vain.
 'Tis true, I married, and from our embrace
 You sprung, the lasting badges of disgrace:
 Yet, vicious as you are, you share my love:
 I pardon, what I yet must disapprove.
 But, if thou dost persist to play the king,
 A triumph ready to thy hands we bring.
 Come, tie thy captive sisters' hands behind,
 And to thy car thy fetter'd parents bind,
 Now to your shame, O Greeks, my groans I turn,
 For your old fires and babes your absence mourn.
 Such then (believe me) is the secret dread,
 That parents feel, such tears at home they shed.
 If in so short a time so dear he's grown
 To you, by whom his merits scarce were known,
 What anxious thoughts must these my breasts engage,
 These breasts the solace of his tender age?
 From Thracian kings such usage I might bear,
 But not from those, who breathe the Grecian air.
 Then grant my wish, and second my desire,
 Or in my son's embraces I expire.

We shall produce one passage more from this translation, not
 only as it affords room for criticism, but because it will give a
 collective

collective view both of the genius of the Author and the abilities of the Translator:

When Oedipus had heard, the brothers fell
By mutual wounds; his subterraneous cell
He quits in haste, and drags to scenes of strife
His wretched load of unillumin'd life.
Inev'rate silt and clotted gore disspread,
The silver honours of his aged head.
Dire to the view his hollow cheeks arise,
And frightful yawn the ruins of his eyes.
His right-hand on his staff was seen to rest.
His left the shoulder of his daughter prest.
Such here on earth would hoary Charon seem,
Should he forsake a while the Stygian stream;
The stars would blush to view his hideous mien,
And Phœbus sicken at his form obscene.
Nor he himself would long avail to bear
The change of climate, and a foreign air,
While in his absence swells the living freight,
And ages on the banks his coming wait.
Soon as they reach'd the field, aloud he cries,
O thou, on whom alone my age relies,
Direct me to my sons, and let me share
The funeral honours, which their friends prepare.
The virgin, ignorant of his command,
Replies in groans, and lingers on the strand;
While chariots, arms, and warriors heap the way,
Their feet entangle, and their progress stay.
Scarce can his aged legs the fire sustain,
And his conductress labours oft in vain.
Soon as her shrieks proclaim'd the fatal place,
He mix'd his limbs with theirs in cold embrace.
Speechless he lies, and murmurs o'er each wound,
Nor for a while his words a passage found.
But while their mouths beneath their helms he seeks,
His sighs give way and all the father speaks.
Does then affection bear again its part
In decent grief, and can this stubborn heart,
By wrongs inur'd and by distresses steel'd,
To conqu'ring Nature's late impressions yield.
Else why these tears, that long had ceas'd to flow,
And groans that more than vulgar sorrow show?
Accept then, what, as sons you rightly claim,
(For well your actions justify the name)
Fain would I speak, but know not which demands
The preference by birth:—then say whose hands
I grasp.—How shall I give your shades their due,
And with what pomp your obsequies pursue?
O that my eyes could be restor'd again,
And the lost power of renewing pain!
'Tis Heav'n, alas, too just my cause appear'd,
And too successfully my pray'rs were heard.

What god was near me (when by prison bound,
 My vows to Pluto and the shades I paid)
 And faithfully convey'd the soul to fate?
 Charge not on me, my sons, the dire debate,
 But on my parents, throned, infernal powers,
 And injur'd eyes, sole authors of your woes.
 My guiltless guide, and Pluto loth to spare,
 I call to vouch the sacred truth I swear.
 Thus worthily may I resign my breath,
 Nor Lais thrust me in the realms of death.
 Alas! what bonds, what wounds are these I feel?
 O loose your hands, nor longer grasp the steel.
 No longer let these hostile folds be seen;
 And now at least admit your sire between.
 Thus wail'd the wretched king, &c.

Mr. Lewis, the Translator, has the following note on this passage:—Of all the pictures which the pencil of poetry ever presented to the eye of the mind, none abounds in more striking strokes and touches than this before us. Oedipus appears here in all the pomp of wretchedness (if I may use that expression) and can only be equalled by that of King Lear. Undoubtedly Mr. Lewis is in the right. It is impossible not to feel the truth of his observation. The figure of Oedipus; his horrible connections, his search for those sons that were the offspring of incest, and the victims of parricide; while Nature, notwithstanding the breach of all her laws, had still left him her affections; this is such an assemblage of dreadful objects and circumstances as strikes to the very soul. In the conduct of this part the poet has shewn the finest imagination and the strongest sensibility; but there is one circumstance in it which proves his want of judgment, perhaps, more than any passage in the Thebaid. It is in the comparison of Oedipus to Charon; the last four lines of which are so totally superfluous, that they have not the remotest connection with the subject. We have met with no passage either in ancient or in modern writers, which shews, in a more striking point of view, the necessity of excluding from comparative imagery every thing that does not bear some relation to the principal object. The following simile, in the seventh book, is not without some fault of the same kind:—

Thus said, the king disposes all aright,
 And orders who shall take the field for fight;
 Or guard the city; who shall close the stars
 Compose the flanks, or in the vapour start.
 The shepherd thus unbars at break of day,
 His twig-built folds, and calls the sheep away.
 The fathers of the flock in order lead
 The dewy way, the mother ewes succeed.
 With careful hand he tends the teeming dams,
 And carries in his arms the feeble lambs.

Now,

Now, admitting there may be no impropriety in comparing the movements of an army of men to those of a flock of sheep, there is, certainly, a want of similitude in the two last lines; and Mr. Lewis would in vain seek it in the parental care of Eteocles, whose strongest characteristics are cruelty and malignity. Notwithstanding these defects of judgment, Statius has merit enough to be read and admired for ever; and this translation (some few prosaic or too familiar expressions excepted, such as *You'd think, You'd swear, Shear thro', &c.*) is one of the best in the English language.

Conclusion of the Account of Dr. Hill's Vegetable System, from Vol. I. to Vol. XI. See Review for last Month.

HAVING, in our preceding number, spoken of the first volume of this great work, we come now to volume the second, which was published in the year 1761. The preface to this volume concludes with the following paragraph: "What I have further to add is, that with respect to the merit a candid reader may allow this work, the very smallest part of it is mine. Whatever addition may be found here, to the knowledge of vegetable nature; or whatever improvements may be deduced from the succeeding parts, in medicine, or in the arts and commerce, the public owe it all to one great personage, to whom they do, and I think will, owe infinitely more than these slight tributes. His attention to whatever may concern the welfare of Britain has influenced him to countenance this study: His superior genius formed the plan, and his munificence enables me to execute it: he raised me from low cares, that I might attend to it, with that quietness of mind which is required for works of science: he supports the garden where the plants are raised; and he directs how the study of them may be made most useful. I am but as the hand which executes these great designs. It is sufficient glory for me to have been chosen for that purpose; nor can I with a greater happiness, than to be thus made instrumental to the good of mankind."

The Doctor, having in the first volume considered the formation and structure of plants, begins the second with an enquiry into the means by which they are nourished. The first book treats of the effects of the elements and seasons upon vegetable bodies. By elements, according to the vulgar acceptation of the word, he means fire, air, earth and water. In the two first chapters, of fire and air, we find nothing remarkable. Chapter the third begins thus: "Earth is the seed of plants, and constitutes their substance; from this they arise, and to this they return. Water will support some kinds, but is by means of

of

of the earth which it contains; and earth owes to water the power of entering the vessels in all vegetables. The plants which grow in sun-burnt deserts and parched sands are no objection; for they are supplied from the air, as sea-plants from the water, imbibing nourishment at their whole surface.

If by *earth* we are to understand every thing which is not fire, air, or water, the Doctor may be right in supposing it to constitute the substance of plants. But this is not talking like a philosopher. In this acceptation, the term *earth* is extremely vague. Earth properly so called is not soluble in water; yet in the paragraph succeeding that which we have just transcribed, he tells us, 'As the earth wherein plants grow is more or less soluble in water, they flourish more or less.' But he has before informed us, that plants which grow in sandy deserts imbibe their nourishment from the air; so that earth, according to the Doctor, is not only soluble in water, but in air, or at least volatile. We do not intend by these observations to accuse the Doctor of want of knowledge; but we expected, in this place, a more philosophical account of the nutrition of plants. To talk of earth, as an element, has too much the appearance of ignorance to be admitted in a work of this nature.

Passing over chapters 4, 5, and 6, we come to that which closes the first book; and in which the Doctor thus explains the phenomenon of the fall of the leaves in some plants, and their permanency in others: 'The cause why trees lose their leaves with us in autumn is evidently the same that makes plants lose their stalks, and die down to the ground; and this is the want of heat to raise the juices to them: but we have seen that some sap rises in all trees in winter; and if we would know why this quantity of sap is enough to keep the leaves alive in certain kinds, and not in others, we must seek it in those juices, and their texture. The juices of the hawthorn are thin and watery; those of the holly are thick even to a degree approaching to bird-lime: the leaf of the hawthorn is full of large pores for evaporation; the leaf of the holly has few, and small: this holds in all the deciduous-leaved and ever-green trees in a greater or less degree.' If this assertion be universally true, the reason is satisfactory.

Book the second contains a short explanation of the terms commonly used in botany, with references to examples in the plates annexed: thus, for instance,

1. *Radix*, the root. See plate 1. 2. which is.

1. *Salida*, solid, as the crocus. Pl. 1. fig. 1.

2. *Tunicata*, coated, as the onion. Pl. 1. fig. 2.

These tables, the primary intention of which is to explain the Latin terms of botany, very evidently do not belong to this work,

work, through the whole of which all Latin terms are studiously avoided, and certainly with the utmost impropriety: but of this more hereafter.

A short display of the various systems of former botanists constitutes the first chapter of the third book. The authors particularly mentioned are Cæsalpinus, Morrison, Ray, Rivinus, Tournefort, Boerhaave, Magnol, Linnæus, Royen, Haller, Gleditsch, and Sauvages. In criticising upon the several systems of these writers, the Doctor expresses himself with a good deal of freedom, but not without candour. He acknowledges Linnæus to be the greatest botanist that ever any age produced, notwithstanding the many imperfections in his system. He affirms (for he is apt to affirm) that Ray followed nature more than any of his predecessors, and Haller more than Ray.

We come now to that part of this voluminous work, where our Author discovers his plan. We confess, that from its title, and appearance, we had conceived it to be a complete, natural system of botany; and therefore we were somewhat surprized and disappointed to find it merely a harbinger to that which we expected. 'Previous to the natural system, says the Doctor, an artificial one must be formed, merely to assist the memory, and make us certain of the plant we examine: for reason tells us, we must know a thing by sight, before we can pretend to assign it a proper place: this therefore has no title to the name of system; let it be called a botanical index or dictionary.' An index, an inconsiderable part of which, makes already eleven folio volumes! If this be the case, why call it the *vegetable system*? After repeating the imperfections in the artificial method of Linnæus, 'To procure an easier entrance, continues the Doctor, to this delightful study, it has been thought, that a method of ranging plants might be invented, which, with very little time or trouble, would enable a person unacquainted with botany, to find out an unknown plant as certainly as he would a word in a dictionary. This will suit alike all the purposes of beginners; for the young naturalist ought certainly to know the plant by sight, before he attempts to find out its place in the scale of vegetable nature; and there are many people of distinction possessed of great variety of plants, that have neither time nor inclination for botanical researches, and yet wish to name a tree or herb that draws their attention. For these, and for the fair sex, this index is calculated. Let not some critic tell us, after this declaration, that we break all natural classes, and separate near relations; we mean to do so. We mean in the following work to have no mercy upon any class, any order, any system, that stops a minute our pursuit. With the utmost reverence for Nature, we chuse in this performance an easier guide; and if we attain the end proposed, this mere artificial index shall pave the

the way to a system of another kind; we are bold to say, a more natural one than has hitherto appeared.

This grand, this voluminous work, therefore, is a mere artificial index for the use of people of distinction, and for the fair sex; a harbinger to a natural system: In what year of the next century that natural system may be expected is difficult to determine. We shall now endeavour to give our Readers an idea of the Doctor's artificial method adopted in the work before us.

First he divides the vegetable kingdom into herbs, trees, shrubs and undershrubs.

Herbs are again divided into those with flowers *visible*, and *invisible* to the naked eye. The *first* of these constitute ten distinct series, and the *last*, four. The subdivisions of these fourteen series make in all forty-three classes. The two *first* series contain those herbs which bear flowers assembled together in a common cup; and the other eight comprehend those, whose flowers are separate on pedicles.

SERIES 1. with united chives.

The corolla tubulated with rays ——— 1. Radiates
tubulated without rays, ——— 2. Florets
tongued ——— 3. Semiflorets

SERIES 2. with distinct chives ——— 4. Associates

With distinct cups, forming a head ——— 5. Aggregates

SERIES 3. issuing from one point ——— 6. Umbrellas

SERIES 4. regular flowers ———

With one petal ——— 7. One-petalled

two petals ——— 8. Two-petalled

three petals ——— 9. Three-petalled

four petals ——— 10. Four-petalled

five petals ——— 11. Five-petalled

six petals ——— 12. Six-petalled

many petals ——— 13. Many-petalled

SERIES 5. irregular ———

With one petal ——— 14. One-petalled

two petals ——— 15. Two-petalled

three petals ——— 16. Three-petalled

four petals ——— 17. Four-petalled

five petals ——— 18. Five-petalled

six petals ——— 19. Six-petalled

many petals ——— 20. Many-petalled

Incomplete, viz. only cup or petal, or neither.

SERIES 6. ———

With petals without cup ———

one petal ——— 21. One-petalled

two petals ——— 22. Two-petalled

three petals ——— 23. Three-petalled

four petals ——— 24. Four-petalled

five

Part I. Vegetable System.

- | | |
|---|---------------------|
| five petals | 25. Five-petalled |
| six petals | 26. Six-petalled |
| many petals | 27. Many-petalled |
| SERIES 7. with cups without petals | |
| of one leaf | 28. One-leaved |
| two leaves | 29. Two-leaved |
| three leaves | 30. Three-leaved |
| four leaves | 31. Four-leaved |
| five leaves | 32. Five-leaved |
| six leaves | 33. Six-leaved |
| eight leaves | 35. Eight-leaved |
| SERIES 8. Neither cup nor petals | |
| but a husk | 36. Chaffy |
| SERIES 9. only chives and pointals | 37. Thready |
| SERIES 10. | |
| Imperfect, viz. chives on one plant, pointal on the other | |
| chives alone, | 38. Chive-flowers |
| pointals alone, | 39. Pointal-flowers |
| SERIES 11. with leaves | 40. Terns |
| SERIES 12. with articulated scales | 41. Mosses |
| SERIES 13. with no sort of leaf or scale | 42. Mushrooms |
| SERIES 14. sea-plants | 43. Marines. |

TREES, SHRUBS, UNDERSHRUBS.

Our first observation on this key to the Doctor's index of plants, is, that, though he expressly tells us, it consists of 43 classes, there are actually no more than 42, number 34 being entirely omitted; and we must likewise observe, that, though when perfectly understood, it may answer the purpose intended, yet it labours under the disadvantage of being less simple than the Linnæan method, and consequently, of not being so easily remembered.

Series the first, as we have seen above, contains three classes, the first of which is subdivided into five orders, distinguished by the form of the *calyx*, or cup as the Doctor chuses to call it; thus, 1. Ord. 1. cup entire; Ord. 2. cup simple; Ord. 3. cup double; Ord. 4. cup tiled; Ord. 5. cup fringed. These orders are again divided into genera, and the genera into species. We shall give a specimen of the Doctor's manner in the first plant in the first series.

GENUS 1.

Tagetes.

The cup has five ridges lengthwise, and five slight indentings at the rim. Plate 15. fig. 1.

1. Spreading Tagetes.

Plate 15. fig. 1.

Tagetes patula.
The

The stalk is divided, and subdivided, into a multitude of spreading branches. *Fig. 1. a a b b.*

Common as this plant is now in our gardens, it is a native of Mexico: we raise it in hot-beds in spring, and it bears the free air afterwards. It is an annual, a yard high, with dusky leaves, and deep purpleish yellow flowers, appearing in succession from July to October. The flowers have naturally an ill smell, but culture takes this off, and yields them also striped, double, curled and quilled with vast variety and beauty. We call it the French marygold.

This example we presume will be sufficient to give a general idea of this laborious undertaking. To speak particularly of the contents of each volume were indeed endless, and unnecessary to a botanical reader: it will be abundantly sufficient to inform him, that he will find, in this work, a tolerable figure of every species of plants; a circumstance of considerable utility to a young student. We say a *tolerable figure*; for the engraving, though sufficient for the purpose, is by no means equal to that of Wandelaar in the Hortus Cliffortianus, or of Frihsch in Haller. Indeed some of the plates, at least in the copy now before us, particularly in the 2d volume, are so tame, as to have the appearance of being almost worn out.

We cannot take leave of our Author without expressing our disapprobation of this constant use of English terms, in preference to those of the Latin language, which to every botanist in this kingdom are better understood than those which he has adopted. If indeed we consider him as writing merely for people of fashion, and for the ladies, he is in some measure excusable. Be this as it may, it is certainly upon the whole a very great and very useful performance. Volume the eleventh, which is the last that hath appeared, extends no farther than the 10th class; so that we have 32 classes yet to expect, besides trees, shrubs, and undershrubs. These will probably afford matter for many volumes; then follows the promised *Natural System*: and how many folios that will require, is impossible to foretell. For the Doctor's reputation, however, we are sorry to find, in some parts of this grand work, that he has given his enemies room to say, he has endeavoured to render it subservient to a certain great branch of modern medical practice: for example, in speaking of the *Tussilago*, or Coltsfoot, he says, 'An infusion of the leaves of this plant sweetened with honey is excellent in all disorders of the breast.' And to his description of the stinking Groundsel, he adds, 'The whole plant has a remarkable strong smell; Nature has given this as a testimony of its great virtues. It is now under trial in some cases of importance; and there is reason to expect the event will be worth the notice of the public.' Will not those who are inclined to be merry with

with the Doctor, be apt to ridicule his assertion, that the smell of a plant is a testimony of its virtues?

We shall conclude our account of this voluminous and expensive production; with just mentioning one or two particulars, for the farther information of our readers; viz. that as this vegetable system is written in pursuance of a design formed by Lord Bute, it is neither to be considered as a bookseller's or an author's job; that the expence attending so large an undertaking is said to be, and undoubtedly is, very great; that a volume is published every six months; that a few sets are coloured, and but a few, as they are done under the Author's inspection, with a degree of care of which few painters are capable; that most of the drawings are made from the growing plants, at Bay-water, (where a garden is appropriated to that purpose) and such as are not there are taken from plants in her Royal Highness's garden at Kew: and lastly, that there are two other editions of this work; it being reprinted in *quarto* and in *octavo*.

Anglo Norman Antiquities considered, in a Tour through Part of Normandy. By Dr. Ducarel. Illustrated with Twenty-seven Copper-plates. Folio. 11. 11 s. 6 d. in Sheets. Baker, &c. 1767.

THE learned Author of this accurate and elegant collection of Anglo-Norman antiquities, informs us, that in the year 1752 he went into Normandy purposely to view and examine such buildings of Duke William as were remaining at Caen, and other places of that neighbourhood. The success he met with, induced him to visit some of the principal towns in Normandy, to see such ancient remains, as might tend to illustrate the history and antiquities of that province; and the materials that occurred, far surpassed his expectations: and he expresses his wishes that gentlemen who travel would pay more attention to this province than they have hitherto done; as many of the principal altar-monuments in the religious houses, have of late been unthinkingly destroyed, under pretence that they are found inconvenient on grand procession days.

The connection, says our Author, between the duchy of Normandy and the kingdom of England, was for many years extremely intimate. During the long period that the former made a considerable part of the territories of the latter, both were governed by nearly the same laws. The customs and manners of the inhabitants of those countries in many instances became similar; and the frequent intermarriages between the Normans and English, united their interests, and blended their property together in such a manner, that in those times there were but few persons
of

of any considerable note, either in Normandy or England, who had not family connections and landed possessions in each. From these circumstances the history of those respective countries became so closely interwoven, that an acquaintance with the one, seems absolutely necessary for the understanding of the other. Hence a strict examination into such remains of antiquity as are to be met with in Normandy, together with an account of those works of piety and magnificence, which owned the Norman dukes for their founders, during the tenth, eleventh; and twelfth centuries, although destroyed or perished within a few years past, cannot fail of furnishing many observations not altogether unworthy the attention of a British antiquary. To this it may be added that this gentleman, by his industry and accuracy, has collected a fund of materials which cannot fail of answering the intention of bringing them together; though they will appear dry and uninteresting to the generality of readers: The following account of the present appearance of the province of Normandy, will however give both amusement and information to the English reader.

Normandy, according to the Doctor, may be considered as one grand orchard; the ploughed land being every where interspersed with apple and pear trees, planted in rows at about fifteen yards distance; and on each side the public roads, you meet with lines of them continued for several miles together. These roads are every where wide, pleasant, and agreeable to the traveller, being paved only in such parts as are low and boggy. High hills present themselves at due distances throughout the province; and the whole country, which is well wooded, and abounds with game, affords very fine prospects, especially near the river Seine, whose stream above Rouen, is about as wide as the Thames at Datchet, but so shallow as only to admit of flat-bottomed boats.

Lower Normandy is principally a grazing country, and contains a much greater quantity of pasture ground than the Upper, which is for the most part corn land. Great quantities of lean cattle are annually brought from most of the interior parts of the kingdom into Lower Normandy, where they are fattened and then sent to Passy, where is the great mart from whence Paris is supplied with live bullocks. The horned cattle here are but small; and the sheep are about the size of those we have in Norfolk, and when properly fed, are full as well tasted. In the neighbourhood of Condé sur Noireux, they have a species of very small sheep, which are in great esteem, and generally sent up to Paris in winter as presents. The Norman horses are very fine, well-shaped, strong, and greatly valued in France. They have long tails, of which their owners are extremely careful, not suffering them to be docked, as is ridicu-
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lously the fashion in England. Their asses and mules are of a larger breed than ours.

The great towns are populous, but the country is very thinly furnished with inhabitants.

The usual beverage of the Normans is cyder, the produce of the province, of which I several times tasted, and found it strong and good bodied, but harsh, and in all respects inferior to the cyder in Herefordshire and Devon. All parts of Normandy are not equally noted for good cyder: the best sort is said to be made in the *Pays Bessin*, or neighbourhood of Isigny, and in *la vicomte d'Auge*; where it is the chief and most profitable appanage of the Duke of Orleans. When the crops of apples fall short, the cyder is sold at about three-pence sterling an English gallon; but in plentiful years it may be purchased at less than half that price. For this reason great quantities of this liquor are annually distilled into brandy, although it is not permitted to be sold in any parts of France, except in Normandy and Brittany; lest it should prejudice the consumption of the wine brandies of Poitou, *Pays d'Aunis*, and other provinces; which alone are admitted into Paris, and transported to the French colonies. The Normans have formerly endeavoured to obtain permission to export their cyder and perry brandy to the French colonies, alleging as a reason for their being allowed such indulgence, that they pay one full third of all the monies raised in the kingdom of France; this province paying to the king no less than eighty four millions of livres annually; but hitherto they have not received any favourable answer to their application; and it is generally thought that they never will, as the granting their request would be attended by the utter ruin of some other provinces, who would never find the vent for their wine brandies, because the Normans could afford theirs at nine-pence sterling per gallon English, whereas the wine brandy cannot be made and sold at a lower price than seventeen pence for the same quantity.

The cheapness of cyder will not however warrant any conclusions as to the general cheapness of living in Normandy, much less will it warrant any comparisons to the disadvantage of our own country, where the necessities of life cannot be afforded under a much higher price: for our learned Author goes on to observe,

'The crops of corn in Normandy are frequently thin and short; which, I am inclined to think, is not so much owing to the nature of the soil, as to the oppressions under which the people labour; for as the tenant is obliged to discharge all taxes, which taxes are imposed on him in an almost arbitrary manner, and without a due regard to his rent; if he happens to have a better crop than ordinary, he is sure to pay for it, and therefore

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is not very anxious after improvements : but those who are not under these hardships, viz. the farmers of lands belonging to religious houses, have as good crops as any I ever saw in England.*

Thus the political constitution of a country, influences the products of it perhaps as much or more than the climate : for where industry is so loaded, it must of course be checked ; and the natives will rather be inclined to raise such articles as require little cultivation, than to study improvements in agriculture, the produce of which is ravished from them. Hence in France they incline to raise apple trees and vines : and it has been strongly urged that in those parts of England where tythes are exacted in kind, the farmers are most negligent of their agriculture*. In Normandy however we find the clergy have the policy to be the best landlords. But to proceed with our judicious antiquarian.

‘ Most of the villages are situated in bottoms. The poor people’s houses, if I may venture to call them houses, are built with mud walls, and covered with thatch. The old houses in some of the great towns, are mostly built with timber and plaister. The first story projecting over the ground floor, as the second does beyond the first † ; the roofs of the houses span up to one ridge-piece, and at each gable end is a large stack of brick chimnies. We see many such houses in Hertfordshire, and other counties in England : and indeed Normandy doth so nearly resemble old England, that I could scarcely believe myself to be in France.’

At Bayeux, the Doctor remarks, ‘ is an hospital for the relief of the poor ; a charity much wanted in other towns ; where travellers are every day pestered with beggars and miserable objects, for whom no legal provision whatsoever is made by any of their respective parishes : the poor of this country having in general no other dependence, when reduced by sickness or accident, than the voluntary contributions of their neighbours. ‘ It is a mistake to imagine that they are relieved by the religious houses, whose doors you are sure to find clear of them ; themselves complaining that they are rendered unable, through the deficiency of their revenues, to maintain the full number of religious for which they were founded ‡. However this is not
univer-

* See Review, vol. xxxvi. p. 74.

† ‘ What is here said of old timber houses, relates only to some ancient towns, as Rouen, Lisieux, Evreux, &c. But in most of the others, as Caen, Argentan, &c. the houses are built with fine stone.’

‡ ‘ I would not here be understood to say positively, that the poor have no relief from monasteries : what I mean is, that there are not, at the religious houses in this country, daily distributions of charity, such

universally the case in France : some few of the religious houses are tied down to a general and daily distribution among the necessitous ; as is the case of the Benedictine Abbey of Fescamp, where the monks are obliged to give daily a large quantity of bread and meat to every poor object who applies for it, except between the first day of August and the first day of September, when the poor are supposed to be employed in the harvest. The monks pretend that the expence of this dole costs them twenty thousand livres, or near eight hundred pounds sterling, per annum ; but nobody believes them.'

The observations on the country, manners; and inhabitants of Normandy, though extremely judicious, constitute but a small part of this elegant work : Anglo Norman Antiquities were the principal objects of our Author's search ; and he has carefully collected from the antient buildings, churches, and religious houses, a variety of sculptures and monumental inscriptions, which seem to illustrate our former connexions with that province. The principal of these are some fine basso relievos in the court of the *procurateur general* of Rouen, which represent the magnificent interview between Henry VIII. of England, and Francis I. of France ; an interview in the management of which our cardinal Wolsey distinguished himself greatly, as may be seen in our histories. These curious relievos are of marble, divided into five compartments, placed under the same number of windows under the left hand of the court. A copious account of this interview is given in this work, together with two large plates of the relievos.

But the most curious piece of antiquity of all those described in this collection, the Author discovered at Bayeux ; his general account of it is as follows :

' Here I had the satisfaction of seeing the famous historical piece of furniture, which, with great exactness, though in barbarous needlework, represents the histories of Harold king of England, and William duke of Normandy, quite from the embassy of the former to duke William, at the command of Edward the Confessor, down to his overthrow and death at the battle fought near Hastings ; in which, as appears by the Latin inscription, Odo bishop of Bayeux, half-brother to the Conqueror, fought armed cap-a-pee, and behaved very manfully. The ground of this piece of work, which is extremely valuable, as preserving the taste of those times, in designs of this sort, is a white linen cloth or canvas, one foot eleven inches in depth, and two hundred and twelve feet in length. The figures of

as historians tell us were exercised in England before the reformation ; and of which kind of charity we have yet some remains, particularly at Lambeth palace.'—

men, horses, &c. are in their proper colours, worked in the manner of samplers, in worsted, and of a style not unlike what we see upon China and Japan ware; those of men, more particularly, being without the least symmetry or proportion.

There is a received tradition, that Queen Matilda, wife of the Conqueror, and the ladies of her court, wove this tapestry with their own hands. It is annually hung upon St. John's day, and goes exactly round the nave of the church, where it continues eight days. At all other times it is carefully kept locked up in a strong wainscot press, in a chapel on the south side of the cathedral, dedicated to Thomas a Becket; whose death is there represented in a very indifferent old picture.

In an old inventory of the goods of the cathedral of Bayeux, taken in the year 1476, this piece of needle-work is entered thus: "*Une tente tres longue et étroite, de telle a broderie de ymages et escripteaulx faisans representations du conquest d'Angleterre; laquelle est tendue environ la nef de l'église, le jour et par les cétaves des reliques.*"

Of this curious historical needle-work, an accurate description is given from Mr. Lethicullier; together with a representation of it in seven plates; the first of them taken from Montfaucon, the other six being impressions from the plates made use of by the *Academie des Inscriptions et Belles Lettres*, in 1733: four hundred sets of which were sent to the author by the generous interposition of the duke de Nivernois, after they had been refused to his own private solicitation.

Several comparative remarks on the Saxon and Norman architecture, are made by the judicious Author of this work, which our attention to other subjects will not permit us to enlarge on; but which, as well as the whole collection, will afford ample gratification to the learned and curious in these researches.

An Essay on Establishments in Religion: with Remarks on the Confessional. 8vo. 2s. Sandby.

THE subject of this Essay has been often treated by writers of great eminence, and is, it must be owned, a subject of great importance, of a very delicate nature, and attended with considerable difficulties. A full, free, and accurate discussion of it would naturally lead to the consideration of many useful points, which, in general, are little attended to: but such a discussion would require an enlarged and liberal turn of mind, a freedom from vulgar prejudices, and partial attachments; such a turn of mind, in a word, as there is little reason to expect in those who employ their pens against the able and spirited author of the *Confessional*.

In regard to the Essay now before us, though it is written, upon the whole, with decency and candour, yet the subject is treated with little accuracy or precision. The Author assumes principles which he ought not to have assumed, and draws conclusions from premises, which are not only disputable but false; in a word, he appears, through the whole of his Essay, to have a *particular* religious establishment in view, and to be biased in favour of it.

‘Christianity, says he, is a friend to government; which it places on a stronger foundation than it can elsewhere find, shewing it clearly to be the ordinance of heaven. It defines and enforces the duties of all the various ranks belonging to society in a manner superior to every other system. It lends its powers and principles reaching to the heart, where no human power can reach, and without which the whole frame of government must be infirm, and its parts weakly united.

‘How doth civil government on its part stand affected to christianity? It mistakes its own interests, if it is not a friend to that from which it derives its best support. But what hath it to return for the benefits which it receives from religion? None of equal value. This is no reason however why it should not repay what is in its power. It can take it from amidst the storm of persecution, and place it in the calm; where in a serener station it may take root and encrease.’

That christianity is a friend to government, every believer in christianity will readily allow; but how does it place government on a stronger foundation than it can elsewhere find? Why, it shews clearly, our Author says, that it is the ordinance of heaven. And do not reason and natural religion shew this as evidently as christianity? Whatever is necessary to the peace and happiness of mankind, is certainly agreeable to the will of the great Parent of mankind, and, consequently, may be said, with the greatest propriety, to be the *ORDINANCE OF HEAVEN*. But christianity *defines and enforces the duties of all the various ranks belonging to society in a manner superior to every other system*. — Were not the duties of the several ranks belonging to society as well understood, as clearly and accurately defined, before christianity made its appearance in the world, as they have been since? Whoever is acquainted with ancient history, must be convinced that they were. As to the enforcements of these duties, they are equally strong upon the footing of natural religion, as they are upon that of christianity.

Once more. *Christianity lends its powers and principles reaching to the heart; where no human power can reach, &c.* In what sense can human power be said to be incapable of reaching the heart? In no sense, surely, that can be of any use to our Essayist on the present occasion. Do not the powers and prin-

ciples, the rewards and punishments of every form of government, operate powerfully on the human heart, and touch every spring of action in the human breast, independent of any considerations peculiar to christianity? Besides is it not well known, that the vices of the most absurd systems of Pagan superstition, animated by very different motives from those that are peculiar to Christianity, exerted the noblest acts of fortitude, patience, and public spirit?

What hath civil government to return for the benefits which it receives from christianity? *None*, our Author says, *of equal value*. Now the benefits of christianity are conveyed to civil government by an order of men, set apart and dedicated (see p. 26th of this Essay) by CHRISTIANITY to the purpose of public instruction. As civil government, therefore, ought to repay what is in its power, the highest honours and advantages ought to be conferred on this order of men; and after all has been done for them that government can do, it must still be acknowledged, that their rewards are much inferior to their services. This, it must be owned, is a very comfortable doctrine to a certain order of men amongst us, who, we make no doubt, will *subscribe* to it with more readiness than many of them do to the *thirty-nine Articles*; there is but *one* order of men, in any society in Christendom, however, that will give their real assent to it.

The candid Reader will not imagine, that we have made these few cursory observations, with a view to detract from the value of christianity; we are extremely sensible of the unspeakable advantages arising from the christian religion, and, we hope, grateful for them; but, we are persuaded, those do no real service to christianity, who ascribe advantages to it which it has no just title to. Its adversaries, who are always ready to deny its *real* advantages, will doubtless avail themselves of this conduct; and those are certainly its best friends, who ascribe nothing to it, but what it can justly claim.

We shall not detain our Readers by a minute account of what is contained in this Essay; those who are competent judges of the subject, if they peruse it with attention and impartiality, will find many instances of the same vague and inaccurate manner of writing that appears in the passage we have inserted.

Our Author concludes his Essay (by which title this part of his work is distinguished from the *Remarks*) in the following manner: This short view of the nature and expediency of establishments in religion hath been drawn from me by an alarm which I must own I have received from a late applauded publication. The Confessional abounds with spirit, and contains many just observations, placed in a striking light, and breathes at the same time a zeal for truth and liberty. Thus qualified, it could not
fail

fail of engaging the attention of the public, and being received with the warm approbation especially of those who think themselves particularly interested in the design which the author hath in hand.

‘ But yet it seems as if a cloud rested visibly on some parts of the work, preventing the author’s full design from being clearly seen. Whilst one professed and obvious purpose is always held up to view, an attentive eye may discover, here and there, certain interrupted parts and broken outlines of a much deeper design.

‘ Had the book contained only certain strictures upon some parts of our constitution, pointing out defects, proving them to be such, and pressing for an amendment : had it complained of hardships which conscientious men lie under from certain circumstances in our establishment, which seemed to lay undue restraints on christian liberty : had it fairly represented grievances, and called for redress ; I should probably have been contented to wait in silence, to see its effect, and to observe the impression which it might make on abler judgments. At least, if I had been inclined to answer, it would have called for an answer of a very different nature from that which is now offered to the public, defending those particulars in our establishment which were objected to ; removing the objections, where they could be removed ; and where they could not, joining with the author in wishing for an amendment.

‘ But the Confessional contains many passages of a very different nature, passages which not only complain of some parts of our constitution, but which imply a strong dislike of the whole ; which deny that religion comes, in any respect, under the notice of the civil magistrate, or that it ought to form any connection with government ; and which, in a word, strike at the root, not only of our own, but of all religious establishments ; and, with establishments, at the root of all order in religion.

‘ I am willing to believe, that this was far from being the formed and deliberate design of the worthy author ; and that he means nothing less than the overthrow of our religious establishment, but wishes, on the contrary, to see it brought to an higher degree of perfection. These objections thrown out in the very heat of action without any certain aim, may fly to a part whither the skilful engineer would not in a cooler hour have directed them ; a part which he meant the least to injure. But since they have escaped the Author, and being scattered in a book on many accounts deservedly admired, must fall with the greater weight ; it seemed highly seasonable to shew their tendency to the public, and to the Author himself, and to try at least to obviate their force ; it seemed a Duty to endeavour to

silence a powerful battery, which, whether with intention or not, was levelled against our foundations.

‘ For this end I have attempted to shew, on the principles of plain sense and common prudence, the use and necessity of establishments in religion ; to shew how naturally the civil and religious powers unite in the common course of things ; and in how many respects this union is clearly for the advantage of both.

‘ I shall now proceed to consider the Author’s objections against religious establishments in general ; and then shall add some remarks on the sentiments which he entertains of the Church of England.’

As to the *deep designs* our Essayist talks of, we leave it to the judgment of every impartial Reader to determine, whether there is or is not any foundation in the CONFESSIO^NAL for such an intimation. It is no unusual art of controversy, when a formidable adversary is to be answered, to raise suspicions against him, as being engaged in some dark and deep design ; and to represent him as a person of dangerous principles ; but such a conduct imposes only on the ignorant and undiscerning, and has nothing in it that is liberal or generous.

We cannot help observing, however, the extreme caution and prudence of this smooth controversialist.—‘ Had the book, says he, contained only certain strictures upon some parts of our constitution, pointing out defects, &c. had it complained of hardships — had it fairly represented grievances, and called for redress — I should probably have been contented to wait in silence, to see its effect, and to observe the impression which it might make on abler judgments.’

The attentive Reader of this paragraph will not expect much *zeal* from our Author in promoting the work of *reformation* ; whatever attempts may be made by others, whatever defects may be pointed out, whatever grievances may be fairly represented, he, good, modest man ! will *wait in silence*, and observe the *impressions* such attempts make on *abler judgments*. O ye of ABLE^R JUDGMENTS, suffer not such uncommon humility, such self-diffidence to pass unrewarded !

‘ We will, continues our Essayist, take our ground to stand upon, as the author himself hath marked it out for us. “ The fundamental position, saith he, on which the authority of established confessions in Protestant communions depends, is this, Every particular church, considered as a society, has a right, as other Societies have, to secure its own peace and welfare, by all lawful means ; and consequently, to prescribe such terms of communion as appear to be most expedient for the purpose : provided that nothing be required, under this pretence, which is contrary to the word of God, or inconsistent with the liberty

of

of other churches." This is evidently the foundation of their claim, not only to a right of establishing public confessions of faith, but to all and every act of authority which the church can exercise. It is on the principles here laid down, that Protestant churches endeavour to establish and to justify all the power they enjoy. This fundamental position therefore I hope to defend against the objections of the Author, taking the liberty only to make one addition to it, which the Author will not object to, viz. that nothing be required inconsistent, not only with the liberty of other churches, but with the liberty also of its own members, and the rights which belong to every private christian of judging for himself in religion.

' The argument with which the Author opens his attack against this right claimed by protestant churches, is borrowed from Bishop Hoadly, who hath ventured to affirm, " that by admitting the principle of self-defence and self-preservation in matters of religion, all the persecutions of the Heathens against the Christians, and even the Popish Inquisition, may be justified." The claim of protestant churches, as represented above, is to a right of self-defence, by the use of all lawful means. Bishop Hoadly is made to say, that this claim will justify the heathen persecutions, and the popish inquisition. Surely not, unless you admit these to be lawful means.

' In pursuance of the Bishop's opinion, the Author proceeds to observe, that " if the church of England, for example, has a right to fix her own terms of communion, and, in consequence of that, to secure the obedience of her members, by temporal rewards and penalties; the church of Portugal must, upon the same principles, have an equal right to secure herself by the discipline of an holy office, or how otherwise she thinks proper." That is, the principle of securing peace and welfare by lawful means, by means agreeable to the word of God, and consistent with the liberties of mankind, will justify the use of means arbitrary, unlawful, contrary to scripture, and destructive of all liberty: which is flatly asserting, that lawful and unlawful, agreeable to the word of God, and contrary to that word, are all one and the same thing.

' No society can exist without willing its own preservation. The same principles which incline men to unite in society, must incline them to maintain that union. And they are justified in maintaining that union, by the same reasons which justify them in forming it. To deny to societies a right of self-defence, is to deny them a being. For how can that society subsist which is careless of its own preservation?

' The principle of self-defence in the case of societies, must indeed be under some regulations, which are not required in the case of individuals. It is the first duty of every individual

to preserve his being, because his being is the immediate gift of the Creator. But societies are brought into being by human contrivance, and their first production may be wrong. They may have no right to a being. And they can have no right to defend their being, if they have no right to the being itself. And this is no uncommon case; for many societies are in their very nature and constitution unlawful.

‘ But where societies are formed upon just principles, they must have a right to defend themselves by lawful means: otherwise, all the strength of society is radically destroyed. And this is the right of self-defence claimed by Protestant Churches.’

The observations naturally arising from what our Author here advances are too obvious to escape the most superficial attention: we shall content ourselves therefore, with asking a few plain questions only. — Has not every society an inherent right to secure its peace and welfare by such means as appear to it to be lawful and necessary? May not those means which appear lawful and necessary to one society, appear unlawful and unnecessary to another? Is there any infallible judge of what is lawful and agreeable to scripture, in particular cases and circumstances, to whom societies may have recourse; or must they all judge for themselves? Have those societies, which in their very frame and constitution are unlawful, no right to defend themselves? — A clear and distinct answer to these questions would, we apprehend, be very agreeable to many Readers of this Essay; and when such an answer is given, it will be easy to see how the question concerning religious establishments is affected by it.

‘ But, our Saviour’s own divine authority, says our Author, is supposed to be against all religious establishments. A famous attempt hath been made, of which we are now reminded, to shew that our Lord pronounced decisively against them, when he declared, “ that his kingdom was not of this world.” If we can determine the meaning of our Saviour’s proposition, we shall see what relation it hath to this question. In applying it to this question, the occasion on which this declaration was made, seems to have been little considered.

‘ Our Saviour’s claim to be the promised Messiah necessarily implied his claim to the office of a King, which was one of the Messiah’s prophetic characters. This the Jews well knew. But from this prophetic character they had formed to themselves strange notions of their expected king, flattering themselves that he was to be a great temporal prince, who should raise their declining state to the highest pitch of grandeur, and lead them like Moses, by the glory of conquests and triumphs, to universal empire. Our Saviour’s appearance in his humble station

Itation was little consistent with these expectations; and this they thought at once a sufficient refutation of his pretensions to the Messiahship. But as these pretensions were necessarily connected with a claim to the kingly office, they drew from thence a charge against our Saviour, which they thought could not fail to ruin him with a Roman governor. They accused him of usurping the title of king, which, according to all their ideas of kingship, must mean his claiming an earthly crown, a kingdom of this world, and consequently was an act of rebellion against Cæsar. In this light they placed his pretensions before Pilate, as appears by what they urged in the course of his trial, to compel the reluctant governor to decree his death. "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar." Endeavouring thus to convince Pilate, that, out of regard to his own safety, he must condemn Jesus, otherwise he himself must appear an abettor of his treason, and an enemy of Cæsar.

It was on this charge of guilt that Pilate questioned Jesus, and asked him, if he claimed to be King of the Jews? Is the accusation true that is brought against thee, that thou callest thyself King of the Jews, usurping the rights of Cæsar, to whom only belongs the sovereignty over this people? For Pilate himself could have no idea of any other than of a temporal king, whatever some of the Jews ought to have had, if they had understood their own scriptures. It was in answer to this charge that our Lord replied, "my kingdom is not of this world." That is, I am no king in the sense in which it hath been represented to you; the kingdom which I claim is of a nature totally different from that of Cæsar. And as a proof of the truth of what I assert, you see that I have no human power to defend my claim, which I must have had, if I had claimed an earthly crown. "For if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." This circumstance of my being unsupported by any human power, proves clearly that my claim hath been misrepresented, and that it is of such a nature, as to give no just cause of jealousy to Cæsar.

This is the plain and natural meaning of what our Lord urged in answer to the accusation of treason against Cæsar, brought against him by the Jews. How it can be applied to decide the right of the magistrate's power over the church, is not easy to conceive. The question of the magistrate's power is as foreign to the purpose of our Lord's assertion as any one can be. Our Lord disclaims all temporal dominion, all interference with Cæsar; but how doth this shew that another hath no temporal dominion where he himself disclaims it; or that Cæsar

Cæsar hath no right to interfere in matters of religion? **What-**ever Cæsar's rights were before, they remain the same; for our Lord declares that his rights do not interfere with those of Cæsar. If Cæsar then had a right of exercising his power in religion, our Lord left him in full possession of that right. Whether he had or had not such a right, can never be determined by this passage, wherein our Lord affirms, that he leaves the rights of Cæsar just where he found them.'

The Essayist goes on to consider some other objections that have been urged against religious establishments in general; after which he makes a few observations on the sentiments which the Author of the **CONFESSIONAL** entertains of the Church of *England* in particular. But we shall conclude this article with laying before our Readers part of what he has advanced on the subject of a farther reformation.

'I must beg leave, says he, to suggest one reason which does not seem to have occurred to our Author, but which, as it appears to me, may have operated strongly in restraining those who are in Power from setting on foot an attempt to reform: viz. the apprehensions they may have entertained, that such an attempt, though undertaken with the best intentions, might not issue in a reformation. And who that looks back on the history of councils and conferences in past ages, will venture to say, that these apprehensions are groundless? Men come together on such occasions full of zeal for their own party; opposition soon blows that zeal into a flame; passion and prejudice preside; the most clamorous and the most confident alone are heard; and the gentle voice of moderation, from which only any good can be expected, is easily overpowered. Every thing is to be feared from the violence of men's tempers. And the experience of former times may well cause an alarm in the breasts of those who are the best affected to the public good, and may justify their fears of embarking the common interests, and committing their peaceful establishment once more to so rough a sea. Who that casts an eye on the dangers that probably must be encountered, will venture to say, that the hazard is not greater than the reasonable prospect of gain? Or who will ensure us that we shall bring back in return a better freight than that with which we now lie safe in port?'

'Could we indeed hope to see a free but fair enquiry, under the conduct of men, who with a real zeal for truth unite a temper and patience which alone can bring us to it; where grievances and complaints might be modestly urged, and calmly examined; where candour and cool judgment might deliberate, and equity hold the scale: every friend to our constitution would wish that it might be submitted to such a trial, because from every such trial it must come out the purer. But if there be cause to

ear that, instead of a concern for the real interests of religion, men would bring only a passionate zeal for the advancement of some particular system; if, instead of fair, open, and ingenuous proceedings, there should be only mutual recriminations, and angry debates; if jealousies and intrigues should direct every movement, and prejudice and party-interest enter into every determination: then the probability certainly is, where such ingredients are likely to be infused, that the whole mass will come out from the trial debased, instead of being purified.

‘ Impartial observation must determine for itself which way the issue of any fresh attempt towards a reformation of our present establishment may be likely to incline; it must determine, whether, amongst many men of good abilities and pure intentions, that might be drawn together for such an undertaking, from different parties, we are not now as likely as ever to find a mixture, sufficient to do infinite mischief, of some men, who, indifferent to every thing in our common christianity but its temporal benefits, would be ready to embrace any party that should bid them fairest; of others, who, wedded to old practices, and stiff with prejudices, would be wholly inflexible to the strongest arguments that should interfere with these; of others of a narrow and illiberal way of thinking, sour, spleenetic, and void of all benevolence for every one that differs from them; of many more of a different turn, men of unquiet minds, fond of novelties, ready for every change, and weary of that calm and uniform course in which all things move under old establishments; men of bold aspiring spirits, who long to figure at the head of a party, who delight in troubled times, where they may have an opportunity of producing to the world those great talents which they find stirring within them, and which render them impatient of inactivity; men, in short, who, actuated by ambition, by private interest, or party-zeal, are ready to pursue every view but that of the public good.

‘ But if public councils are so little likely to be right, then where are we to look for safety against corruptions; or how are we to escape from them? What has been urged is not with a design to condemn the use of public deliberation and popular enquiry, whenever they may become necessary; but only by pointing out the prospect that lies before us when we look towards the way that leads to a farther reformation, to account for the backwardness of authority to comply with the demands of those who call for it.

‘ There are times when corruption prevails so far, that the listemper is visible to every eye; when every good principle is in danger of being lost, and when the cause of religion calls loudly upon every one to whom its interests are dear, to rise up

for its preservation : times which admit of no delay, and which are clearly and strongly marked out for a reformation. It is then that the hearts and endeavours of all good men are thoroughly united ; forgetting all their party-seuds and separate interests, they fly to remove the instant danger, and the great object of the public safety fills their whole attention.

‘ At such a crisis, and actuated by such principles, did Cramer, Ridley, and Latimer, take in hand the great work of reformation. They rescued the Church of England from the papal usurpation, and settled it on a plan admirable at least for their circumstances and their times, and such as hath stood the test of succeeding ages. The constitution, which they established, hath descended down to us ; and even now, enlightened as we are apt to suppose ourselves, all impartial men must allow, that its fundamental principles are worthy of admiration, and such as do honour to the great original workmen. They honour indeed we cannot consult more effectually than by anxiously watching over their work, to repair its defects, as they arise, and to bring it still nearer to perfection. If from the natural course of human things disorders have crept in, or defects have been discovered, may they soon be removed ! But before we can form any reasonable hopes of meeting with success answerable to this common wish of all true friends to our constitution, men must shew a warmer zeal for the welfare of the constitution on one hand, and a temper better suited to the work of reformation on the other.’

It is obvious to observe from all this, that, if the reason, which our Author mentions, has operated strongly in restraining those who are in power from setting on foot an attempt to reform, there can be no hopes of any farther reformation. For will any man in his senses ever expect to find, in any ecclesiastical conference, a real zeal for truth, joined with temper, patience, candour, and cool judgment ? — It is pleasant indeed to observe the several excuses that are made for our church governors on this occasion ; the true reason for their not attempting a farther reformation can be a secret to none ; and every other reason that is assigned must appear trifling and ridiculous to every impartial observer.

The Idylliums of Theocritus, translated from the Greek, with Notes critical and explanatory. By Francis Fawkes, M. A. 8vo. 6s. Tonson.

TH E R E is hardly any Greek author of reputation that wanted a translation so much as Theocritus. It is impossible to read that of Creech with patience ; and Mr. Fawkes might have spared himself the trouble of instancing the badness of that version in particular. Yet, under such disadvantages, the beauties of the Sicilian poet were well known

known even to those who were unable to read him in the original. He was the father of pastoral poetry, and all his sons have borrowed liberally from his stock, from Virgil, his eldest born, to the last of his imitators, our immortal Pope. Thus, affording materials to his successors, he was partially known in their works; but still a full and careful translation was wanting to display his various merit, and such we are willing to esteem the work before us. Mr. Fawkes had already appeared with success as a translator, by his version of some of the minor poets. His verse, in general, is smooth and easy, tho' sometimes, through indolence, probably, more than want of judgment, he suffers it to become feeble and prosaic. Many instances of this fault might be produced in his present translation; but where we find the numbers harmonious on the whole, we shall not give ourselves the trouble of pointing out particular defects. As a sufficient specimen of this translation, we shall select the twenty-fourth Idyllium, the subject of which is Hercules killing the serpents in his cradle.

Wash'd with pure water, and with milk well fed,
To pleasing rest her sons Alcmena led,
Alcides, ten months old, yet arm'd with might,
And twin Iphiclus, younger by a night:
On a broad shield of fire brass metal made, 5
The careful queen her royal offspring laid;
(The shield from Pterilus Amphitryon won
In fight, a noble cradle for his son!)
Fondly the babes she view'd, and on each head
She plac'd her tender hands, and thus she said: 10
"Sleep, gentle babes, and sweetly take your rest,
"Sleep, dearest twins, with softest slumbers blest;
"Securely pass the tedious night away,
"And rise refresh'd with the fair-rising day."
She spoke, and gently rock'd the mighty shield; 15
Obsequious slumbers soon their eye-lids seal'd.
But when at midnight sunk the bright-ey'd Bear,
And broad Orion's shoulder 'gan appear;
Stern Juno, urg'd by unrelenting hate,
Sent two fell serpents to Amphitryon's gate, 20

Charg'd

* 7. *The shield from Pterilus, &c.*] Virgil says nearly the same thing of the coat of mail which was taken from Demoleus,

Loricam, quam Demoleo detraxerat ipse

Videtur apud rapidum Simoenta sub Ilio alto. ÆN. B. 5. 260.

By observing the use this shield is put to, we have an agreeable picture presented to the mind: it is an emblem of the peace and tranquillity which always succeed the tumults of war; and likewise a prognostic of the future greatness of this mighty champion in embryo.

* 19. *Stern Juno, &c.*] Pindar in his first Nemean Ode tells this same story, which, as it may be a satisfaction to the curious to see how different

Charg'd with severe commission to destroy
 The young Alcides, Jove-begotten boy :
 Horrid and huge, with many an azure fold,
 Fierce thro' the portal's opening valves they roll'd ;
 Then on their bellies prone, high-swoln with gore, 25
 They glided smooth along the marble floor :
 Their fiery eye-balls darted sanguine flame,
 And from their jaws destructive poison came.
 Alcmena's sons, when near the serpents prest
 Darting their forked tongues, awoke from rest ; 30
 All o'er the chamber shone a sudden light,
 For all is clear to Jove's discerning sight.
 When on the shield his foes Iphiclus saw,
 And their dire fangs that arm'd each horrid jaw,
 Aghast he rais'd his voice with bitter cry, 35
 Threw off the covering, and prepar'd to fly :
 But Hercules stretch'd out his arms to clasp
 The scaly monsters in his iron grasp ;
 Fast in each hand the venom'd jaws he prest
 Of the curst serpents, which ev'n gods detest. 40

different writers manage the same subject, I shall take the liberty to give in Mr. West's translation.

Then glowing with immortal rage,
 The gold-enthroned empress of the gods,
 Her eager thirst of vengeance to assuage,
 Strait to her hated rival's curs'd abodes
 Bad her vindictive serpents haste.
 They through the opening valves with speed
 On to the chamber's deep recesses pass,
 To perpetrate their murderous deed :
 And now, in knotty mazes to infold
 Their destin'd prey, on curling spires they roll'd,
 His dauntless brow when young Alcides rear'd,
 And for their first attempt his infant arms prepar'd.
 Fast by their azure necks he held,
 And grip'd in either hand his scaly foes ;
 Till from their horrid carcases expell'd,
 At length the poisonous soul unwilling flows.

" 27. *Their fiery eye-balls, &c.*] The Greek is, ἀπ' οφθαλμων αὐτῶν πυρ ἔρχομεναι λαμψουσιν; a pernicious flame shot from their eyes as they approach'd: Pierſon (ſee his Veriſimilia) reads with much more elegance and propriety Διερχομεναι, looking very keenly, as the eyes of ſerpents are always repreſented: Heſiod, ſpeaking of dragons, uſes the ſame word twice, ἐκ κεφαλῶν πυρ καίειτο διερχομενοιο. Theog. ver. 828, and in the ſhield of Hercules, ver. 145, λαμψομενοισι διδορκως. He brings likewiſe the authorities of Homer, Æſchylus and Oppian, to ſupport this reading: Virgil has,

*Ardentesq; oculi ſuffeſſi ſanguine & igni,
 Sibila lambebant linguaſ vibrantiſ ora.*

Æn. B. 2. 214

Their circling spires, in many a dreadful fold,
 Around the slow-begotten babe they roll'd,
 The babe unwean'd, yet ignorant of fear,
 Who never utter'd cry, nor shed a tear,
 At length their curls they loos'd, for rack'd with pain 45

They strove to 'scape the deathful gripe in vain.
 Alcmena first o'erheard the mournful cries,
 And to her husband thus: "Amphitryon, rise;
 "Distressful fears my boding soul dismay;
 "This infant rise, nor for thy sandals stay: 50
 "Hark, how for help the young Iphiclus calls!
 "A sudden splendor, lo! illumines the walls!
 "Tho' yet the shades of night obscure the skies;
 "Some dire disaster threatens; Amphitryon, rise."

She spoke; the prince, obedient to her word, 55
 Rose from the bed, and seiz'd his rich-wrought sword,
 Which, on a glittering nail above his head,
 Hung by the baldrick to the cedar bed.

Then from the radiant sheath of lotos made,
 With ready hand he drew the shining blade; 60
 Instant the light withdrew, and sudden gloom
 Involv'd again the wide extended room:

Amphitryon call'd his train that slumbering lay,
 And slept secure the careless hours away.

"Rise, rise, my servants, from your couches strait, 65
 "Bring lights this instant, and unbar the gate."

He spoke; the train obedient to command,
 Appear'd with each a flambeau in his hand;
 Rapt with amaze, young Hercules they saw
 Grasp two fell serpents close beneath the jaw: 70

The mighty infant show'd them to his fire,
 And smil'd to see the wreathing snakes expire;
 He leap'd for joy that thus his foes he slew,
 And at his father's feet the scaly monsters threw.

With tender care Alcmena fondly prest, 75
 Half-dead with fear, Iphiclus to her breast,

While o'er his mighty son Amphitryon spread
 The lamb's soft fleece, and sought again his bed.

When thrice the cock pronounc'd the morning near,
 Alcmena call'd the truth-proclaiming steer, 80

' 41. *Their circling spires, &c.*] Thus Virgil, speaking of the serpents that devoured Laocoon's sons:

—*Parva duorum Corpora natum, &c.* *Æn.* B. 2. 213.
 And first in curling fiery volumes bound

His two young sons, and wrapt them round and round. *PITT.*

' 64. *And slept secure, &c.*] The Greek is, *καταβύθῳ ὑπνοῦσαντος*, similar to what Virgil says of Rhamnes, *Æn.* 9. 326.

—*In slumbers deep he lay,*

And, labouring, slept the full debauch away. *PITT.*

' 75. *With tender care, &c.*] Thus Virgil,
Et trepidæ matres pressere ad pectora vatos. *Æn.* B. 7. 518.

Divine Tiresias; and to him she told

This strange event, and urg'd him to unfold

Whate'er the adverse deities ordain;

‘ Fear not, she cried, but Fate’s whole will explain;

‘ For well thou know’st, O L venerable seer, 85

‘ Those ills which Fate determines, man must bear.’

She spoke; the holy augur thus reply’d;

‘ Hail, mighty queen, to Perseus near ally’d;

‘ Parent of godlike chiefs: by these dear eyes,

‘ Which never more shall view the morning rise, 90

‘ Full many Grecian maids, for charms renown’d,

‘ While merrily they twirl the spindle round,

‘ Till day’s decline thy praises shall proclaim,

‘ And Grecian matrons celebrate thy fame.

‘ So great, so noble will thy offspring prove, 95

‘ The most gigantic of the gods above,

‘ Whose arm, endow’d with more than mortal sway,

‘ Shall many men, and many monsters slay:

‘ Twelve labours past, he shall to heav’n aspire,

‘ His mortal part first purified by fire, 100

“ And

‘ 84. *Fear not, &c.*] Thus Achilles says to Calchas, Il. B. 1.

From thy inmost soul

Speak what thou know’st, and speak without controul. *Pope.*

‘ 86. *Those ills, &c.*] Homer puts a sentiment similar to this in the mouth of Hector, B. 6. which is finely translated by Mr. Pope;

Fix’d is the term to all the race of earth,

And such the hard condition of our birth:

No force can then resist, no flight can save,

All sink alike, the fearful and the brave.

‘ 96. *The most gigantic, &c.*] The words of Theocritus are *αὐτοῦ μεγάλου ἄνδρος* *news, the broad-breasted hero*; I am in-doubt how it should be rendered: Creech has translated it, *The not-least burthen of the bending fir*. In Homer’s *Odyssey*, B. 11. Hercules is thus represented among the shades below,

Now I the strength of Hercules behold,

A towering spectre of gigantic mold;

A shadowy form! for high in heaven’s abodes

Himself resides, a god among the gods.

Pope.

On which Mr. Pope observes, ‘ The ancients imagined, that immediately after death, there was a partition of the human composition into three parts, the *body*, *image* and *mind*: the *body* is buried in the earth; the *image*, or *eidolon*, descends into the regions of the departed; the *mind*, or *φύσις*, the divine part, is received into heaven; thus the body of Hercules was consumed in the flames, his image is in hell, and his soul in heaven.’

‘ 100. *His mortal part first purified by fire.*] The Greek is, *ὅστις ἐκ τῆς πύρρῃ Τραχίνῃς ἔστιν*, *the Trachinian; ye will consume his mortal part*; Trachin was a city of Thessaly built by Hercules, and the place to which he sent to Dejanira for the shirt which proved fatal to him, and was the occasion of throwing himself into the fire that consumed him;

" And son-in-law be nam'd of that dread Power
 " Who sent these deadly serpents to devour
 " The slumbering child ! then wolves shall rove the lawns,
 " And strike no terror in the pasturing fawns.
 " But, O great queen ! be this thy instant care, 105
 " On the broad hearth dry fagots to prepare,
 " Aspalathus, or prickly brambles bind,
 " Or the tall thorn that trembles in the wind,
 " And at dark midnight burn (what time they came
 " To slay thy son) the serpents in the flame. 110
 " Next morn, collected by thy faithful maid,
 " Be all the ashes to the flood convey'd,
 " And blown on rough rocks by the favouring wind,
 " Thence let her fly, but cast no look behind.
 " Next with pure sulphur purge the house, and bring
 " The purest water from the freshest spring, 116
 " This, mix'd with salt, and with green olive crown'd,
 " Will cleanse the late contaminated ground.
 " Last let a boar on Jove's high altar bleed,
 " That ye in all atchievements may succeed." 120

him; hence therefore, probably, Theocritus calls it the Trachinian pyre:

103. *Then wolves, &c.*] Virgil has, *Nec lupus insidias pecori, &c.* Both authors seem to have borrowed from Isaiah, chap. ii. ver. 6. *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid.*

105. *But, O great queen, &c.*] Archbishop Potter observes, 'sometimes the ominous thing was burnt with *ligna infelicia*, that is, such sort of wood as was in *tutela inferum deorum avertentiumque*, sacred to the gods of hell, and those which averted evil omens, being chiefly thorns, and such other trees, as were fit for no other use than to be burned. Sometimes the prodigy, when burnt, was cast into the water, and particularly into the sea; as Theocritus has described.' Chap. 17.

107. *Aspalathus,*] A plant called the Rose of Jerusalem, or our Lady's Thorn. JOHNSON'S Dict.

— *Prickly brambles,*] The Greek is *παλιurus*, *paliurus*; which Martyn says; is most probably the plant which is cultivated in our gardens under the name of Christ's Thorn, and is supposed to be the thorn, of which the crown was made, that was put upon our Saviour's head. Notes on Virg. Ecl. 5.

108. *Or the tall thorn, &c.*] The Greek is, *η αχημος διδοιμενος αχου αχηδος*, or the dry *acherus* which is agitated by the wind; it is uncert. in what plant will answer to the *acherus* of the ancients; Homer in the *Odyssey*, B. 14. ver. 10. has fenced the sylvan lodge of Eumæus with *acherus*, *και θρυγχοσιν αχηδος*.

The wall was stone, from neighb'ring quarries born,
 Encircled with a fence of native thorn.

POPE.

111. *Next morn, &c.*] The most powerful of all incantations was to throw the ashes of the sacrifice backward into the water; thus Virgil, *Fer cineres, Amarylli, foras; rivusq; fluenti*
Transjicit caput jact; ne respexerit.

Ecl. 8,
 Thus

Thus spoke Tirefias, bending low with age;
 And to his ivory car retir'd the reverend sage.
 Alcides grew beneath his mother's care,
 Like some young plant, luxuriant, fresh and fair,
 That screen'd from storms defies the baleful blast, 125
 And for Amphitryon's valiant son he past.
 Linus, who claim'd Apollo for his sire,
 With love of letters did his youth inspire,
 And strove his great ideas to enlarge,
 A friendly tutor, faithful to his charge. 130
 From Eurytus his skill in shooting came,
 To send the shaft unerring of its aim.
 Eumolpus tun'd his manly voice to sing,
 And call sweet music from the speaking string.
 In list'd fields to wrestle with his foe, 135
 With iron arm to deal the deathful blow,
 And each achievement where fair fame is sought,
 Harpalycus, the son of Hermes, taught,
 Whose look so grim, and terrible in sight,
 No man could bear the formidable sight. 140
 But fond Amphitryon, with a father's care,
 To drive the chariot taught his godlike heir,
 At the sharp turn with rapid wheels to roll,
 Nor break the grazing axle on the goal;
 On Argive plains, for generous steeds renown'd, 145
 Oft was the chief with race-won honours crown'd;
 And still unbroke his ancient chariot lay,
 Tho' cankering time had eat the reins away.
 To lanch the spear; to rush upon the foe,
 Beneath the shield to shun the falchion's blow, 150
 To marshal hosts, opposing force to force,
 To lay close ambush, and lead on the horse.
 These Castor taught him, of equestrian fame,
 What time to Argos exil'd Tydeus came,

Where

* 124. *Like some fair plant, &c.*] Theocritus has borrowed this from Homer, *Il. B. 18.* Theti's, speaking of her son, says,

Τοι μὲν γὰρ θετήμασα, φυτόν τις γένει αἰώνος.

Like some fair plant, beneath my careful hand,
 He grew, he flourish'd, and he grac'd the land.

POPE.

* 140. *No man could bear, &c.*] Virgil says of Dares,

— Nec quisquam ex agmine tanto

Audet adire virum, manibusq; inducere castus.

ÆN. B. 5.

* 144. *Nor break, &c.*] In the chariot-race, the greatest care was to be taken to avoid running against the goal; Nestor in the 23d book of the *Iliad*, very particularly cautions his son in regard to this point; and Horace says,

— Metaque servidis Equitata rotis.

Od. 1.

* 154. *What time to Argos, &c.*] The Greek is,

Κατὰρ ἰωνηλίδας ἰδὼν, φυχὰς Ἀργίος ἰδὼν,
 ὁπποῦνα κλάρον σπῆντα καὶ οἰνοπιδὸν μέγα Τυδείδης
 Νῆας, παρ' Ἀδραστῆο λαβὼν ἰωνηλάτων Ἀργος.

Theba

Where from Adrastus he high favour gain'd, 155
 And o'er a kingdom, rich in vineyards, reign'd.
 No chief like Castor, till consuming time
 Unnerv'd his youth, and crop'd the golden prime.

Thus Hercules, his mother's joy and pride,
 Was train'd up like a warrior: by the side 160
 Of his great father's, his rough couch was spread,
 A lion's spoils compos'd his grateful bed.
 Roast-meat he lov'd at supper to partake,
 The bread he fancied was the Doric cake,
 Enough to satisfy the labouring hind; 165
 But still at noon full sparingly he din'd.

His dress, contriv'd for use, was neat and plain,
 His skirts were scanty, for he wore no train.

* The conclusion of this Idyllium is wanting in the original.

It is not to be wondered if in a work like this, the latter part of which has hardly found any commentator, difficulties should occur, and mistakes should be made by the translator. In the above Idyllium he translates *παῖδα ὀψιγενῶν* the 'slow-begotten babe,' following, as we suppose, the interpretation of the old

*These accomplishments, Castor, skilled in horsemanship, taught him, when he came an exile from Argos, at the time that Tydeus ruled over the whole kingdom famed for vineyards, having received Argos from Adrastus. There is great inconsistency in this passage, which nobody, that I know of, has observed or tried to remedy: we have no account in history, that Castor came a fugitive to Argos, but that Tydeus did, we have indisputable authority. See Homer's Il. B. 14. ver. 119. Diomed says of his father, *πατρὶς ἔμπος Ἀργεῖν ἰαομένη, κ. τ. λ.**

My fire; from Calydon expell'd
 He pass'd to Argos, and in exile dwell'd;
 The monarch's daughter there (so Jove ordain'd)
 He won, and flourish'd where Adrastus reign'd:
 There rich in fortune's gifts his acres till'd,
 Behe'd his vines their liquid harvest yield,
 And numerous flocks that whiten'd all the field.

POPÆ.

On which Eustathius observes; "This is a very artful colour: Diomed calls the flight of his father, for killing one of his brothers, *travelling* and dwelling at Argos, without mentioning the cause or occasion of his retreat." Might I venture to offer an emendation, I would read, *φύγας Ἀργεῖν ἰδών*, and then the construction might be, *Castor taught him these accomplishments, at the time that Tydeus reigned over the kingdom of Argos, whither he had fled an exile, having received the sovereignty from Adrastus.* Thus the passage becomes correspondent with Homer, with good sense and history; for Tydeus fled from Calydonia to Argos for manslaughter, where he married Deipyle, the daughter of Adrastus, and it should seem by this passage, afterwards succeeded him in the kingdom.

164. *Doric cake,*] A coarse bread like those cakes which the Athenians called *πιδαναι*.

scholiast, who translates it *puerum tarde genitum*; the true signification, however, is the late-born babe.

Mr. Fawkes acknowledges himself in doubt how he should translate the following passage;

Τὸς ἀπὸ οὐρανοῦ μελλοῖς εἰς ἄραρον αἶσα φεροντα
 Ἀμβαινω τοὺς υἱοὺς; ἀπὸ γερῶν πλατὺς ἥρως,
 'Οὐ κ' ὅθρα πάντα, κ' ἀντρες ἦθρες ἄλλοι.

But the difficulty would have vanished, had he observed that the third verse is more connected with the conclusion of the second, than that is with the first. By referring the ἀπὸ γερῶν πλατὺς ἥρως, to εἰς οὐρανον, instead of carrying it forward to 'Οὐ θηρία πάντα, &c. occasioned the impropriety of that line in the translation—

The most gigantic of the gods above.

His note on 'What time to Argos' &c. as well as his alteration of the text, is to no purpose;—there is no inconsistency in the passage as it now stands: Φυγας Ἀργεος ελθων, coming a fugitive of or from Argos, undoubtedly alludes to Castor, otherwise the whole three verses would be introduced only to mark a point of time, which could never be the design of Theocritus, who is seldom superfluous in what he introduces.

Whatever approbation or indulgence Mr. Fawkes may claim from us, as a translator, we must be allowed to smile at his comments and attempts at criticism. His comments, indeed, in general, are little more than the quotation of passages parallel to those of his author: but of this part of his work he is lavish to a degree that is even ridiculous. Thus, if a sword is drawn from the sheath by some hero in Theocritus, he quotes Virgil; and his translator Pitt, to shew us that a sword had likewise been drawn from the sheath by another hero:

Then from their sheaths the shining swords they drew. THEOC.
Paginéque cavâ fulgentem diripit ensém. VIRG.

And from the sheath the shining falchion drew. PITT.

If a falchion glitters, Horace and his translator, DUNCOMBE, are quoted to prove that falchions glittered in Italy as well as in Greece. Many hundreds of notes here are of the same kind; which are of no other consequence than to fill up the page; and it is by no means unentertaining to see such very frequent quotations from Francis Fawkes; or to find a whole note employed in telling us of the very favourable reception of his translation of Anacreon, of which a new edition will very soon be published. But Mr. Fawkes's critical abilities no where appear in so unfavourable a light as in his note upon the following couplet;

Thus drench'd in blood the Theban towers they fought;
 And grief not Pentheus from the mountains brought.

There is great beauty, says he, in the original,
 Ἐξ ὅρας πειθόμεαι, κ' οὐ πειθόμεναι.

Which

Which arising from the similarity of the words Πειθμα and Πειθνα, cannot be kept up in the translation. What the Translator calls a great beauty is certainly a great puerility, and makes it more than probable that this Idyllium, which is imputed to Theocritus, was written by some of the later grammarians.

The Third Volume of Mrs. Macaulay's History of England, concluded. See Review for April, 1767.

SEVERAL unavoidable accidents having interrupted our attendance on this fair Historian, we now gladly rejoin the learned lady, and are happy in the first opportunity of expressing with what pleasure we attend her progress.

Our last account of this valuable publication concluded with some animadversions on the Author's idea of the just freedoms of society, which the unhappy Charles, whose reign is the subject of the volume before us, so little understood, that he violated the most essential and fundamental principles of freedom, by coming with an armed force to the house of commons, with the intention of seizing some members on the pretence of a treasonable charge against them.

The particulars of this rash and tyrannical step are well known, and need not be repeated. But the Historian's reflections on the king's groundless imputation of treason by which he attempted to colour this act of tyranny, are worth noting :

“ If by “ placing in the subject an arbitrary and tyrannical power,” was meant the enlarging the jurisdiction of parliament, and assuming an act by which that parliament was not to be dissolved or prorogued without their own consent, then were the majority of both houses criminal in a high degree. If the appointing a guard of the trained-bands to watch over the security of parliament was raising an illegal force, then was the whole parliament involved in the same guilt as the six accused members. If the inviting the Scotch army to come into England was treason, then was the Scotch invasion the highest act of treason ; notwithstanding it had been solemnly declared, by the mouth of the whole legislature of both kingdoms, that it was a laudable exertion of duty ; then were the Scotch covenanters yet criminal, and the parliament of England guilty of treason in rewarding them with a present of three hundred thousand pounds, and paying them the whole expence of their expedition, instead of enabling the king to subdue them by force of arms. If the parliament was compelled by violence and terror to these acts, through tumults raised and countenanced by the six members, then was every thing that had been done by this parliament null and invalid.

This passage, it must be confessed, is rhetorical ; but we doubt it tends to prove too much, if it is meant to justify the proceedings of the two houses under the sanction of a majority. We do not hesitate to declare that the parliament's assuming or extorting an act by which they were not to be dissolved or prorogued without their own consent, was an act of treason against their constituents. It was betraying the constitution. Their trust was *limited* ; and they only, who delegated that trust under certain limitations, could legally extend it to such a kind of perpetuity. In truth the best, and we may say, the only justification of the parliamentary proceedings of those days, is *necessity* ; so far as their measures were *necessary* for preserving public liberty, so far and no farther they were, if not legal, yet justifiable and laudable. Nevertheless the plea of necessity ought not to be admitted without great scruple and jealousy, since we find by the melancholy experience of those times, that they who advance beyond the first line of the constitution to repel one tyranny, will boldly step over the rest, to establish another.

After this flagrant act, however, of tyranny in Charles, we cannot wonder at any measures which the parliament took to lessen his influence, and curtail his power. Though it be true, as he urged, that a member is not entitled to privilege on a charge of treason, yet, admitting that charge to have been ever so well founded, he nevertheless violated the constitution most essentially by the illegal and arbitrary manner in which he prosecuted the supposed offence. This violation was the more unpardonable, since Charles, who was not unacquainted with the laws, must have known that it was his duty to execute them in a due course of legal process, by the ministers of justice, who might be responsible for their conduct : he must have known that it was against the principles of this, and of every free constitution, for a king to execute the laws in his own person and with an armed force, more especially too in the first instance, and in an instance wherein he professedly declared himself a party.

In this extreme situation, the king and parliament began to make hostile preparations against each other. The king, previous to his attempt of seizing the members, having endeavoured to secure the possession of the town and garrison of Hull, where the arms and ammunition of the late army had been deposited, the parliament prevented his designs.

No less cautious and determined was their conduct in the business of their violated privileges, and the prosecution of the six members. At the request of the parties, the parliament petitioned the king to declare what proofs there were against them, that they might be speedily proceeded against in a parliamentary way. The king's answer was artful. He desired the parliament to resolve, whether he was bound, in respect of pri-
§
vilege,

vilege, to proceed against the members by impeachment in parliament; or whether he was at liberty to prefer an indictment at common law; or to have his choice of either? Thus did he evade the discovering to the public the principles on which he founded his charge of treason; and endeavoured to bring the commons into the difficulty either of refusing what carried the appearance of justice and moderation, or to give up a point of liberty, in submitting to be tried by the lords; or to trust an indictment at law, where the rational part of the plea would be over-ruled, viz. That it was the king's ministers had committed treason, in endeavouring the subversion of the constitution; in changing, by a tyrannical administration, the government into an absolute monarchy; and subjecting the liberties and properties of the subject to arbitrary will and pleasure: that to raise forces, and oppose the ministers of arbitrary power, was not levying war against the constitutional sovereign; and consequently not against the political character of the king*. The commons took no other notice of this request, than asserting, that it was the undoubted right and privilege of parliament, that none of its members could be proceeded against without the consent of parliament; and again solicited the king, that they might be called to a legal trial.

Such a plea, indeed, as the fair Historian has here supposed, would undoubtedly have been over-ruled; yet we are far from thinking that those popular members would have incurred any danger in trusting to an indictment at law; for had they said no more than that they were not guilty, the jury, who well knew the merits of their justification, had not failed to have acquitted them. But it would surely have been a weak defence, to have rested on the authority of the idle statutes, which the Historian refers to in the note on the passage above cited. Declarations made in such troublesome and tumultuous times as the 11th of Rich. the 2d, and the 1st of Hen. the 4th, can have very little validity in a legal and temperate discussion of political rights. Might not the royalists, with equal weight, have quoted the strange statute of Henry the Eighth, which declared that the king's proclamations should have the force of a law? They are certainly injudicious friends to the cause of liberty, who endeavour to support it on the prop of precedent. It happily stands on a broader and a firmer basis. It stands upon the ground of natural justice and immutable reason.

As to the assertion of the commons, that none of their mem-

* It was declared lawful, by the statutes of the eleventh of Richard II. and the first of Henry IV. cap. 4. to raise forces to oppose the ministers of arbitrary power. These statutes were enacted within thirty-four years after the statute of 25 Ed. III.

bers could be proceeded against without consent of parliament, as the parliament only are said to be proper judges of their own privileges, it would ill become us to controvert an assertion of this nature, and to point out the extent and consequences of such a claim. We must therefore leave it to superior wisdom to determine what course is to be pursued against such delinquents, in case of the *possible* event that the parliament should *not* consent to any proceedings against them.

The king and his parliament being thus at open variance, the latter began, of their own authority, to settle the militia of the kingdom by their ordinance. Though in this extremity it was obvious that the sword alone could determine their respective claims, yet on each side they were active with their pens. Declarations and replies were promulgated from time to time, and each endeavoured to justify the exertion of powers, which, as the Historian properly expresses it, were unauthorized by the common forms of the constitution. There was this difference between them, however, that, with respect to the king, as the end he pursued was evil and base, so the means he employed were not only illegal but inglorious: but with regard to the parliament, the end which they, or at least such of them as acted from the motive they professed, had in view, was the most noble which could actuate human beings, though the means they employed were not always to be vindicated; and, when justifiable, were sometimes vindicated upon wrong principles.

The Historian proceeds to recount the king's operations before Hull, and his refusal of the parliament's ordinance to settle the militia; and she occasionally enlivens her narration with spirited and pertinent observations. We should do her injustice, however, were we to go no farther than this general acknowledgement, without giving the Reader some specimen of her merit, for which purpose we with pleasure transcribe the following passage:

Charles, on his first arrival at York, found the inhabitants of the country very cautious in offering their services; and the court, for some time, carried a very mournful and solitary aspect. This did not continue long; the malignants flocked in great numbers to this place of safety; most of the nobility and gentry, of large property in the kingdom, from a variety of causes, espoused the fallen estate of monarchy: some looking yet upon the king as the only source of honour and riches, expected to gain rank and preferments by attaching themselves to his fortune in this time of adversity: others, and these were the greater number, men of abject minds, who priding themselves in a fancied superiority of station, dreaded more than slavery that equal partition of privilege and liberty to which the spirit of the times was visibly tending: others, of timid natures, apprehended

hended the precarious grounds on which the parliament had discarded the common forms of the constitution, and assumed powers unknown to later ages, supported only in these high acts by the inclinations of the people, whose volatile tempers, moulded to their purposes to-day, might to-morrow forsake their adventurous leaders, and bow their willing necks to the familiar yoke of regal power: some, whose consciences, basely enslaved to the doctrines of priests, confounding political duties with a dark mistaken sense of religion, submitted with superstitious reverence to the claims of the crown and the mitre, and regarded it as an act of devotion to support prerogatives they had been taught to look upon as sacred and of divine original: some there were who, though possessed of superiority of fortune and station to the popular leaders, yet being inferior in point of abilities and virtue, were unable to attain their reputation and influence: these, with envious affections, cursed that cause which, if crowned with success, must yet farther advance the power and fortunes of the men they hated. Others again, of loose morals, aspiring to nothing but the easy enjoyment of vicious life, abided by the rights of the crown, because they were secure of finding, in the riotous luxuries of a court, all those wanton amusements from which the sober manners and rigid virtue of the parliamentary party would have totally debarred them. These reflections are ingenious, just and animated.

* The defection, our Historian continues, to the cause of liberty was much greater in the upper than in the lower house. No less than nine peers were impeached by the commons, for departing without leave, and still continuing at York, notwithstanding a summons and command to return to the duties of their office. For this high affront and contempt of both houses, and by such demeanour justly suspected to promote a civil war, they were sentenced to lose their vote and privilege in the present parliament; and to stand committed to the Tower, during the pleasure of the house. On this passage, we find the following note:

* Clarendon represents this as an high breach of privilege, for the lower house to interfere in a matter so entirely belonging to the upper house. The fact is not only unfairly stated by this historian, but the conclusions drawn from it are partial and prejudiced: the lords themselves invited the commons to take a part in a business which, they said, concerned the safety of the realm, and the very being of parliaments. The critical time of this disobedience rendered the offence a public one; and it was in this sense alone that the commons, as the general inquisitors of the kingdom, impeached the offenders. "The withdrawing themselves from parliament, said they, is co-operating with the designs of that party from whose malignant opposition

the nation is daily threatened with the horrors of a civil war." *Parl. Hist.* Vol. XI. p. 188, 195, 200, 325.

The fair Historian's ardent zeal for the cause of liberty has in this perhaps, as in many other instances, betrayed her into a partial vindication of proceedings which are not to be justified on any principles of reason or necessity. One house of parliament for very obvious reasons ought not to take notice, neither can they properly, of what passes in the other, till it is signified in a parliamentary way. Clarendon is warranted in representing this as an high breach of privilege: and though the lords invited the commons to *take part* in a business which concerned the safety of the realm, they certainly could not intend to compliment the commons with a surrender of their own privileges. It is no defence of the commons to say, that 'the critical time of this disobedience rendered the offence a public one; and that in this sense alone they, as general inquisitors of the kingdom, impeached the offenders.' Let the offence have been ever so public, they could not regularly be presumed constant of the absence of members from the other house: and as to their being *general inquisitors*, sure we are that neither *magna charta*, nor the *bill of rights*, make mention of any such officers: we may add, that our constitution knows no such officers: and we hope never to hear of any such again.

But if the commons in this instance trespassed on the privileges of the lords, the king, in his reply to a voluminous declaration from the parliament, attacked the privileges of both houses; for, among other things, he ventured to assert, that the votes and resolutions of both houses had no authority without his consent.

This assertion was certainly a great deal too general. That the resolutions of both houses have no authority in matters of *legislation* without the king's consent, cannot be denied; but that the votes and resolutions of both houses have their full efficacy, without the royal assent in matters which are incidental and collateral, is equally indisputable.

The historian proceeds to take notice of the numerous and tedious declarations and answers which were published on both sides, together with the propositions for peace, which were made from time to time, and which proving ineffectual, the civil war commenced in good earnest. Mrs. M's reflections on this crisis must not be omitted.

'Citizens and brethren, involved in acts of hostile violence against each other, the consequence of civil broils, must be a circumstance so repugnant to humanity, that it is to be imagined no incitements less powerful than the principles of self-defence, the strong allurements of interest, or ambitious views, could engage men in such unnatural contentions. That the
parliament,

parliament, actuated by a generous love of freedom, animated with the hopes of attaining the brightest, the most virtuous object of ambition, and incited by the fear of again falling into that slavery from which they had gloriously redeemed themselves and country, should urge matters to the extremity of war, is neither a subject of surprize or blame; but that a prince who had, for the space of twelve years, ravaged the constitution by repeated acts of tyranny and violence, had levelled the boundaries of law, and thrown down the bulwarks of civil and religious freedom; that such a prince, in his adverse state, should find a party to espouse his broken fortunes; that he should be able to persuade men to risk their all, in defence of his grandeur and authority; that he should be able to persuade men to lift their impious hands against the altars of Liberty, and drench their country in blood, to support him in a power he had abused, are circumstances which exhibit a melancholy proof of the extreme depravity of the human mind, when men cease to balance their affections by the scale of virtue and reason.*

These sentiments are just and affecting. The support which tyranny gains from the base partizans, who are at all times ready to uphold it, is indeed a melancholy proof of human depravity! And we will add, that it is at the same time a proof, that the political constitution is radically bad, when a private interest is established incompatible with the general good. They who defend the grandeur and authority of the tyrant, only labour to preserve his tyranny, that they may be free to exercise their own.

We shall forbear to make any particular animadversion on the pages which follow, and which contain an account of fruitless treaties, and of battles fought with various success. We will only observe, that the volume concludes with the taking of Bristol by the king's forces, which placed his affairs in a triumphant state, that happily was but of short continuance.

The pleasure with which we have hitherto perused this work, makes us impatient for the remaining volumes, which from the nature of the materials will, we doubt not, be still more interesting. We could wish the fair historian, however, on some occasions, to moderate the exuberance of her zeal, which now and then betrays her into the appearance of a partial bias, repugnant of the truth, and leads her to adopt idle tales from the republican writers, which are inconsistent with the dignity of history*.

* Such is the silly story related from Whitlocke. of a handsome young man of a remarkable *delicate skin*, who was whipped by the royalists, and who being called 'traitorly rogue' by an old woman, had just strength enough to return the Billingsgate, by calling her a 'base whore,' and then dropped down dead.

We are by no means curious to discover blemishes in a lady. But as in the literary republic, there is no distinction of rank or sex; we are persuaded she will not be offended, if we take notice, that though her style is in general nervous and animated, yet it is here and there too inflated and redundant †.

† An instance of this kind may be found in the short character given of lord Brooke, who was killed by a musket shot from the hand of a private soldier. 'Thus the fatal aim of a common *bireling* deprived the nation of an eminent citizen, whose every action of public life, flowing from the *two* affections of fixed *aversion to despotism*, and an ardent *love of liberty*, carried the *Tint* of a brilliant patriotism.'

A Letter to Doctor Maty, Secretary of the Royal Society; containing an Abstract of the Relations of Travellers of different Nations, concerning the Patagonians; with a more particular Account of the several Discoveries of the latest French and English Navigators, relative to this gigantic Race of Men; including a full Reply to the Objections made to their Existence. By Abbé Coyer, F. R. S. 8vo. 2 s. Becket and De Hondt.

DOCTOR Maty, on the return of Commodore Byron from the Straits of Magellan, communicated to Mons. de la Condamine the account of the discovery of the Patagonians.—Soon after this, there appeared, in the *Journal Encyclopedique*, an extract from a letter written by Mons. de la Condamine, which runs thus:

'I have just now learned that the story of the discovery of the Patagonian giants is merely fabulous; and that the English gave out the report, only to cover the design of fitting out four ships, which they sent to that country, for the working of a mine which they have discovered there. I am afraid my friend doctor Maty hath too readily given credit to this piece of news. Our ministry cancelled the article, when it was going to be inserted in the Gazette de France; depending on the relation of M. de Bougainville, who, having touched on those parts, had some intercourse with the Patagonians, traded with them, and affirms them to be of the ordinary size. It is true that M. de Bougainville visited but one part of the coast; but then a whole nation of giants, nine feet high, is a thing very difficult to be believed. Several things are added to Dr. Maty's narrative, such as the captain's name, &c. &c.'

Mons. Coyer advises Dr. Maty of what passed in France, and of the little credit that was given to his giants.—The Dr. however still persisted in maintaining the credibility of the report, and this from such evidence as he thought quite sufficient in what related only to a simple matter of fact.—Mons. Coyer be-

comes

comes a thorough convert : and as the most convincing proof of his conversion, he addresses to his friend Dr. Maty this very sensible and spirited letter.

In the first part of this letter, we have an entertaining account of whatever has been advanced with respect to these Patagonians, from the year 1519, (when the Spaniards, under the conduct of the celebrated Magellan, saw giants in St. Julian's bay,) to the return of Commodore Byron in the year 1766.—And the giants are at last fairly set upon their feet, by the kind assistance of our animated Frenchman.

An odd whim then starts in the Abbé's head ; and this is nothing less than to write the history of these Patagonians, before he is furnished with materials.—Perhaps, says he, this is not the only history that has been written under the same circumstances.—He proposes therefore, to describe their manners, institutions, police, laws, government, manner of living, arts, &c. not even omitting to build a Patagonian capital.—

‘ In the first place, says the Abbé, do you think Dr. a Patagonian is fabricated, as men of five feet high at Paris or London ? No ; it is not with corrupted manners, a debilitated constitution, and a body diseased from excess and debauchery, that a Patagon approaches his mistress ; but with virtuous manners, a sound constitution, and those sentiments which formed the union of hearts during the innocence of the golden age.

‘ During the pregnancy of the female, every object is kept from her that might give her uneasiness. She is awakened by the sound of some musical instrument ; her taste is consulted in her amusements ; and her mind is enlivened with joy, without suffering her powers to grow sluggish by inactivity. These, on the contrary, are kept up by walking, or some kind of husbandry work which is agreeable to her. The Patagonians doubt not the influence of the mother over the physical, and perhaps moral constitution of the child : they see that a sound and vigorous tree bears fruit as surprizing for its bulk as its quality. The young Patagonian comes into the world, is suckled by its mother ; no other person, in the opinion of that country, being capable of discharging that sacred office of nature, equally necessary for the preservation of both mother and child. The people of that nation are not desirous of having their children feeble, crippled, bandy-legged, knock-kneed, or rickety. If any family among them, like a sickly nursery, should happen to grow deformed and stunted, it would be soon obliged, from its disagreement with the general population, to seek an asylum in the desert ; where it might possibly form a degenerate race of feeble savages of five feet.

‘ To prevent this misfortune, they are very careful not to confine the circulation of the blood and humours, or the motion

tion of the limbs of their children. They never wrap them up in swaddling clothes. This lesson they learned from the brutes. The lusty baby, left at liberty like a puppy, scrabbles about a room covered with mats, where nothing can hurt it. This is its cradle. In a short time it springs forward to meet the nipple, which affords it nourishment, fastening itself to it, by clinging with its knees and feet round the hips of the mother; who continues her usual employment while it sucks, without affording it any assistance with her hands. In like manner it scrabbles after any fruit or vegetable that is thrown to it on the mat. In a short time it gets upon its feet, and is led twenty times a day into the middle of a meadow, where it breathes a pure air, and it may run and tumble about without danger. It hath no other leading-strings than its own strength, which it is necessary for it to exert and encrease. The Patagonians do not fortify their children with pads and puddings, to prevent their suffering by a fall. As they are human beings, the parent is willing they should learn to suffer, and prevent future accidents by their experience. Their heads are always bare, in order to arm them against rheums, desfluxions and contusions, by hardening the bones of the skull. They always go bare-footed also, because some time or other perhaps they may not have time to put on their shoes and stockings, to avoid being burnt in their huts, and because they will stand firmer on the side of a precipice on their own skin, than on the tanned and slippery hides of beasts. The rest of their bodies are lightly and loosely clothed; without any ligaments or garters, to occasion a stagnation of humours. They are by degrees accustomed to bear the heat of the sun, the humidity of the rain, and the severity of the cold. Every day, that of their birth not excepted, they bathe in cold water, even when it is covered with ice. The Patagonians, without being great physicians, are not ignorant that the motion of the blood, being more rapid in infancy, is sufficient to keep them warm; and that the cold reaches no further than the skin.

‘ At the same time, as they are prepared to resist the intemperature of the weather, their senses are accustomed also to all those striking phenomena of nature which are attended with terror; their eyes are used to see, and their ears to hear every thing. Is the sky troubled? Are the winds loud? Does the storm roar? They are led into the middle of a garden; their parents dance round them, and admire the flashes of lightening, as we do the reports of musquetry. They count the claps of thunder, as we do the report of cannon at a publick rejoicing; and when it is over, are displeased they hear no more, and go in doors only because the shew is at an end. A young Patagonian will some time or other be told, that lightening is capable of killing, as really happens once or twice a year; that a man is crushed to death

death by the fall of a tree, a rock, or a house; but this is not the time for talking but doing. They take care not to keep him always sitting or lying: when they have a mind he should move, they set him upon his legs.

‘As he daily grows in size and strength, the father, ever his tutor, takes the advantage of every thing that may add to his force, agility and address. Any thing that he likes for breakfast is hung up in a basket upon a tree; to obtain which, he must either knock it down with a stone slung from a sling, or with an arrow, or must climb the tree. If he be particularly fond of any vegetable, it is planted in the ground, and he is obliged to dig it out with a spade. If he chooses a bird to play with, he must hunt it down; if a companion for his sports, he is separated from him by a ditch, which he is obliged to leap over. At another time it is necessary for him to climb over a wall, to get at his mother. His father is perhaps preparing for the chase, and he is eager to follow him: if he is permitted to go, the father takes him to the foot of a mountain, pushes on before him, over rocks and through briars, leaps from point to point, returns and finds him following. — Come on, my boy, do like your father. A very Chiron he, educating an Achilles. In like manner, he teaches them to carry burdens, to know the use of the lever, to cleave bodies, to lift weights, and to make use of his left-hand as well as his right.’

The moral education of our young Patagonians, is very plain and very excellent. — ‘As to the moral institutions, proceeds our author, they are all calculated to promote the social virtues. In this vast university the professors don’t content themselves with saying to the pupils, ‘be just, humane, generous, grateful, patient, laborious, temperate, obedient to the laws, the magistrates and your prince.’ They are put daily to the practice of such virtues. If a pupil borrows any thing, he is made to return it on the day appointed. If another wants any thing, the person who can spare it, is required to give it him. If any one has received a favour, and appears insensible of it, or conceals it, he is immediately to be noted. If any one falls sick, and is meek and patient, every body is kindly solicitous to assist and serve him; but if he is peevish and impatient, he is furnished with bare necessities. No one is permitted to do himself justice; but if the strong takes upon him to insult the weak, his punishment is very severe.’ They have judges even among the youth themselves, to determine all cases of injustice and dispute. A prince is also appointed, emblem of him who commands the nation; the school of love and obedience. The book which they read most is that of the laws; which is applied in miniature to the institution of youth. In the neighbourhood of the college is a large field, which all the pupils cultivate at stated hours,

MONTHLY CATALOGUE;

For SEPTEMBER, 1767.

MEDICAL.

Art. 9. *In Novam Methodum Variolas Inferendi Commentarium.*

Authore T. Tomlinson, Chirurgo. 4to. 2s. Birmingham printed, and sold by Baldwin in London.

WE have little more in this Commentary than an abstract of what has been already published by Dr. Dimsdale; to which our Author has added a few observations of his own.—Mr. Tomlinson is a much stronger advocate for the specific virtues of mercury in this disease, than Dr. Dimsdale. We cannot however approve his proposal, of using a drachm, or a drachm and a half, of the stronger mercurial ointment every night, taking care to prevent a salivation by proper purgatives. This practice, we apprehend, would be still more daring, during the eruptive fever. As to the observations of Dr. Mead on this subject, they are by no means a sufficient foundation on which to establish a *general practice*.

Mr. Tomlinson seems to think that by the free use of cold air, cold water, and mercury, this disease may so far be subdued, as in its own nature to become milder and milder.—‘In hoc casu sicut in aliis quibus mercurio, aqua et aëre frigido usus fuit, notandum est, morbum variolatum etsi non naturam tamen speciem ejus mutasse videri: quoniam enim per vasa lymphatica receptum in sanguinem infundebatur hoc venenum, tamen signis comitantibus communi generi variolarum prorsus discrepabat; quippe in facie tumor nullus, quippe in pustulis pus vix ullum fuit: semina ipsa morbi pene extincta membranam cellulosam inflare nequibant, quo minus aërem atque corpora humana inficere ex hac specie (nisi per infusionem) possumus. Manet igitur mihi quaestio, quæ ut posteris prodeamus inquirenda sit, annon morbo ita pene extincto in parentibus, multo quoque lenior reddatur necne in eorum progenie.’

And yet our Author at times has his *doubts* about him.—‘Sed ad rem ut redeam; etsi autem febrem domare et eruptionem cohibere modis jam dictis possumus, tamen observandum est, hanc febrem haud omnino extinctam sed in forma intermittentis sæpe redituram et analem et incertam fore: succedat etiam eruptio altera. Quæ vero mala curanda sunt leni purgatione, vel etiam calomela, necnon si diutius vexarent, cortice *Peruviano*. Invadat quoque injuria genus nervosum, quæ manifesta sit in tremoribus, spirituum languoribus, debilitate, et macie. Hæc symptomata maxime pertimescenda sunt; nam si in quibusdam corporibus supervenirent, de salute etiam aliqua ex parte dubitarem. Igitur quo alii caveant, et in animis suis bene perpenderit omnia quæ accidere possent eruptione variolata suppressa hæc ut memorarem officium erat.’

These apprehensions were suggested by two of the patients inoculated by Mr. Tomlinson. In one of these the eruption was very slight and without maturation; there was an irregular fever on the 14th and 15th. In the other, the eruption was also very trifling, and no maturation; but here the irregular symptoms, which continued from the 11th to the 22d, were much more alarming. Do not these cases confirm the apprehensions of Mr. Bromfield †, with respect to the propriety and safety of urging the present method so far as to apparently *extinguish* the disease.

† See his treatise on this subject, an account of which will be inserted in our next month's Review.

Mr. Tomlinson is a friend to the *new method*, as it is called; but very candidly concludes his commentary in these words; ‘ Denique observarem, ut ab usu mercurii, aquæ et aëris frigidi contagium variolatum diminutum fore non dubitandum: adeo usque ut ex hac specie insitiva vix ulla materies produeretur, exacto nempe variis modis veneno: quo fit ut rarissime in alia corpora ex hoc infectio transire potest; nemo enim injuriam suscepit ab insitivis in hoc oppido etiamsi cum aliis illi incautius versabantur. Sed quo discrimine vel ab nervorum vel glandularum malis supprimatur eruptio variolata aliorum judiciis permittam. Nam neque in hanc neque in alteram partem nimis me duci vellem; in communem infectionis methodum morbus forsan erit foedior, in novam incertior: in illam de instante periculo, in hanc de futuro malo cavendum est. Postremo igitur, in summam apprime conveniat adagium illud, *in medio tutissimus ibis*.

Art. 10. *The Tryal of Mr. Daniel Sutton, for the high Crime of preserving the Lives of his Majesty's liege Subjects, by Means of Inoculation.* 8vo. 1s. 6d. Bladon.

‘This tryal of Mr. Daniel Sutton is conducted with sense, spirit, and humour.—The indictment is as follows: ‘ You stand indicted by the name of Daniel Sutton, late of the town of Ingatestone, in the county of Essex, for that you by inoculating, or causing to be inoculated, and by means of certain secret medicines or modes of practice, unknown to this college and to all other practitioners, not having the fear of the college in your heart, do presume to preserve the lives of his Majesty's liege subjects; and that more especially during the three years last past, you have inoculated, or caused to be inoculated, twenty thousand persons, without the loss of one single patient by inoculation, contrary to the statute in that case made and provided.’—The jurors are then sworn; and the witnesses examined, viz. Messrs. Houlton, Chandler, and Gatti; and Drs. Baker, Ruston, Kirkpatrick, Gale, Glass, Dimisdale, &c.

The counsel for the prisoner, after a full hearing of the case, thus addresses himself to the jury:—‘ Gentlemen of the jury, I was going to observe, when I was interrupted by the counsel on the other side, that unless we suppose the prisoner peculiarly, or especially, or uncommonly guilty of preserving the lives of the king's subjects, this will appear, at least, to be a malicious prosecution; and that it really is so, can admit of no doubt, when you recollect, from the general tenour of our evidence, how many other inoculators might, with equal justice, have been indicted for the same offence. Doctor Dimisdale, in particular, in the course of twenty years extensive practice hath lost no patients; and I will venture to affirm, that there are now in this metropolis, and in the neighbourhood, a very considerable number of inoculators, who have been equally successful with the prisoner at the bar. Certainly, therefore, this is a malicious prosecution, and ought to be considered as such.’—It is further urged in behalf of the prisoner, that it is proved by the experiments of Dr. Ruston that his supposed secret medicines are mercurial; and that medicines of this class have been long in use; that the advantages arising from fresh air and a cool regimen have long been known; and that the prisoner's manner of communicating the infection is likewise well known, and therefore no secret mode of practice.—

‘ Thus, gentlemen of the jury, it appears, beyond all dispute, that the prisoner at the bar is so far from having preserved the lives of his

Majesty's

Majesty's liege subject; by secret medicines and modes of practice unknown to the faculty in general, that all his medicines have been generally prescribed, and every article of his process either justified or recommended by a great variety of authors, whose works are universally studied.

' Gentlemen of the jury, I make no doubt but you are perfectly convinced that the prisoner is guiltless of the crimes specified in the indictment. But his accusers, not satisfied with their general charge, have, in the course of their evidence, endeavoured to convict him of dealing with the devil; they have endeavoured to prove him guilty of witchcraft; they have endeavoured to make you believe, that, by means of a certain medicine, and a magic circle drawn with a pen round the pustules, with the addition of a prayer repeated (backwards I suppose) by his officiating clergyman; I say, they have endeavoured to persuade you, that, by the help of the black art, he is able to make the pustules retire at the word of command. But, gentlemen of the jury, I beg you will remember, that Dr. Dimdale has clearly explained this matter; he told you, that these supposed pustules were nothing more than a rash, which frequently accompanies the small-pox, and which naturally retires of its own accord, without the assistance of the black art, and, consequently, that the prisoner at the bar is no conjuror.'

The president then very judiciously sums up the evidence; and the gentlemen of the jury, without going out of court, bring in their verdict—NOT GUILTY.

Art. II. *Short Animadversions*. Addressed to the Reverend Author of a late Pamphlet, intituled, *The Practice of Inoculation justified*. "Proper to be read by all who have seen, or may hereafter see the said Pamphlet; and especially by such who retain any moral Scruples concerning the Disorders of *Impudence and Quackery*. Not published by general, or single Request; and not yet the Hundredth Edition." H—LT—NIAN. 8vo. 1s. Bladon.

This is a witty and severe attack upon the chaplain to the Earl of Ilchester; in which the veracity, good intentions, and Christian disposition, of that reverend and grave divine, are very abundantly set forth. The title-page, appendix, and particularly the letter to Mr. Piñe, are the subjects of this close and learned *Exposition*.

It seems that after many early advertisements it was at last determined, that Mr. Houlton's sermon, &c. should be published on the 10th of *March*.—Accordingly, proceeds our Expositor, within three or four days at most, after the ominous 10th of March, I was favoured with a sight of the mighty and clamoured production.—'Your title-page, Sir, describing the operator in this vast undertaking, says, "By R—bert H—lton, M. A. Chaplain to the Earl of Ilchester, and officiating clergyman at Mr. S—t—n's." So far I supposed might be all right and true. But excuse me when I tell you, that the words next following, "Published by general request," and "THE THIRD EDITION," (for thus it stood in the copy which I first saw, so early as was just now mentioned) very much alarmed my "scruples," and I have not been able to appease them to this very hour: nor can I hope (without the help of your best artifice, or that of some able bookseller, who did not

" steal

"steal into the profession,") that I shall get the better of them so long as I live.'—

'How may this be, Sir? Could one edition of a two shilling pamphlet, called for "by general request," (which one is led to imagine there must be wanted many hundreds or thousands of copies to satisfy) be all honestly sold; a second edition demanded, printed and gone; and also a third edition, neatly worked off at the press, and stitched in marble paper: and all this done in half a day, or a few hours? If there be no puffing and quacking here, Sir, you must surely have worked your printer, fletcher, and bookseller to death; unless they were, as some would say, "deadly good hands indeed at their business."†

Would our Readers see more, much more of the same kind, and equally redounding to the honour of Mr. Sutton's officiating clergyman, we must refer them to the work itself.

Art. 12. *Some Friendly Cautions to the Heads of Families: containing ample Directions to Nurses who attend the Sick, and Women in Child-bed, &c.* By a Physician. 8vo. 2s. Wilson.

'What I mean principally, says our anonymous Author, is a collective view of such things as ought to be understood by those, whose office it is to nurse the sick: an office, which if well known, and rightly performed, is most certainly of great benefit to mankind, how trifling soever it may appear; on the contrary, when it is either neglected, or badly executed, the most fatal consequences often arise.'

Our Author accordingly proceeds to treat, in a plain and pertinent manner,—1. Of things to be observed relating to the *chamber*. 2. Of what is to be observed concerning the *b.d.* and *shifting* the patient. 3. Of diet. 4. Of administering diet. 5. Of administering medicines.—We recommend this little work to the attentive perusal of those, to whom it is particularly addressed.

Art. 13. *A Commentary on the Dysentery, or Bloody Flux.* Translated from the Latin of Mark Akenfide, M. D. &c. &c. By Peter Motteux. 8vo. 1s. Cater.

From this translation, though not altogether the most accurate, the English reader may acquire a competent knowledge of those useful observations, which are contained in Dr. Akenfide's Commentary.

Art. 14. *Dr. Layard's Account of the Somersham Water.* 8vo. 6d. No Publisher's Name. 1767.

Dr. Layard's account of the Somersham water runs thus.—Six pages of history: twelve pages, comprehending the names of subscribers,

† 'The Editor of these Animadversions, some time after they were sent to the press, had the curiosity to call in at a bookseller's shop in the country, to see if he could find there (among the copies which had been sent of Mr. H-l-n's pamphlet) any one with these words in its title-page, THE THIRD EDITION: and he could find no such thing. But ten or a dozen copies were readily produced, all new and neat, and of the first edition: though long before that time there had been published an advertisement of the third edition, ushered in with a boastful assertion in these very words: "So great is the demand for the following publication, that two editions, of 500 each, have been sold within this month." *St. James's Chronicle*, No. 964.—May not this be called puffing "with a vengeance?"

with the rules and orders relative to the Somersham Spa : and about six pages of directions for drinking the water.—We are somewhat at a loss in guessing for what purpose this pamphlet was published : for as to the experiments which should ascertain the principles of the Somersham water, we are to look for these, in the last volume of the Philosophical Transactions, just now published : and as to the six pages of directions for drinking the water, these must belong to the patients who resort to this Spa ; and surely the resident physicians, whoever they are, will naturally take upon them this office.—Dr. Layard's mode of publication is a little extraordinary. 1. We have an account of the Somersham water : *this account* contains a few directions for drinking the water. 2. Then we have in the Philos. Transact. Dr. Layard's experiments on the Somersham water, to which are added the accurate experiments of Dr. Morris. And in the third place we are to expect, in some future publication, ' The experiments to analyse the contents of the water, and the cases to prove its efficacy.'—*Parturiunt montes !*

POLITICAL.

Art. 15. *A Seventh Letter to the People of England. A Defence of the Prerogative Royal, as it was exerted in his Majesty's Proclamation for prohibiting the Exportation of Corn.* 8vo. 2s. Almon.

This wretched pamphlet is a proof that there is no proposition so absurd in its principles or so ruinous in its consequences, but will find advocates among the slavish sons of bigotry and sordid self-interest. Happily however for the cause of liberty, the futility of its pitiful adversaries is generally equal to their servility.

This puny champion for prerogative lays it down as a principle, that ' in every species of free government, there must, of necessity, exist an authority superior to the laws : without this power, says he, a statute once enacted, however inadequate or contradictory to the purports of its institution, must remain immutable.'—But this Tyro in politics is to learn, that a statute once enacted is not altered or repealed by a power superior to that which made it, but by the same power. Wherever the power of making laws is lodged, there and there only is the power of altering, suspending, repealing, &c. But it would be a strange solecism in politics to contend that, though *three estates* must concur in the making of a law, yet nevertheless *one* of those estates is superior to the law when made. It is the peculiar felicity of a free kingdom, that in such there is no power superior to the laws, but necessity ; and whoever act under that power, act at their own peril, because not they, but the laws are to judge how far that necessity was invincible.

From a false and ridiculous principle we can expect nothing but fallacious and frivolous conclusions. We therefore owe our Readers and ourselves too much respect to take any notice of his arguments. *Stultum est absurdas opiniones accuratius refellere.*

We shall dismiss this notable politician with observing, that considering him as a writer, we might suspect him to have been educated in Bæotia ; considering him as a citizen, we might suppose him to have been nursed in Cappadocia,

L A W.

Art. 16. *The Spirit of the Bankrupt Laws, &c. &c.* By Edward Green, Esq; 12mo. 4s. Williams.

The treatise before us contains a great deal of curious matter on this branch of the law, which from the increase of trade and commerce, and other adventitious circumstances, is become of the utmost importance. A critical animadversion on a subject of this nature would be unentertaining and useless to the generality of our Readers: we therefore refer to the work itself, which is, in our opinion, extremely useful; though it is by no means so full as some other treatises on the same subject.

Art. 17. *A New and Compleat Law Dictionary, or, General Abridgment of the Law, On a more extensive Plan than any Law Dictionary hitherto published: containing not only the Explanation of the Terms, but also the Law itself, both with Regard to Theory and Practice. Very useful to Barristers, Justices of the Peace, Attornies, Solicitors, &c.* By T. Cunningham, Esq; Folio. 2 Volumes, 3l. 12s. Crowder, &c.

The plan of this Dictionary is certainly, as the title-page promises, more extensive than any other now extant: and it unquestionably contains many valuable additions. But with regard to the correctness of the compilation, which constitutes the chief merit of a work of this nature, of that we can only judge by repeated occasions of reference, to the authorities cited. A labour of this kind we cannot be presumed to have undergone. From the general view, however, which we have taken of these volumes, we are sorry to find that such of the materials as are taken from Jacob's Dictionary, are transcribed almost *literatim*, in the same confused and indigested state in which they are there thrown together.

Art. 18. *Decisions of the Court of Session, from the End of the Year 1756, to the End of the Year 1760.* Collected by Mr. John Campbell, Jun. Mr. John Dalrymple, Mr. Walter Steuart, Mr. George Cockburne, Mr. William Johnstone, Mr. David Rae, Mr. Patrick Murray, Mr. William Nairne, and Mr. Ilay Campbell, Advocates. By Appointment of the Faculty of Advocates. Folio. 1l. 5s. Edinburgh, printed for Kincaid, &c. and sold by Cadell in London.

As this collection, both with regard to the subject and style, is calculated for the meridian of North Britain, it will be sufficient to observe, that, from the information of the title-page, we may reasonably conclude the work to be executed with judgment and accuracy. It is to be wished that the same method was introduced, or rather revived here. Our year-books were made by able advocates appointed duly for that purpose; and are much superior to the many precipitate and crude collections, which have since appeared under the denomination of *Reports*.

Art. 19.

Art. 19. *The Method of Proceedings in order to obtain a private Act of Parliament.* 8vo. 1s. Owen.

The method here laid down, and the precedents given, can only be applicable to a particular species of private bills, such as defeating the limitations of estates, &c. whereas from the title of the pamphlet, the Reader may be misled to conclude that he would find directions with respect to private bills in general.

Art. 20. *An Essay on the English Constitution and Government.* By Edward King, Esq; of Lincoln's-Inn. 8vo. 2s. 6d. White.

This Writer modestly premises that he does not presume to think that what he has written is so full and satisfactory as to need no addition: he only imagines that he has gone far enough to bring somewhat to light that has *hitherto been unnoticed*, and he leaves it to others, of greater abilities, to treat the subject in a more copious and masterly manner. In truth, he appears to be a man of candour and reflection, and the pamphlet is not wholly without merit in point of sentiment and style; but we are sorry to say that the Author has thrown no new lights on the subject, nor advanced any thing which may lead us to discover what has been hitherto unnoticed. In short, had he taken more notice of what has been penned by others, he might have spared us the pain of observing, and himself the mortification of being told, that there is nothing in his pamphlet which has not been enforced, with greater weight, by more able writers.

Art. 21. *A Digest of the Laws of England.* By the Right Honourable Sir John Comyns, Knight, late Lord Chief Baron of his Majesty's Court of Exchequer. Folio. Vol. V. 11. 10s. Knapton, &c.

Of the nature of this work, and the merit of the execution, we have spoken amply in our accounts of the preceding volumes. It only remains to acquaint our Readers, that the volume before us, which completes this very useful digest, begins with title PLEADER, and ends with title YEAR, DAY, and WASTE. It will be needless to give farther extracts to justify the opinion we have declared, and we will only add, that this volume is in no respect inferior to those which precede it.

Art. 22. *Forms of the several Proceedings for carrying into Execution Two Acts of the last Session of Parliament, concerning the Highways and Turnpike-roads of this Kingdom: with Observations and Instructions respecting the Duty of Surveyors.* 8vo. 6d. Uriel.

The great object of the legislature in passing the two acts of the last session of parliament respecting the highways and turnpike-roads, seems to have been the reducing the present laws upon each of those subjects, into one; with such alterations as tend to enforce them, and to render them clear, concise, and intelligible.—As the execution of them may, in some places, be committed to persons who, for want of sufficient experience, may stand in need of some forms and instructions for their guide, the following are adapted for their use. *Prelim. Advert.*

M I S C E L L A N E O U S.

Art. 23. *A Dissertation on Breeding of Horses, upon philosophical and experimental Principles; being an Attempt to promote thereby*

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an Improvement in the present Manner of Breeding Racers, and Horses in general. Also some material Observations upon those Sorts of foreign Horses, which are adapted to racing. In a Letter to a Friend. By Richard Wall. 8vo. 2s. 6d. Woodfall, &c.

This dissertation is in every respect adapted to the critical powers of the gentlemen of the turf; and may therefore be more properly reviewed on the course at Newmarket, than in the garret of a Reviewer. In one part indeed, the Writer may possibly carry them beyond their comprehension, where he derives his philosophical principles of generation from Genesis, ch. i. ver. 11, 12. and discovers it to be 'an undeniable fact that each existing species in the whole universe, is a product by some means derived from one, if in the inanimate creation; or two, if in the animal creation, of its own species! Therefore it is self-evident, that each existing species is a product from its own species; then consequently the product of all animals, will be of the same species with its progenitors,' &c. If the gentlemen should not agree in this consequence, it may easily be determined by a bet.

Art. 24. Memoirs of the Court of Portugal, and of the Administration of the Count D'Oeyras. Taken from a Series of Original Letters. Written in French. 8vo. 2s. 6d. Bingley.

This is a translation of a well written, and apparently just, deduction of the affairs of Portugal, from anecdotes which appear to be genuine; shewing that the most important interests of that distracted kingdom, both foreign and domestic, have been for many years sacrificed to the ignorance, ambition, and tyranny of a favourite.

The intimate connection which has subsisted between our court and Portugal, in a commercial view; the generous assistance we afforded the Portuguese in the hours of natural and political distress; and the late complaints our merchants have made of the unusual restraints and hardships to which their trade to that kingdom has been for some time past subjected; these are circumstances which will, in all probability, render the Memoirs before us generally agreeable: especially to a people who are never more deliciously regaled, than upon a roasted statesman.

The Editor premises, 'There is one thing necessary to be remarked by every reader before he enters on the following Memoirs; which is, that by the long residence of the Moors formerly in Portugal, and afterwards of the Portuguese in India, the latter have acquired a strong taint of the African and Asiatic manner of thinking and acting; customs which still prevail and appear in all their actions: unless these circumstances therefore be remembered, it will be difficult to account for the singularity of numberless adventures herein mentioned; as probably no person of any other nation in Europe would have acted in the like manner, on the same occasions.'

The Portuguese, whatever their national peculiarities may be, were, however, of necessity obliged to turn their attention to commerce; which their more powerful neighbours the Spaniards in general despise. Like the Corsicans, they struggled long for independency; which, for want of sufficient internal resources, they could not have effectually asserted,

serted, without foreign assistance, and the profit it reaped from its American colonies, and eastern traffic.

Our memoir writer gives the following character of the Portuguese government:

‘ The great hereditary possessions of the Borgança family, which the sovereigns of that line enjoy in their own right, and the disposal of the revenues belonging to several orders of knighthood of ecclesiastical institution, which had been largely endowed, and of which the sovereign was become possessed, by uniting the mastery in the throne, have altogether enabled the monarchs of that kingdom to defray the necessary charges of government without fresh supplies from the people; nay, the amount of the royal revenues has increased to such a degree by the increase of the wealth of Brazil, that above one third of the property of the whole kingdom is supposed to centre in the crown; so that by weight of property the king has been able to arrive at the height of power within his dominions. In this he was not a little assisted by the imprudent behaviour of the nobility, who, at the accession of the Borgança family, never established any constitution of government, but, as by their own power, they thought themselves capable of protecting themselves, took no care of the people; by which means the people, when oppressed, could not support themselves; and when the nobility came to be oppressed in their turn, they received no help from the people. Each state was successively oppressed, and both brought under the most despotic government: the power of the clergy likewise fell with that of the people; for their weight, consisting only in the influence they had on the mind of the subject, that influence became of no effect, when the power of exerting it was lost; thus the power of the whole legislature, by degrees, fell to the sovereign. This had been perceived by the late king, who had indulged that power in some instances relative to private inclinations, but had not exerted it in public transactions; the Count d’Oeyros, by his experience of foreign countries, and particularly of England, perceiving the strength of such a situation of affairs, exerted it in its fullest force; so that Portugal became the seat of despotism in Europe, being governed with as uncontrolled a sway as any part of Barbary; for nothing is more frequent than orders from the crown, with this remarkable injunction, “ *Notwithstanding all laws to the contrary.*”

With a government of such a complexion, it is mere farce to think of procuring an alteration of measures by appealing to former laws and treaties; especially if the administration of its affairs should really be in the hands of a minister, who justifies the character given of him in these Memoirs. Instead of quoting long extracts relative to him, the opinion of the late king of Portugal, who, our Memoir Writer says, was long urged to employ him in the cabinet, may suffice.

‘ It was in vain that his friends represented the experience he had obtained in the two great courts in which he had resided, and the necessity there was of employing a person who understood their connections and interests; tired with importunities, the king at length declared himself to this effect: “ Why will you be always pestering me about this man? do you want to fill my kingdom with troubles and sedition? you think perhaps I am not acquainted with the extent of his capacity; but I am, and know that he is fit for nothing but the governing of a chandler’s
shop,

shop, or at best for the chicanery of the law, and would shortly set you all together at variance; besides, I know the hardness of his heart, that it is covered with hair;" a Portuguese phrase, signifying much the same as when in English we say, as hard as a stone.*

It is not necessary to enter into the particulars of our complaints against the present system adopted by the crown of Portugal; they having been already laid before the public in the memorials of our merchants*: we shall therefore only give one passage more relating to the Portuguese minister; without determining the degree of credit due to the asserted facts.

'Does not the whole British nation lay it down as a fact, that the war was an artifice of the prime minister, in conjunction with the enemy, to divert their force from being exerted in other parts? Certain it is, that many great personages who must have seen farther into affairs than people in general could do, made no secret of delivering this as their opinion.

'A nobleman of great talents, thoroughly well versed in the state of Portugal, who had gone over there at the request of the court, having met with a different reception from what he had reason to expect, made but a very short stay in that country; and at taking leave of the minister, told him, with that military frankness so natural to him, that he was come to take his leave of him; adding, that he was satisfied the court would not be sorry for his departure, as he perceived he could not bear the presence of any, though of ever so high rank, who did not cringe to him, and assent to every thing he proposed; but that in regard to the then mock war, for it deserved (he said) no better name, whatever might be the event of it, it must be fatal to Portugal, if the system observed in the steps that produced it were continued.

'Do you say this, replied the count, as the minister of your sovereign, or from yourself, and will you abide by what you have said?—I not only say this, resumed his lordship, but I will also give it you under my hand. Going then to a side-table, he wrote on a paper these words:—T—y says to d'Oeyros, (putting in writing what he had said.) The minister having read the paper, said he would give an answer to it also in writing. That is, replied my lord, you have no good one, and you cannot find any at all without studying.

'So great and so general has been the disgust of the minister's temper, and so prone was he thought to the retarding and embroiling of every affair in which he had any concern, that the negotiations for the peace were carried on entirely without his privity, and he was only, like the rest of the world, informed of the conditions when it was actually concluded: whereas, in the former reign, at the time of the peace of Utrecht, the ministers of Portugal were admitted to sign jointly with those of the other powers.'

These Memoirs contain a secret, and far different account of the assassination of his Portuguese majesty, from that generally received; whence the Author endeavours to evince that the king was not the object aimed at, but a lady with whom his M—— was supposed to maintain a private intimacy: whether this may be the real state of the case or not, it may be truly said, that never was any attempt on a royal personage more *thoroughly or completely revenged*.

* See the Review for January last, p. 68—70.

NOVELS.

Art. 25. *Conclusion of the Memoirs of Miss Sydney Bidulph, as prepared for the Press by the late Editor of the former Part.* 12mo. 2 Vols. (viz. the 4th and 5th.) 6s. Doddsley.

In our account of the three preceding volumes of this work, published in 1761, (see Review, Vol. xxiv. p. 260) we observed that the chief design of the lady to whom it is supposed the public are obliged for this ingenious romance, seems to have been *to draw tears from the reader, by distressing innocence and virtue as much as possible.* In this design Mr. S. appears to have persisted to the final conclusion of her work; and, in the perusal of these additional volumes, we have felt that she ~~would~~ not power to effect her purpose: for, indeed, the catastrophe of the *Arnold family* is a tale so extremely affecting and tender, that the reader who can peruse it without plentifully shedding tears over the distressful pages, must, surely, possess an heart of iron. But, as we have intimated in the former account of these Memoirs, it is much to be questioned if such pictures of human life, however justly they may be copied from nature, are well adapted to serve the cause of virtue: but this is a remark which we shall leave to the sagacity of our Readers.

POETICAL.

Art. 26. *Partridge-Shooting, an Eclogue to the Honourable Charles Yorke.* By Francis Fawkes, M. A. 4to. 1s. Doddsley.

This unbeaten subject would have afforded matter for a rural poem of some length; and had it been treated in the didactic manner, the useful and the agreeable might have been happily combined. Very kind, however, of either, does this short Eclogue afford us. There is, in our opinion, a want of judgment in every thing this Author writes; of which this last of his performances affords a striking proof. Speaking of the hunter, Let him, says he,

O'er the steep hill, broad stream, or lengthen'd down,
Risk his steed's neck, and dislocate his own:

To represent the danger of the horse under the same view with the destruction of the rider, is a curious stroke.

Nothing can be a stronger argument of a false taste than to join the ridiculous with the pathetic, in the manner that we find it in the following lines:

But tender Cynthia, with the sweetest breath,
Bids Rufo whip her sucking pigs to death;
Trusts twelve dear linnets to a careless page,
Who starves the lovely songsters in the cage;
Or, more amazing, the good-natured fair
Lets Damon die in absolute despair.

The first four lines inspire us with pity and aversion; the farcical turn of the last couplet changes both into ridicule.

Nothing is more usual with this Author, as well as with all ordinary poets, than to create half a line, or sometimes a whole one, purely for the sake of the rhyme;—but, in the following couplet, the last line, which is, perhaps, one of the vilest in the English language, does not even answer the end for which it was produced:

That

There we retrieve, and spring them one by one,

Sweet transport to the lovers of the gun!

Towards the conclusion of the poem, we are entertained with a short description of pheasant-shooting, in which those beautiful and pathetic lines of Mr. Pope,

Ah what avail his glossy varying dies, &c.

are introduced, with the following most unfortunate *addenda* :

Yet shall these varying dies of spangled sheen,

These plumes distinct with gold and vivid green,

Form'd to a muff, on Laura's lovely arm,

Inflame our bosoms, while her hands they warm.

There never, certainly, was a more pitiful conceit than that which is contained in the last line, and the Author's evil genius most cruelly produced it immediately after the pathetic verses of Pope. There are other exceptionable passages in this poem, but those we have pointed out are sufficient to prove that defective taste which disqualifies the Author for original composition.—We would advise him henceforward, to confine his powers to translation, because, by following another, he will not be liable so frequently to err.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IN your Review for May last, article 27th, speaking of the several projects proposed for effecting an union of the east sea with the west sea by a navigable canal, you say, 'The principal of which [projects] are the Thames and Severn; the Trent and Severn; the Trent and Weaver; the Calder and Mersey; and the Forth and Clyde.' Now I beg leave to inform you, and by the channel of your *Correspondence*, the Public, that there has been *another* project, for the same purpose, formed; the ground surveyed; estimates of the expence, and of the advantage, &c. made; and a plan nearly perfected: all which are intended shortly to be laid before the public. By these I presume it will appear that this project (to you new) is at least as practicable, having less elevation or perpendicular height in proportion to the length; and promises advantages as considerable, local or national, as any of those you mention, and much more than some of them.

The communication here pointed at, is by a canal from York to Preston, which is more than three times the length of that between the Forth and Clyde, and may be effected at less than double the expence, as appears by the estimates now made. This passes through a very long tract of rich and very populous country; in the vicinity of many towns eminent for their markets and manufactures, to which, branches of vast utility may easily be extended. This also goes near several good coal-mines and limestone quarries, which afford articles of such universal consumption, that, upon an accurate calculation, there is reason to believe

believe the freight of these alone would raise money sufficient for so extensive an undertaking.

In fine, this plan is attended with such peculiar advantages as will perhaps enable it to equal, if not exceed, in grandeur and utility, any thing of the kind this island can ever boast; if not even that superbly royal canal of Languedoc.

I am yours, &c. A. S.

†† E. W.'s Favour, dated July 15th, is come to hand. The Reviewers hope they shall ever think themselves happy in having it in their power to second, in any measure, the endeavours of good and benevolent men, for promoting the best interests of their fellow-creatures. They apprehend, however, that it would be very improper, and too obvious a deviation from their plan, for them to advertise every new edition of a book or pamphlet, as it may issue from the press: which would, indeed, be invading the province of the news-papers.

• • We are greatly obliged to *M. King* for his very kind and agreeable letter, relating to the inaccuracies and errors of the press observable in too many of our Reviews. We have often apologised for such defects, and pleaded our only excuse, the *hurry of publication*;—had we always the advantage of so judicious a corrector as this ingenious Correspondent (and such an assistant we should be glad to engage) our work would probably be less reprehensible for the future, in the above-mentioned respects.

ERRATA.

OUR Readers are desired to correct the following errors of the press, in our account of *Duten's* book, in the Appendix to our *thirty-fifth* Vol. viz.

Page 545, line 32, for *ταυτον*, read *τοισιν*.

Page 555, line 31, for *απομυμνιον*, read *απομνημονον*.

Also, in the *Index* to the said volume, for "REID, Dr. a material principle in his Inquiry *contraverted*," read *adverted to*, instead of *contraverted*.

In our *last* APPENDIX:

Page 560, line *u. l.* for *acrimonii*, read *antimonii*.

In the REVIEW for *August* last:

Page 93, (in our account of Dr. Priestley's book) line 5 from the bottom, for *Thales and Miletus*, read *Thales of Miletus*.

100, line 19, for *Oxford*, read *Erford*.

104, line 6, for *they* passed, read *it* passed.

114, par. 2, line 12, for "or extemporary prayer," read *and extemporary*, &c.

116, par. 3, line 3, for "decide *in*," read *decide on*.

120, par. 4, line 19, for "care and security," read *ease and security*.

153, *Art.* 35. for "revival of objections," read *revised objections*.

☞ The Continuations of Lord Lyttelton's, Dr. Priestley's, and Dr. Warner's performances, will be given in our next.

T H E

MONTHLY REVIEW,

For OCTOBER, 1767.



*Continuation of Dr. Priestley's History of Electricity, from our
Review for August, Page 105.*

WE return with pleasure to our review of the historical part of this work, the account of which we had brought to the end of the eighth period, wherein are related the European discoveries in electricity, down to the year 1750. Our philosophical historian now goes back a few years, that he may devote the whole of his ninth period to the experiments and discoveries of Dr. Franklyn—a name which will be for ever celebrated in the *fasti* of electricity, for the number and importance of his discoveries, and for the excellent theory to which they gave birth. These were contained in a series of letters wrote between the years 1747 and 1754. The whole history of philosophy will not furnish us, we believe, with more than one instance (we mean the Optics of Newton) in which so great light was thrown on any particular branch of it, as by the letters in question; which contain a series of the most luminous experiments; all of them either pregnant with new truths, illustrative of those already discovered; and related with the rarest plainness and perspicuity;—the phenomena, at the same time, most excellently explained and accounted for by a theory which recommends itself by its extreme simplicity, the small number of its assumptions, and its easy and natural accommodation to almost every electrical appearance which had then, and has since, been observed: so that the Franklynian system, as it is called by foreign electricians, by most of whom it has been adopted, ‘bids fair,’ as Dr. Priestley observes, ‘to be handed on to posterity, as equally expressive of the true principles of electricity, as the Newtonian philosophy is of the true system of nature in general.’

Dr. Franklyn's first discovery was that of the plus and minus, the positive and negative states of the electric matter in bodies; and was made at Philadelphia, as we have already said,
OL. XXXVII. R about

from the glass, and divested of any electricity it might retain, and afterwards replaced.

We come now to Dr. Franklyn's important discovery of the identity of lightning and the electric fire. This is one of the few capital discoveries made in electricity, for which we are not at all indebted to chance, but to one of those bold and happy stretches of thought, in consequence of which, those gigantick strides are made in science, which distinguish geniuses of a superior order. The Abbé Nollet, we remember, having, in one of his letters, addressed to Dr. Franklyn, previously contested the extent of the principle on which this noble discovery was founded; viz. the *power of points* to attract the electric fluid from a great distance, celebrates in some of his subsequent letters, not without a sneer, the very great courage of Messrs. Dalibard and Delor, who, in consequence of their confidence in the truth of Dr. F.'s theory, and his proposal of a method of verifying it, first erected an apparatus with a view of drawing down from the clouds the matter of the thunder-bolt;—not as hazarding their persons in the trial, which the Abbé, in consequence of his own principles, must, before the event, have thought to be very safe, during the course of such an experiment; but as endangering their philosophical good name, by exhibiting themselves, *en spectacle*, to the world, in attempting to produce such great effects by means so apparently unequal to them. Messrs. Dalibard and Delor however succeeded; as did the original proposer about a month afterwards; as we are informed by our author; but before he had heard of any thing that they had done. 'As every circumstance', says Dr. P. 'relating to so capital a discovery as this—cannot but give pleasure to all my readers, I shall endeavour to gratify them with the communication of a few particulars which I have from the best authority.'

'The Doctor, (Franklyn) after having published his method of verifying his hypothesis concerning the sameness of electricity with the matter of lightning, was waiting for the erection of a spire in Philadelphia to carry his views into execution;—when it occurred to him that, by means of a common kite, he could have a readier and better access to the regions of thunder than by any spire whatever. Preparing therefore a large silk handkerchief, and two cross sticks of a proper length, on which to extend it, he took the opportunity of the first approaching thunder-storm, to walk into a field, in which there was a shed convenient for his purpose. But dreading the ridicule which too commonly attends unsuccessful attempts in science he communicated his intended experiment to nobody but his son, who assisted him in raising the kite.

‘ The kite being raised, a considerable time elapsed before there was any appearance of its being electrified. One very promising cloud had passed over it without any effect; when, at length, just as he was beginning to despair of his contrivance, he observed some loose threads of the hempen string to stand erect, and to avoid one another, just as if they had been suspended on a common conductor. Struck with this promising appearance, he immediately presented his knuckle to the key, and (let the reader judge of the exquisite pleasure he must have felt at that moment) the discovery was complete. He perceived a very evident electric spark. Others succeeded, even before the string was wet; so as to put the matter past all dispute; and when the rain had wet the string, he collected electric fire very copiously. This happened in June 1752.’

He must be no philosopher, at least no electrician, who does not feel more or less of a tingling about the præcordia, on reading and reflecting on the simple relation of the completion of this interesting and important discovery: ‘ the greatest, perhaps,’ says Dr. P. ‘ that has been made in the whole compass of philosophy, since the time of Sir Isaac Newton:’—the most striking, we may venture to add, that has been made since philosophy has been cultivated. For our parts, we cannot help sympathising with the discoverer, in the various and contrary feelings which must have been excited in him, both as a philosopher and as a man, during the dubious state of this interesting process, and in the pleasing sensations raised, on the successful conclusion of it; particularly by his view of the probable consequent advantages of the discovery to mankind; which have since been rendered sufficiently apparent; so that we have it now in our power, by a simple and cheap apparatus, to direct the course of the hitherto *inevitable fulmen*, and thereby to deprive it of its power of hurting.—By what simple and slender instruments—even the playthings of children—does the hand of genius extort from nature her choicest secrets! Thus Newton, by means of a soap-bubble, investigates the magnitude of the component particles of bodies, on which their colour depends; and Franklyn discovers the nature of lightning by raising a kite!

Dr. Franklyn’s theory was in the following year verified in the grandest and most conspicuous manner, in France, by Mons. Romas, whose experiments with an electrical kite are extremely interesting, for the greatness of the effects; but still more, as they shew the very great power of elevated conductors, in drawing off the electric fluid; so as to check or prevent its accumulation, and its consequent dangerous explosion. We therefore shall give a short view of the principal phenomena. Mr. Romas’s kite had a wire interwoven in the hem-

pen string, to the excellent conducting power of which, part of these great effects are to be attributed. After the kite had exhibited very strong signs of electricity; such as furnishing sparks 3 inches long and a quarter of an inch thick, drawn at the distance of a foot from a tin conductor, connected with the apparatus, the snapping of which was heard 200 paces; and causing a sensation like that of a cobweb on Mr. Romas's face, though he was above 3 feet from the string of the kite. On the falling of a little rain, the appearances increased amazingly, and a continual rustling noise was heard, like that of a small forge bellows. Mr. Romas now thought it advisable to take no more sparks, even with all his precautions. It was indeed time to forbear; for now came on the last act of the entertainment, which he acknowledges made him tremble. A straw, about a foot long, which, together with two shorter ones, had for a quarter of an hour past been standing erect, and performing a circular dance, like puppets, under the tin tube, was suddenly attracted by it. Upon this followed three explosions, the noise of which greatly resembled that of thunder. Some of the company compared it to the explosion of rockets, and others to the violent crashing of large earthen jars against a pavement. The fire seen at the time of the explosions had the shape of a spindle 8 inches long and near half an inch in diameter. The straw, which had occasioned them, afterwards followed the string of the kite to 45 or 50 fathoms distance, attracted and repelled alternately: flashes of fire appearing, and cracks being heard every time it was attracted; though not so loud as before. All this time no lightning was seen, nor scarce any thunder heard. The string of the kite was surrounded with a permanent cylinder of light, three or four inches in diameter. Had it been dark, Mr. Romas supposes the luminous cylinder would have appeared four or five feet in diameter. Lastly, after the experiments were over, a hole was discovered in the ground, perpendicularly under the tin tube, an inch deep and half an inch wide, which was probably made by the large flashes that accompanied the explosions. But the quantity of electric matter conducted by this kite on the 26th of August 1756, is still more astonishing. The streams of fire issuing from it to the nearest conductors were an inch thick and ten feet long, and each exploded with a report equal to that of a pistol. The important practical use to which Dr. Franklin's discovery may be applied is very evident from these observations; which shew likewise by how small a wire a very large quantity of lightning may be conducted into the earth with safety. The utility of metallic conductors has besides been evinced, beyond a possibility of doubt, by numerous instances, in which buildings have evidently been preserved so far

as they extended ; while the non-conducting substances, or imperfect conductors, which the lightning afterwards met with in its way, to or from the earth (for it follows each of these directions; at different times) have been rent and dispersed in a most surprising manner. In another section the Author relates some of the more striking instances which prove this truth, and particularly describes the damage done to the spire of St. Bride's in London, by lightning. As we probably have more Readers in the parish of St. Bride's than Dr. Priestley can be supposed to have, we shall, for the benefit of that elegant steeple, transcribe his concluding paragraph ; hoping that the gentle hint contained in it may operate with the governing powers of that parish towards the preservation of their beautiful spire, and that they will not delay to put it in a condition of coping with the celestial fire on more equal terms than it has hitherto done. ' My readers at a distance from London, says Dr. P. will hardly believe me when I inform them, that the elegant spire which has been the subject of a great part of this section, and which has been twice damaged by lightning (for it is now very probable, that a damage it received in the year 1750, was owing to the same cause) is now repaired without any metallic conductor, to guard it, in case of a third stroke'——When we consider steeples as so many advanced guards extended into the regions of thunder, it has to us the appearance of hardship to plant them in so dangerous a post without proper arms ; or, which was the case of this unfortunate structure before the late accident, with arms just sufficient to provoke an attack, and bring the enemy into the heart of the place. Electricians will perceive that we allude to those large, insulated and interrupted masses of metal, which had been employed in the construction of this steeple ; and which, as Dr. Watson judiciously observes, nearly occasioned its destruction.

We shall pass over the remaining section of this period, to come to the 10th and last ; (part of the contents of which we have indeed already anticipated) in which the history is continued from the time that Dr. Franklyn made his experiments in America, and is brought down to the year 1766 ; and where the vast variety and quantity of matter, at the same time that they exercise and shew to great advantage our Author's talent for distribution and arrangement, furnish electricians with a most agreeable proof that electrical inquiries and discoveries have by no means been at a stand for the last dozen years.

It is impossible for us to give even a scanty idea of the matter contained in the fifteen sections into which this period is divided, great part of which will, we believe, be new to most English electricians, and some of it is now first published from original communications. We shall select a few of

the more curious particulars, and principally from the foreign electricians.

In the second section, our Author gives us several observations relative to one of the principal desiderata in electricity: the ascertaining the conducting power of various substances, and wherein it consists. Mr. Canton, and Signior Beccaria, a religious professor of natural philosophy at Turin, have made several curious experiments, which throw some light upon this subject, and shew that substances which had hitherto been considered as perfect conductors or non-conductors, are such only to a certain degree. The former of these gentlemen, whose discoveries in electricity are more numerous and considerable than those of any Englishman within this period, first discovered that even dry air was capable of receiving electricity by communication, and of retaining it for some time, by means of one of his exquisite contrivances, by which 'he was able, says our Author, to ascertain that delicate circumstance, and even measure the degree of it, if it was in the least considerable.' This he effected by a pair of balls turned in a lathe, out of the dry pith of elder, which, when hung in a room, or abroad at a sufficient distance from buildings, trees, &c. easily shew the electricity of the atmosphere, and whether it be positive or negative; or in a room shew the electricity of the air contained in it, long after the apparatus, which excited it, is withdrawn. Signior Beccaria made the same discovery of communicating electricity to the air: but his experiments, which shew that water, which has hitherto been reputed the best of conductors next to metals, loses, when in small quantity, in great measure its conducting power, are still more surprising. The experiments made by Signior Beccaria on this occasion are so very curious, and the results of them so unexpected and contrary to notions commonly entertained on this subject, that we shall gratify our readers with part of our author's account of them. 'Signior Beccaria, says he, made tubes full of water, part of the electric circuit, and observed, that when they were very small, they would not transmit a shock; but that the shock increased, as wider tubes were used.'

But what astonishes us most in Signior Beccaria's experiments with water, is his making the electric spark visible in it, notwithstanding its being a real conductor of electricity. Nothing however can prove more clearly how imperfect a conductor it is.

He inserted wires, so as nearly to meet, in 'small tubes filled with water; and discharging shocks through them, the electric spark was visible between their points, as if no water had been in the place.'—But might not the sparks, it may be said, which were observed by this ingenious philosopher, possibly arise from hence; that the ends of the wires, though plunged into the

water,

water, might only be contiguous to it, and not in perfect contact with it: (a case which, from many optical as well as electrical experiments, is known to exist between many bodies, and particularly between the bodies in question; as is shewn in those experiments in which a needle or piece of brass wire are so strongly repelled by water, as to swim upon it without touching it) the distance between them being still farther enlarged by their increased mutual repulsion at the instant of the transmission of the shock? Thus, at least, we reasoned on the perusal of these observations; unwilling to give up so long established a point of doctrine, as the conducting power of water, too readily: but on experiment we find that a spark is always visible even in a large tube of water, when the extremities of the wires are very near each other; or, in other words, when the *lamina* of water intercepted between them is very small; but disappears, though all other circumstances remain the same, when the wires are removed to a greater distance.—But to return to our Author: ‘The tubes, continues Dr. P. were generally broke to pieces, and the fragments driven to a considerable distance. This was evidently occasioned by the repulsion of the water, and its incompressibility: it not being able to give way far enough within itself; and the force with which it was repelled being very great.’

‘The force with which small quantities of water are thus repelled by the electric fluid, he says, is prodigious. By means of a charge of 400 square inches, he broke a glass tube two lines thick, when the pieces were driven to the distance of 20 feet. Nay, he sometimes broke tubes eight or ten lines thick, and the fragments were driven to greater distances in proportion.

‘He found the effect of the electric spark upon water, greater than the effect of a spark of common fire upon gun-powder; and says, he does not doubt, but that, if a method could be found of managing them equally well, a cannon charged with water would be more dreadful than one charged with gun-powder.’—A method thus qualified, will, we hope, never be found out. Though we certainly wish well to the extension of science in general, and of this science in particular, we should be sorry to behold the future course of electrical inquiries successfully directed a single step further in this channel, and in prosecution of such views; or to see the gun-powder, found out by one religious, succeeded by a possibly more destructive succedaneum discovered by another. The matter appears to grow serious, when we are afterwards told that Signior Beccaria ‘actually charged a glass tube with water, and put a small ball into it; whence it was discharged with great force, so as to bury itself in some clay he placed to receive it.’—Indeed when we consider

the strong repulsive force of the particles of the electric fluid, and the unyielding hardness of those of water, we can scarce conceive any effects too great for their united force, properly applied. Signior Beccaria questions likewise the perfect conducting power even of metals, and pretends to ascertain the time, in which the electric fire moved through a wire 500 feet long: but we do not think his experiments on this head perfectly conclusive. Before we leave this subject, we shall observe that the Author might have ranked even the human body, or rather certain human bodies, among non-conductors, on the testimony of Professor Muschenbroeck; who, if we remember right, somewhere speaks of three or four persons who had this singular property. We more particularly recollect his account of a handsome female, consequently young, (which makes her non-conducting quality more extraordinary) who was absolutely impenetrable to the electric fluid, and accordingly resisted all the professor's efforts to electrify her. She was, if we may be allowed to parody a line of Ovid,

Contemptrix vitri, nullique forabilis ictu.

But these cases, we may suppose, are very rare.

In the 5th section we have an account of the discovery of a new and very extensive principle in electricity, to which Mr. Canton led the way, by a series of elegant and delicate experiments made with his usual accuracy. These experiments Dr. Franklyn professedly pursued, and though '*all his strength be put not forth* on this occasion,' as Dr. P. expresses it, he diversified them, and made some improvement in the method of accounting for them: but it was reserved for two eminent foreign electricians, Messrs. Wilke and Æpinus, to compleat the discovery, which is, says Dr. P. one of the greatest that has been made since Dr. Franklyn's capital discoveries in America. The principle, which, by the bye, is founded on Dr. F.'s theory of positive and negative electricity, is this; that the electric fluid, when there is a redundancy of it in any body, repels the electric fluid in any other body, within its influence, and drives it into the remote parts, or quite out of the body, if there be any outlet for that purpose; thereby reducing the body to a state contrary to its own; i. e. a negative one. On this principle they undertook to charge a *plate of air*, like a plate of glass, and thereby to imitate in the most perfect manner the phenomena of thunder and lightning. They succeeded, in performing this fine experiment, by suspending two large boards of wood covered with tin, with the flat sides parallel to one another, and at some inches asunder.' On electrifying *positively* one of the boards (which may be considered as metallic coatings to the two surfaces of the aerial plate) the other board became electrified *negatively*; and a person, touching this last
with

with one hand, and bringing his other to the other board, received a shock through his body, as in the Leyden experiment.

‘ With this plate of air, says Dr. P. they made variety of curious experiments. The two metal plates, being in opposite states, strongly attracted one another, and would have rushed together, if they had not been kept asunder by strings. Sometimes the electricity of both would be discharged by a strong spark between them, as when a plate of glass bursts or is perforated ‘ by too great a charge. A finger put between them promoted the discharge and felt the shock. If an eminence was made on either of the plates, the self-discharge would always be made through it; and a pointed body fixed upon either of them prevented their being charged at all.

‘ The state of these two plates, they excellently observe, justly represents the state of the clouds during a thunder-storm: the clouds being always in one state, and the earth in the opposite; while the body of air between them answers the same purpose as the small plate of air between the boards, or the plate of glass between the two metal coatings in the Leyden experiment. The phenomenon of lightning is the bursting of the plate of air by a spontaneous discharge, which is always made through eminences, and the bodies through which the discharge is made are violently shocked.

‘ This principle has very lately been happily applied to a curious and singular manner of charging the Leyden phial, described by Johannes Franciscus Cigna, in the Memoirs of the Academy of Turin, for the year 1765. He brings an electrified silk stocking near a smooth, insulated plate of lead. The electricity of the silk, not being able to enter the broad surface of the metal, drives part of the natural quantity belonging to it to the opposite side, where it is received by the wire of a coated phial. The phial and stocking being withdrawn, the leaden plate, which has now less than its natural quantity, has its deficiency restored to it by the touch of a person standing on the floor; or still better by applying to it the wire of another coated phial. On the second approach of the stocking, the plate is again robbed of the quantity which had just been restored to it, which is again received by the first phial, and an equal quantity restored by the second; and this process is continued till both the phials are completely charged, the one positively and the other negatively; which is done with very little diminution of the electricity of the stocking, which contributes to the charging of the two phials only by repelling the natural electricity of the leaden plate, without communicating any of its own.’

We are sorry that we cannot gratify our Readers with our Author's very full account of Signior Beccaria's exquisite observations on lightning and other meteors, which, says Dr. Priestley,

ley, on account of his great 'attention to the various states of the atmosphere, his assiduity in making experiments, his apparatus for making them, the extent of his views in making them, the minute exactness with which he has recorded them, and his judgment in applying them to a general theory, far exceed every thing that had been done by philosophers before him, or that has been done by any person since.' This ingenious philosopher, who, besides a great variety of kites and pointed rods, had two of the latter for bringing the lightning into his house, 140 feet asunder, observed that on taking a spark from the higher of them, the spark from the other, which was 30 feet lower, was instantly lessened; but, which is worthy of remark, that its power revived again, though he kept his hand upon the former. This observation shews the necessity of multiplying conductors to carry off the matter of lightning more effectually from buildings of a large extent. From his numerous observations within and without doors he infers, that the quantity of electric matter in a common thunder-storm, is almost inconceivably great; considering how many pointed bodies, as trees, spires, &c. are perpetually and silently drawing it off: besides the prodigious quantity which, in the form of lightning, is repeatedly discharged into, or from the earth. He thinks that no single cloud, or number of clouds, can ever contain all this quantity; especially as he observed that a cloud, after it had made repeated discharges into the earth, was the next moment ready to make still greater. He concludes therefore that the clouds serve as conductors to convey the electric fluid from those parts of the earth which are overloaded with it, to those which are exhausted of it. When they are attracted by these last, and other circumstances concur, those depending protuberances are produced, which he shews to be the cause of water-spouts and hurricanes. The clouds which bring rain he supposes to be formed in the same manner as thunder-clouds, only by a more moderate electricity. This he illustrated by a pleasing experiment. He insulated himself, and with one hand dropping some rosin on a hot coal in contact with the conductor of his machine, which was electrified positively, he with the other touched the insulated rubber which consequently was electrified negatively. 'In these circumstances, says Dr. Priestley, the smoke spread along his arm, and by degrees all over his body, till it came to the other hand that communicated with the rubber. The lower surface of this smoke was every where parallel to his clothes, and the upper surface was swelled and arched like clouds replete with thunder and rain. In this manner, he supposes, the clouds that bring rain diffuse themselves from over those parts of the earth, which abound with electric fire, to those parts that are exhausted of it; and, by letting fall their rain, restore the equilibrium.'

Signior Beccaria has, with great ingenuity, mixed sometimes with a little spice of agreeable extravagance, the frequent concomitant of genius, ranged almost all the meteoric phenomena under the banners of electricity; from the *Will of the Wisp* up to the *Aurora Borealis*. Had we room or inclination to theorise on this subject; at the same time that, with other electricians, we allowed the electric fluid to be the cause of this last phenomenon, we should be for extending its connections still further, and attempt to shew the possibility, at least, of its near relation to, if not its identity with that luminous matter which forms the solar atmosphere, and produces the phenomenon called the *Zodiacal light*; which is thrown off principally, and to the greatest distance from the equatorial parts of the sun, in consequence of his rotation on his axis, extending visibly, in the form of a luminous pyramid, as far as the orbit of the earth; and which, according to Mons. de Mairan's ingenious, and, at least, plausible hypothesis, falling into the upper regions of our atmosphere, is collected chiefly towards the polar parts of the earth, in consequence of the diurnal revolution, where it forms the *Aurora Borealis*. It would we think be no very bad hypothesis which should unite these two opinions, by considering the sun as the fountain of the electric fluid; and the *Zodiacal light*, the tails of comets, the *Aurora Borealis*, lightning, and artificial electricity, as its various and not very dissimilar modifications. But this is not a place in which to prosecute this idea. We shall only add that Signior B. would extend the influence of the electric fluid in another channel, not unconnected, the Reader will perceive, with the foregoing. He conjectures then, that since a sudden stroke of lightning gives polarity to a needle; and as during the more vivid appearances of the *Aurora Borealis*, the magnetic needle has been observed to be very much disturbed, (a circumstance first noticed, we believe, by Mr. Wargentin, and afterwards accurately observed, and attempted to be accounted for by Mr. Canton;) a regular and constant circulation of the whole mass of the electric fluid, from north to south, may be the original cause of magnetism in general, and that the *Aurora Borealis* may be this matter performing its circulation in such a state of the atmosphere as renders it visible; or approaching nearer to the earth than usual. 'This, says Dr. Priestley, is a truly great thought; and if just, will introduce greater simplicity into our conceptions of the laws of nature. This current, continues he, Signior Beccaria does not suppose to arise from one source, but from several in the northern hemisphere of the world. The aberration of the common center of all these currents from the north point may be the cause of the variation of the needle: the period of this declination of the center of the currents may be the period of the variation; and the obliquity with which the currents strike into the

the earth may be the cause of the dipping of the needle, and also why bars of iron more easily receive the magnetic virtue in one particular direction.'

One grand *desideratum*, we shall observe, towards establishing this hypothesis, is to shew wherein consists that particular *idiosyncrasy* of iron, considered with regard to its electrical relations, by virtue of which, it alone, of all the metals, receives, from the action of the electrical fluid upon it, this peculiar tendency to the poles, as well as the property of magnetical attraction; though it seems not to differ in other respects, (we mean, as a non-electric) from any of the other metallic conductors of electricity. Nevertheless we own that the analogy above-mentioned, and the more numerous points of resemblance between electrical and magnetical bodies, as collected from *Æpinus* by Mr. Price, and which our Author gives us in the concluding section of this history, suggest a very reasonable suspicion that the phenomena of both may possibly proceed from one common cause.

[To be concluded in a future Number.]

Conclusion of Dr. Warner's History of the Irish Rebellion. See Review for July.

Book III. **T**HE Author now thinks it necessary to see what was doing in England in relation to this rebellion; but as that may be met with in the English historians, we proceed to the Irish affairs; where we soon after find the lords and gentry of the pale (who had hitherto appeared to be neuter) declaring against the government, and preparing to join their northern friends in the siege of Drogheda; upon the fate of which, that of the kingdom in a great measure seemed to depend. During this attempt, the lords justices and council, with their little army, were shut up in Dublin, under terrible apprehensions for their own safety, fearful of famine, and yet afraid to stir. 'Whatever had been the case before, their danger was now apparent, and their fears were real.'—'But in the midst of their terror and distraction, on the last day of the year, [1642] Sir Sim. Harcourt arrived at Dublin with 1200 foot,' and the news of 300 more at sea; which enabled them to take a little courage. This reinforcement, however, though it revived their spirits, and enabled them to clear the country near Dublin, yet was far from being sufficient to reduce the rebels.—After many promises from England, in February, 1500 more foot, and 400 horse, arrived at Dublin, but without either money or provisions.—The distresses of the garrison of Drogheda, which had been blockaded by the rebels for three months, had made but little

little impression upon the council, who were too much taken up with their own danger, to spare them assistance. In March, however, Lord Ormond was sent against the rebels in the counties of Meath and Dublin; and it being apprehended that he might possibly advance to Drogheda, the rebels raised the siege in haste, and fled towards the north. This was a fair opportunity for crushing the rebellion, by pursuing and giving battle to the rebels, whilst in confusion; but, though earnestly pressed by Lord Ormond, the council could not be brought to consent thereto.

Several gentlemen of the pale, after this, came in and submitted to Lord Ormond; and as none of them had been in action with the rebels, and some had been plundered, they depended upon being received to mercy. Some of them had indeed been indicted of high treason, for having conversed with the rebels, whilst masters of their country: therefore the ministers resolved to have these tried in a legal course. But as they had not been engaged in any warlike action, proper facts were wanting to support a charge against them. 'To supply this defect, the lords justices had recourse to the rack, though against law, to extort such confessions as they put into the mouths of those unhappy men who were to undergo it.' The first person brought to the rack was Macmahon, who had been taken when the conspiracy was first discovered. But in his examination he had nothing but hearsay evidence to give: which being not enough to the point to satisfy men of sense, the next day Sir John Read, by the same stretch of arbitrary power, was brought to the rack. 'What sort of confession they drew from him does not appear:' but as they sent his examination to the house of commons, and it was never heard of any more, it may be concluded that it could not be interpreted to the king's dishonour.—Mr. Barnewall, a venerable old man of sixty years of age, was put to the same torture; though the only thing against him was, his obeying the sheriff's summons for the meeting, when an union with the rebels was proposed by Lord Gormanston. 'It does not however appear that he approved the union, or that he had actually joined them upon any occasion; and so little did the ministers get by putting him to the torture, that it only served to make his innocence, and their own inhumanity, the more conspicuous.'—In short, 'The arbitrary power exercised by the lords justices on every side; their illegal exertion of it in bringing people to the rack to draw confessions from them; their sending out parties to kill and destroy the rebels, in which care was seldom taken to distinguish, and men, women, and children, were promiscuously slain; but above all, the martial law executed by Sir C. Coote; and the burning the

pale [for many miles] by the E. of Ormond; these measures not only exasperated the rebels, and induced them to commit the like, or greater cruelties upon the English, but they terrified the nobility and gentry from the thoughts of submission, and convinced them that there was no room to hope for pardon, nor any means of safety left them but in the sword.

The remainder of this third book is taken up in relating the proceedings, on both sides, in different parts of the kingdom; which are too numerous for us to detail:—so that we shall only observe, that in general, Dr. W. seems to arraign the conduct of the governing powers, and not seldom to extenuate the actions of the rebels; as if they would not have gone the lengths they did, but for the ill-judged measures [not to say encouragement] of some in the administration.

1642. Book IV. opens with an observation, that ‘the nearer the parliament of England advanced to an open rupture with the king, the more did the lords justices, and their party in the council of Ireland, withdraw themselves from their obedience to his majesty’s commands, and delay the execution of his orders: the more, in short, were they the ministers of the parliament, and less the ministers of the king.’—An observation, which many passages in this book seem, but too much, to confirm.—In particular, ‘the Earl of Leven was landed with so many additional forces, as made the Scots an army in Ulster of ten thousand foot. As many more [we are told] of the king’s forces, besides a thousand horse, were likewise in that province; and the whole under his direction. Yet with this army, equal to the greatest undertaking, nothing was done that deserves notice.’—Farther, about the end of October, this year, Reynolds and Goodwyn, two members of the English house of commons, arrived at Dublin; whose business (according to Dr. W.) ‘was to govern the lords justices;’—for they took upon themselves ‘the direction of all public affairs;’ and were allowed, ‘without any leave from the king, to sit in the privy council; where their opinion governed the whole board.’

In this year the rebels, we find, endeavoured to establish some kind of regular government amongst them, under the name of a general assembly, and supreme council; and took an oath of association, in which they swore, ‘to bear true allegiance to the king, and to maintain his prerogatives and rights, the power and privileges of the parliament in Ireland, and the fundamental laws of that kingdom.’ But they swore at the same time, in direct opposition to those laws, ‘that they would defend and uphold the free exercise of the Roman-catholic faith and religion throughout the land.’—That the popish bishops and clergy should frame such an oath, Dr. W. thinks, is not much to be

wondered

wondered at; but that the nobility and gentry could be weak enough to submit to an oath, by which, in the beginning of it, they were bound to maintain and defend the king's rights, and the fundamental laws of the kingdom; and in the end of it, equally bound to oppose those rights and laws, and finally to abrogate and overturn them, is (as he justly remarks) a matter of great astonishment.—But this astonishment will be lessened if we recollect one of his former observations on the principles of popery; ‘that no duties of allegiance, no ties of any kind, are to stand in competition with the interest of that religion.’

The transactions of the year 1643, to the latter end of August, when a cessation of hostilities for one year was concluded, take up the remainder of this book: but to enumerate all those transactions, as well as the many difficulties which, for some time, obstructed the treaty, betwixt the Marquis of Ormond and the Irish chiefs, for settling the terms of that cessation, would carry us beyond the necessary limits of our plan.

Book V. 1643.—This cessation, it seems, was a measure generally disapproved, at the time it was made: ‘but necessity is a motive not to be resisted; and the Marquis of Ormond [Dr. W. alleges] had this unanswerable plea.’

‘That the king, who had another motive, which was that he might avail himself of the Irish army, was glad there was such a plea to make, [he adds] is very probable; because he certainly did *intend* to make a peace with the Irish rebels, *before* any such necessity took place; not however out of any favour, or to shew countenance to them—as some of his enemies suggested, and others believed—but to strengthen himself against the parliament with the Irish army.’—In proof of this *intention*, he refers to several private letters from the king, directing the marquis how to proceed in a transaction which was a secret between themselves; and adds, that the marquis ‘appears to have had more regard to his majesty's honour in this whole business of Ireland, than from this time the king himself had.’

The cessation being concluded, though not observed, on either side, as it ought, about four or five thousand men were sent over into England, and (after some successes) were attacked and defeated in Cheshire, without being of much service to the cause they were meant to support.

Three different commissions are mentioned by our Author to have been issued under the great seal, to enquire into all the robberies and murders committed by the rebels, with the particulars of time, place, and other circumstances. The examinations, in consequence of these commissions, ‘are in two and thirty large volumes in folio, deposited in the college-library at Dublin.’—As great stress hath been laid upon this collection, among the protestants of Ireland, and the whole evidence of the

massacre turning upon it; Dr. W. says, he took a great deal of pains, and spent a great deal of time, in examining these books:—which, according to him, ‘have been made the foundation of much more clamour and resentment, than can be warranted by truth and reason.’

The following *remarks* cannot be omitted.—‘There is one circumstance in these books—not taken notice of as I perceived, by any body before me—that though all the examinations signed by the commissioners are said to be upon oath, yet, in infinitely the greatest number of them, the words “*being duly sworn*” have the pen drawn through them, with the same ink with which the examinations are written; and in several of those where such words remain, many parts of the examinations are crossed out. This circumstance shews, that the bulk of this immense collection is parole evidence, and upon report of common fame: and what sort of evidence that is, may be easily learnt by those who are conversant with the common people of any country; especially when their imaginations are terrified with cruelties, and their passions heated by sufferings.’—‘But what will put the matter out of all doubt with impartial people, that no other examinations in these volumes are to be depended on, than what are sworn, is, that no other are to be found in the *manuscript collection in my possession*, and its *duplicate* in the *Museum*; signed with the same signatures of the commissioners, which I saw so often repeated in those two and thirty volumes, and which is therefore as much an *original* as that collection. The commission was finished in July this year; but there was one examination added in October; and on the 8th of November they attested, “that they have examined and compared the above extracts with the original examinations, with which they find them to agree.” Here then it is only that we can expect the most authentic account of the Irish massacre; and I conceive the reason for making a *duplicate* of this collection, was, to send one copy to the king and council, and the other to the English parliament.’

‘Having thus established the authority from which I write of this tragical event, I must endeavour to ascertain from it, as near as may be, the number of British and protestants that were destroyed, *out of war*, by the Irish in this rebellion. Though it is impossible, even from this authentic evidence of the murders, to come at any certainty and exactness as to their number, from the uncertainty itself of some of the accounts given in; yet it is easy enough from hence to demonstrate the falseness of the relation of every protestant historian of this rebellion. Indeed to any one who considers how thinly Ireland was at that time peopled by protestants, and the province of Ulster particularly,

cularly, where was the chief scene of the massacre, those relations, upon the face of them, appear incredible.'

Lord Clarendon, in his history of the rebellion in England, says "there were forty or fifty thousand English protestants murdered:" but in his vindication of the Marquis of Ormond (written from his memoirs) he avoids naming any number; and says "the Irish murdered an incredible number of protestants, without distinction of age, or sex; and that many thousands perished by cold, and hunger."—"Had no writer gone beyond this last account, which may be called the Marquis of Ormond's—the best judge in the world of that event—it would never have occasioned any dispute. But when this number hath been extended by some to "above an hundred and fifty thousand," by others to two, and even to "three hundred thousand," at a time when there were not so many more British in the whole kingdom, it made the relation impossible to be credited by men of sense.'—

'But setting aside all opinions and calculations in this affair—which, beside their uncertainty, are without any precision as to the space of time in which the murders were committed—the evidence from the depositions in the manuscript above-mentioned stands thus. The number of people killed, upon positive evidence collected in two years after the insurrection broke out, adding them all together, amounts only to two thousand one hundred and nine; on the report of other protestants, one thousand six hundred and nineteen more; and on the report of some of the rebels themselves, a further number of three hundred; the whole making *four thousand and twenty-eight*. Besides these murders, there is in the same collection, evidence, on the report of others, of *eight thousand* killed by ill usage: and if we should allow that the cruelties of the Irish, out of war, extended to these numbers—which, considering the nature of several of the depositions, I think in my conscience we cannot—yet to be impartial we must allow, that there is no pretence for laying a greater number to their charge.'—"The number given in these accounts—small as it is, compared with what hath been given by other protestant writers—is surely great enough to give a horrible idea of the fierce and savage cruelty at that time exercised by the Irish."—"The truth is, the soldiers and common people were very savage *on both sides*: and one would hope for the sake of humanity, that the enemies of *each side* have greatly aggravated the *other's* cruelty:—'and both sides will do well to guard against or to extinguish those unchristian animosities, which led the way to every species of barbarity, and ended in desolation, pestilence, and famine. Whether the account I have given of this great event in the Irish history, will satisfy the reader of either party, I don't know:

but I have taken great care and pains in the enquiry, and I write, not to please, but to inform; not to irritate parties, but to unite them in the exercise of the civil social duties.'

1645. This year the treaty of peace was renewed, and full powers were given to the Marquis of Ormond, then lord lieutenant, to conclude a peace with the Irish, whatever it might cost, so that the protestants might be secured, and the king's authority preserved; or even upon condition of repealing the penal laws against papists. The king (Dr. W. says) did not chuse to speak more plainly to Lord Ormond, as he knew it would not be agreeable to him. 'It was this experience (he adds) of his lordship's integrity, and steadfastness in his religion, that no doubt induced the king to give those strange commissions to Lord Glamorgan, and to write a letter to the pope, as well as his nuncio.'

'There is nothing in the whole history of his majesty's reign, of a more curious texture, than this negotiation with the nuncio, and Lord Glamorgan; and which will more clearly develop the real character of this king: and yet it is a point, on which all our historians [in Dr. Warner's opinion] have been erroneous or defective.'

'In the first six months of this year, there are no less than eight letters from the king himself, besides those of the secretaries, pressing for a conclusion of the Irish peace, that he might have a timely and considerable assistance from them to subdue the parliament; or, in his own words, "to persuade the English rebels to return to their wits."

'The author of the nuncio's memoirs complains in several places of the Marquis of Ormond, for not obeying the king's orders in making peace with the Irish, though nothing but that peace could prevent his ruin. At last, he says, that the king, tired out with his delays, deputed Lord Glamorgan, who had deserved more of him than any one, to make a peace.—The truth is, (says Dr. W.) that this earl, who was a zealous, bigotted Roman-catholic, and had assisted the king at a vast expence, was favoured with a great share of his majesty's confidence, and esteem. In the Harleian manuscripts in the Museum, are several original letters from the king to Lord Glamorgan, which abundantly prove this.—

One of the three commissions said to be issued to Lord Glamorgan is here copied, as well as the king's letter to the pope's nuncio,—upon the latter of which Dr. W. says he shall make no other reflections, 'than that it certainly adds a credit and authenticity to the commissions, however extraordinary, that were produced by Lord Glamorgan; and which *Carte*, and other writers after him, have pronounced to be forgeries.'—In consequence of these commissions, a *secret* treaty was concluded with

with the catholics, who were to enjoy the free and public exercise of their religion; and in return, they were to send ten thousand men, to serve the king in England, under the command of the Earl of Glamorgan.—The *public* treaty, with the lord lieutenant, however, went on but slowly, as he seemed not inclined to make such concessions as were required: and the king, being then much distressed by the ill run of his affairs in England, on the 22d of October, wrote him the following letter:

“ ORMONDE,

“ I find by yours to DIGBY, that you are somewhat cautious not to conclude the peace without at least the concurrence of the council there; which if you could procure, I confess it would be so much the better.—But the Irish peace is of such absolute necessity, that no compliments or particular respects must hinder it. Wherefore I absolutely command you, and without reply, to execute the directions I sent you the 27th of February last; giving you leave to get the approbation of the council, so as, and no otherwise, that by seeking it you do not hazard the peace, or so much as an affront, by their foolish refusing to concur with you; promising upon the word of a king, if God prosper me, you shall be so far from receiving any prejudice by doing this so necessary work, though alone, that I will account it as one of the chiefest of your great services to me, and accordingly you shall be thought on by

“ Your, &c. CHARLES R.”

The directions in February, referred to in this letter, were to consent to a repeal of the penal statutes against papists, &c. by a law—which was absolutely contrary to what he had said in a former letter;—but what must put his majesty's duplicity in this whole affair beyond all doubt, are two letters from him to Lord Glamorgan, copied from the Harleian manuscripts in the Museum. ‘The first, as they were to pass thro’ the hands of Ormond and Lord Digby, is plainly of the *ostensible* kind, and is as follows*:

“ GLAMORGAN,

“ I must clearly tell you, both you and I have been abused in this business; for you have been drawn to consent to conditions much beyond your instructions, and your treaty hath

* This letter was wrote after a discovery had been made of the earl's *private* treaty; a copy of which was found in the baggage of the titular archbishop of Tuam, who was killed in the attempt made by the Irish upon *Sligo*, at the end of October preceding. Upon which the earl had been secured, (upon a charge of high treason, for what he had done) on the 26th of December following.

been divulged to all the world. If you had advised with my lord lieutenant, as you promised me, all this had been helped. But we must look forward. Wherefore, in a word, I have commanded as much favour to be shewn to you, as may possibly stand with my service or safety: and if you will yet trust my advice—which I have commanded DIGBY to give you freely—I will bring you so off that you may be still useful to me, and I shall be able to recompence you for your affection; if not, I cannot tell what to say. But I will not doubt your compliance in this, since it so highly concerns the good of all my crowns, my own particular, and to make me have still means to shew myself

"Oxford, Feb. 3,
1645-6."

"Your most assured friend,
"CHARLES R."

[Misprinted, 1745-6.]

'The other letter was written, when his majesty knew that the earl either was, or would be soon at liberty; and was sent by Sir J. Winter, his lordship's cousin-german, a Roman-catholic, a great confidant of the queen's, and one who had been her secretary.'

"HERBERT,

"I am confident that this honest trusty bearer will give you good satisfaction why I have not in every thing done as you desired; the want of confidence in you being so far from being the cause thereof, that I am every day more and more confirmed in the trust that I have of you. For believe me, it is not in the power of any to make you suffer in my opinion by ill offices. But of this and divers other things, I have given Sir J. Winter so full instructions, that I will say no more but that I am

"Your most assured constant friend,

"Oxford, Feb. 28,
1645-6."

"CHARLES R."

[The date of this letter, as well as the former, is mis printed,
1745-6.]

'No future historian surely will be hardy enough, after all this evidence, to charge Lord Glamorgan with forgery in this transaction, and to lay none of the crime of this treaty at his majesty's door?—

'Many other proofs might be produced, were this a place for them, besides what will necessarily follow, that the king had given authority to Lord Glamorgan, to grant such concessions to the Irish papists, on the article of religion, as his majesty knew the lord lieutenant had too much honour to be concerned in.'—On the 22d of January, however, he

was

was admitted to bail, and released on security to appear upon thirty days notice.

'At last, after a treaty of three years, the peace was brought to a conclusion; all affairs of religion submitted to the king, his royal power preserved in other points, and nothing to take effect unless he was assisted [with 10,000 men] at the time, and in the manner he required. Hence the reader might expect to find a quiet settlement of the nation, and the forces of it sent to England to make a powerful effort for his majesty. But nothing like it.'—On the contrary we are surprised with an account of an engagement, wherein above three thousand Scots and English are slain, with but inconsiderable loss on the side of the Irish.—On the 29th of July, however, the articles of peace were interchanged, and confirmed by the council:—an event which naturally puts a period to this book.

Book VI. Though the peace which had thus been concluded, was necessary to all parties, and was cheerfully submitted to by all who owned the lord lieutenant's authority, yet it met with great opposition from the generality of the Irish; who were also pressed by the pope's nuncio not to think of any peace till they had made an union among all the catholics, and the king was restored to his power.—Hostilities were accordingly renewed; but it is impossible for us to enumerate the particulars.—At length, however, the '*peace of forty-eight*' [1648] was concluded: the conditions of which were 'so much to the advantage of the Irish catholics, and to the dissatisfaction of the protestants, that they were very near as obnoxious as the Earl of Glamorgan's treaty.'

The *two last* books contain a circumstantial detail of the affairs of Ireland, from the death of Cha. I. to the restoration of Cha. II. but as our limits will not permit us to enlarge, we must refer, for particulars, to the work itself; which is wrote with some degree of elegance and perspicuity; but abounds so much with *reflections* and *remarks*, as scarcely to allow the reader an opportunity of judging for himself.—This method of writing history may be entertaining, but it certainly tends to bias the judgment: tho' it must be owned, that in the instance before us, we meet with as much impartiality as can reasonably be expected, in the present state of things; and are willing to believe that the improvement of the human mind, which the Doctor alledges to be the great end for which all history should be written, was one of his motives for undertaking a work of so much labour and difficulty, as that now offered to the public.

Thoughts arising from Experience, concerning the present peculiar Method of treating Persons inoculated for the Small-Pox. Relating to the Preparation of the Patients. The Manner of the Operation. The genuine Nature of the Disease, and of some other eruptive Cases. The Use of cold Air. The Effect of retarding or lessening the Eruption, and of purging after it is over. By W. Bromfeild, Surgeon to her Royal Highness the Princess Dowager of Wales, and to St. George's and the Lock-Hospitals. 8vo. 2s. 6d. Doddsley, &c. 1767.

THE credulity of my countrymen, says Mr. Bromfeild, has been justly the object of ridicule to foreigners, in some notorious instances, viz. the rabbit women, the bottle conjurer, &c. and within these thirty years last past, a drunken woman could by the report of her emissaries, and the adroitness of the wittings of that time, dispossess people of their understandings for a while, and persuade them that this poor ignorant wretch could by hereditary right, as a descendant from a country bone-setter, do more than all the most skilful anatomists, or most eminent surgeons of the time. To have attempted to turn the torrent by reason, during the fit of folly, would only have given strength to the stream; but experience did more toward the recovery of their senses than fifty volumes from the professors of surgery could have effected in the given time. Tho' these maniacal symptoms we cannot deny, yet, the French certainly caught the infection from some of the English emigrants then at Paris, or they could not have been so little themselves, as to have given credit to a man who should assert, he would give them a disease which should not produce one single symptom that could characterise it from their usual state of health. I own, I am afraid that inoculation, tho' hitherto a great blessing to our island, will, in a very short time, be brought into disgrace, by the licentiousness of some of the present itinerant practitioners; for as the fashion is likely to spread in a higher sphere, a little ill success among the great will not be easily smothered, and we shall then hear of some truths, which will for a time deter people from giving their children a chance of escaping the ravages of the disease, when seizing the unprepared victims.—It is possible my apprehensions may be ill grounded, but what I have here related is a practice built on the authority of our best writers, confirmed by the experience of the most eminent of the profession at this time, as well as my own observations for many years: if the present set of gentlemen who treat their patients when inoculated in a very singular manner, should by a candid enquiry among their friends chance to find out, that inconveniencies have arisen from any particular plan they had adopted, I make no doubt but that they will silently change their system, for the benefit of mankind, and their own credit; and I do assure them, that I am equally open to conviction, and if it shall appear by the most authentic intelligence which I can procure from disinterested people, either in or out of the profession, that health and security from the disease, can be equally obtained by reducing the patients so low, as only to produce from 5 to 15 pimple, when the ferment is raised, by letting their patients be exposed to the inclemency of the weather, and checking maturation, as by promoting it by proper temperament of air, according

ording to the necessity of different constitutions; if experience should determine in favour of the former, I must submit.'

From this quotation it appears, that Mr. Bromfield is not blindly devoted to the practice of the present itinerant operators. In some respect, he thinks it is carried to a dangerous excess.—To keep the subject cool, he says, till the eruption is complete, is the ground-work of success.—He recommends therefore the free use of cool air, and to keep the body soluble as occasion may require, till the eruption is complete. 'So far, says he, I agree with the antient practitioners and the modern adventurers. The judgment however of the inoculator should always determine as to the necessity of evacuations, and abstinence, or occasionally to invigorate by a more nutrient diet.'—He is convinced that the patient may be reduced too low, and in confirmation of this, gives the following case :

'A gentleman of great fortune lately consulted an eminent physician and me, and told us, that his father, in order to render the disease as mild as possible when he was to be inoculated, was preparing him several weeks, by repeated purges, low diet, and every method to sweeten the blood, as it is called; which soon, from a strong healthy youth, reduced him to a very weak state: he was then inoculated, and at the usual time was taken ill, but had only a rash, which never matured, tho' all the assistance of medicine, directed by people of the first rank in the profession, was given; he was sent extremely weak and low spirited to school, and in a few weeks had an eruption that came out in blotches, or rather clusters of pimples, that matured; yet, notwithstanding this effort of nature to depurate the blood, he has not ever been healthy since, though many years have elapsed; but has frequently rashes that appear, and suddenly retire, loss of appetite, indigestion, his skin discoloured in several places with a sort of morpew on it, and is ever complaining, and his complaints are now called nervous.'

Where the inflammatory fever runs very high, and there is a premature eruption, the fever is to be checked by sudden and powerful evacuations, and the eruption is thus to be retarded.

'In support of this assertion, says Mr. B. I will relate a very remarkable case, that happened in my own family, in the year 1740.

A child about three years of age was attacked with the usual symptoms of a bad sort of small-pox, and from the great pain in its head and back, the mother thought it right to put him to bed; in less than twenty hours after he was seized, the most violent eruption of the miliary kind I ever saw made its appearance. Soon after a physician, who was at that time intimate in the family, called, and being told of the child's illness, he went up to visit it, declared it the small-pox, ordered it to be bled six ounces directly, and as soon as possible to get him several stools by purges of the cooling kind, with tamarinds.—This was done, and he had a dozen or more stools; and in the evening was bled again; he took nitre with barley-water at times in the night, or cheese-whey; on its being objected to the child's taking a second dose of purging physic the next morning, lest the eruption might retire, and thereby endanger his life, by interrupting nature in her design of throwing off the disease by the

the skin, and, consequently, it might fall on some of the viscera; the doctor made for answer, that unless we could make it retire for three days at least, the child would certainly die; if it could be kept back for four, it would be still better; and if he could succeed in his intention, that the small-pox would then come out in clumps, as he termed the next appearance of the pimples, not distinct universally, but in plotches, containing, perhaps, eight or ten distinct pimples; and that these clumps would be in various parts of the body.—The child was kept up the whole time, and the air frequently changed, the eruption soon disappeared, and, as the doctor had prognosticated, it made its appearance late on the third day, and the child was kept out of bed till it was complete; he then was put to bed, kept moderately cool, and the maturation went on as in the mild sort of small-pox, and he had not a bad symptom during the whole progress of the disease; he was purged as usual at proper distances, and he enjoyed perfect health, after his recovery.

But the great point of reserve with Mr. Bromfeild, is, whether in the mild disease, which ordinarily occurs from inoculation, this practice may not be pushed too far:—whether the patient may not be reduced too low:—whether a very slight fever, with few pimples, which never come to maturation, can be considered as the proper disease:—and whether this easy process, this *extinguishing* the disease, is always consistent with the safety of the constitution?

I am strongly of opinion, says our Author, that the disease may be suppressed for a time, either by reducing the patient too low, in the preparatory course for the operation; or by giving brisk purging medicines during the eruptive fever, which I have been told has frequently been the case amongst those who were inoculated on the modern plan, and had no pimples during their light fever; yet on returning to their usual exercise and diet they have had a plentiful eruption, which matured well, and proved to be the true *varioles*.—

I have lately heard of great numbers who have suffered in their health, ever since they were inoculated, and treated on this modern plan: and of others, who, though they were thought secure, by the operations they had undergone, have afterwards had the disease in the natural way.

This last accident, possibly, may only be in proportion to those who have been inoculated in the usual manner: and where from the discharge of the arm, and two or three anomalous pimples appearing, that have not matured, they have been satisfied, hearing that two are as good as two thousand, and having persuaded themselves into a security which has sometimes proved fatal; and, very often, too unjustly, brought disgrace on the practice in general, by people's asserting, that many have had the small-pox in the natural way, after inoculation.—Now, where the fever does not remain for three days, at least, the arms inflame, and the pimples become replete with matter: it is but right, always, to put people on their guard, to avoid infection, till the operation has been again repeated, and every circumstance necessary to ascertain the fact; for want of this caution, we are told that many lost their lives in Paris

fter the epidemical phrenzy. for inoculation, in the new way there, which, in general, neither occasioned fever nor eruptions.*

The frequently irregular progress of the disease, when the fever is artificially so far repressed, as to produce only a few simples without maturation, our Author confirms by references to several of the cases which are related by Dr. Dimsdale.

Mr. Bromfeild's manner of reasoning upon this subject, is as follows :

' Supposing a patient has had a malignant fever, which, after many efforts to destroy the patient, divine Nature should kindly interfere, and produce a critical tumor, would any surgeon of skill prevent its coming to suppuration, or rather, would he not do all in his power to promote it ? To say that tumors are resolved without ill consequences, is not in answer; it must be the effect of a malignant fever, and then, I think, no man in his senses would risque the consequences. This may not be so evident to all, as the following fact ; supposing the inguinal glands became the seat of the *dépôt* of venereal virus, and matter in the body of the tumor, not to be felt by the touch, the swelling had been dispersed, and for a few weeks the patient has thought himself well ; but, how much more frequent is it that he feels violent nocturnal pains in his head, arms and shins, which being taken by the unskilful for rheumatic ; the warm bath and sweating is advised ; the pains are relieved by an eruption, that soon determines under what class to rank it.—

' May we not ask therefore, (says our Author, in another part of his book) are there not ever * instances of this said enemy being only down in the battle ? and, tho' he may not ever be able to shew his face, as he intended, in the character of the small pox ; does he not sometimes, after a little recruiting, tease and torment in a variety of forms, so as to destroy the patients, tho' he is somewhat tedious in the execution ?'

Our Author gives no credit to the particular efficacy of Mr. Sutton's *pretended specific medicines* ; and confirms this by the authority of Mr. Chandler, who professes himself an espouser of the new method ; and who was also well acquainted with the practice of Mr. Peale, one of Mr. Sutton's partners.

" If infection, says Mr. Chandler, should be received by the mouth, nostrils or pores, I cannot imagine any of these medicines would make this sort of small-pox like to the inoculated, nay, they have often failed in the natural small-pox, even in the hands of Mr. Peale, almost as often as experimented.

" If the medicines will not do any good in the natural small-pox, I should suppose them a chip in pottage, in inoculated patients. That Mr. Sutton's method seldom fails than the old, in giving the infection, is surely a mistake : for we have often, very often, seen the operation repeated, after urging the necessity of purging once in the interval of seven days to clear the bowels from any viscidities, produced by the kind of diet, during this period of the infection. However, says Mr. Chandler, we may be mistaken in the composition of Mr. Sutton's pill. But if it shall appear, that several who have been prepared by Mr. Peale himself have accidentally taken the natural infection, have afterwards been attended by him, and have swallowed as many pills as he

* Our Author's language is not always the most elegant or correct.

chose to give them; and yet have died,—why then there is an end to preparation and medicines.

“A considerable *farmer* in the parish of Wickham*, had a pretty *flux* of the natural small-pox, which however was proceeding *regular* thro’ its stages; on the 6th day the pustules were *growing* very properly the face and head swelling, and a proper degree of spitting was come on when the impatience of those about him, made them send for Mr. Peale who, as I am informed from very good authority, immediately gave him seven pills, ordered him to be taken out of bed, and placed opposite to an open window in the month of February, with future directions, to take a dose of manna and salts every other day till he was well. The pills brought on a violent convulsive vomiting, which had like to have killed him on the instant: but by the help of some proper, but now so much decried cordials, it was checked; and though the pustules immediately fell, a delirium came on, large blue spots appeared, the swelling of the face subsided, the spitting went quite off, and never could be again restored; yet with great care, and the farther help of cordials joined with antiseptics, he was at last happily and safely carried thro’ it.

“A girl of sixteen was prepared by Mr. Peale, and inoculated at *Brickbourn* on Tuesday, the natural small-pox appeared on Wednesday; here was time enough for the pill to exert itself, but no pill was given; and though Mr. Peale was solely concerned, he endeavoured to soothe her with a bitter mixture and very sour drops, which probably were a decoction of the bark, and elixir of vitriol; however they failed, and the girl died. But, had this celebrated pill been possessed of the powers so liberally ascribed to it, would he not have depended for the cure on that alone? If these were not sufficient, I could enumerate several other cases of this sort: but that would be taking up my reader’s time to no purpose.”

“The cases related by Mr. Chandler had like (says Mr. B.) to have been classed under the title of murder. By the assistance of Mr. Peale, partner with Mr. Sutton and his coadjutor’s repellent pill, and the cold air of February pressing in at the open window, opposite to which the patient was placed, from the most favourable symptoms of recovery was the poor man reduced to death’s door, and would have *walked out*, had not farther cordials and antiseptics been timely administered. The next case prepared and inoculated by Mr. Peale, on the Tuesday, and the small-pox appeared the day following, and she died.”

As the determination of the point in question entirely depends upon the authority of facts; Mr. Bromfield requests all those, who may have impartially obtained accounts relative to this subject, to communicate them; and these he will publish, together with the name of the person who has taken the trouble to collect such accounts.

* Mr. Chandler is still quoted; as our Readers will observe by the double inverted commas.

Certain antient Tracts concerning the Management of landed Property, republished. 8vo. 4s. Bathurst. 1767.

THE advertisement on the back of the title page, is all the information given by the modern editor, concerning this republication : it runs thus :

‘ The following Treatises are reprinted, partly on account of their usefulness, and partly for the sake of their antiquity. The book was become exceedingly scarce, has been much sought after, and purchased sometimes at a high price. The *Husbandry*, and the *Surveying*, are attributed, and with good reason, to that most able judge Sir Anthony Fitzherbert. The translation of the *ΛΟΓΟΣ ΟΙΚΟΝΟΜΙΚΟΣ* of Xenophon is the best version of that piece in the English language ; and expresses with some success the simple and unaffected stile, and the humorous and sagacious dialogue of that elegant writer. Upon the whole, they all very well deserved to be rescued from oblivion ; and if they shall afford their readers either information or amusement, the Editor’s purpose will be answered.’

It is needless to say any thing respecting this tract of Xenophon, farther than what regards the translation ; and though it is without date, the reader may conceive, from the language of the prefatory note behind the title page, that it is of some antiquity.

‘ This booke of householde, full of hyghe wisedome, written by the noble philosopher Xenophon, the scholer of Socrates, the whiche for his swete eloquence, and ineredyble facilitie, was surnamed *Musa Attica*, that is to say, the songe of Athenes : is ryght counmyngly translated out of the Greke tonge in Englyshe, by *Gentian Hervet*, at the desyre of mayster *Geffrey Pole*, whiche booke for the welthe of this realme, I deme very profitable to be red.’

The book of husbandry is a treatise of husbandry in the most extensive and enlarged sense of the word ; as comprehending not only the oeconomical, but also the moral, and religious duty of a farmer.

The state of husbandry, like other things, undergoes alteration ; but these old instructions contain many good practical observations and maxims ; tho’ they are delivered in such antiquated language, interlarded with scraps of Latin, that they are rather to be valued as a curious collection for the time of day in which they were written, than to consult as rules of conduct. It treats of the utensils of agriculture, ploughing, sowing, and other articles of tillage ; with many receipts for the diseases of cattle ; the management of fruit, timber-trees, and fences ; several principles of household oeconomy, and duties of family religion.

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As much has lately been said of the comparative value of horses and oxen for employment in tillage; the sentiments of this antient writer on that question, will serve as a specimen of the work:

‘ *Whether is better, a Plough of Horses, or a Plough of Oxen.*

‘ It is to be known, whether is better a plough of horses, or a plough of oxen, and therein mesemeth oughte to be made a distinction. For in somme places, a horse plough is better, than is to say, in every place, whereas the husbände has several pastures; to put his oxen in, whan they come fro theyr warke, there the oxen plough is better. For an oxen maye not endure his warke, to labour all daye, and then to be put to the common, or before the herdman, and to be sette in a fouldre al nyght without meate, and to go to his labour in the mornynge. But and he be put in a good pasture all nyghte, he will labour more of all the daye dayely.

‘ And oxen wyl plowe in tough cley and upon hylly grounde, whereas horses wyl stande styll. And whereas is now several pastures, there the horse plowe is better, for the horses may be teddered, or tyed upon leys, balkes, or hedges, whereas oxen may not be kept: and it is not used to tedder them, but in few places. And horses wyl goo faster than oxen on even grounde or lyghte grounde, and be quicker for carriage, but they be farre more costly to kepe in wynter, for they must have both hey and corne to eate, and strawe for lytter, they must be well shodde on all foure fete, and the gere that they shall drawe with is more costly than for the oxen, and shorter whyle it wyll last. And oxen wyll eate but straw, and a lyttel hey, the whiche is not halfe the coste that the horses must have, and they have no shoes as the horses have. And if any sorance come to the horse, or waxe olde, broysed or blynde, than he is lyttel worthe, and if any sorance come to an oxen, waxe olde, broysed or blynde, for iis. he may be fedde, and than he is mannes meate, and is good or better than ever he was. And the horse, whan he dyeth, is but caryen. And therefore mesemeth, all thynges considered the ploughe of oxen is much more profitable than the ploughe of horses.’

The general instructions in this tract respect the duty of the husbandman; but our worthy countryman has not overlooked the peculiar province of the housewife: In attending to this, it will be natural to lament the degeneracy of manners so observable between the rules prescribed in these *antient* precepts, and the practice of modern life. He, among other wholesome documents to the housewife, gives her the following advice:

‘ *What Workes a Wyfe shoulde do in generall.*

‘ First in a mornynge when thou arte waked; and purposed to ryse, lyte up thy hande, and blesse the, and make a sygne of the

the holy crosse, In nomine patris, et filii, et spiritus sancti, Amen. In the name of the father, the sonne, and the holy gooste. And if thou saye a Pater noster, an Aue, and a Crede, and remember thy Maker, thou shalt speede moche the better. And whan thou arte vp and redy, than first swepe thy house, dresse vp thy dysheborde, and sette all thynges in good order within thy house: milke thy kye, secle thy calues, sye up thy mylke, take vppe thy chyl dren, and araye theym, and prouyde for thy husbandes brekefast, dynner, souper, and for thy chyl dren and seruantes, and take thy parte with theym. And to ordyne corne and malte to the myll, to bake and brue withall whanne nede is. And meete it to the myll, and fro the myll, and se that thou haue thy measure agayne beside the tolle, or elles the myller dealeth not truely with the, or els thy corne is not drye as it shoulde be. Thou must make butter, and chese whan thou maist, serue thy swyne bothe mornynge and euenynge, and gyue thy poleyn meate in the mornynge, and whan tyme of the yere commeth, thou must take hede howe thy hennes, duckes, and geese do ley, and to gather vp theyr egges, and whan they waxe brodye, to sette them there as noo beastes, swyne, nor other vermyn hurte them. And thou muste knowe, that all hole footed fowles wyll syte a moneth, and all clouen footed fowles wyll sytte but three wekes, excepte a peyhenne, and greatte fowles, as cranes, bustardes, and suche other. And whan they haue broughte forthe theyr byrdes, to see that they be well kepte from the gleyd, crowes, fullymartes, and other vermynne. And in the begynnyng of Marche, or lyttell afore, is tyme for a wyfe to make her garden, and to gette as many good sedes and herbes as she canne, and specially suche as be good for the pottes, and to eate: and as ofte as nede shall requyre, it muste be weded, for els the wedes wyl ouergrowe the herbes. And also in Marche is tyme to sowe flaxe and hempe; for I haue harde olde hauswyues saye, that better is Marche hurdes, than Apryll flaxe, the reason appereth: but howe it shulde be sown, weded, pulled, repeyled, watred, wasshen, dried, beaten, braked, tawed, hecheled, spon, wounden, wrapped, and wouen, it nedeth not for me to shewe, for they be wise ynough, and thereof may they make shetes, bordclothes, towels, shertes, smockes, and suche other necessaryes, and therefore let thy distaffe be alwaye redye for a pastyme, that thou be not ydle. And vndouted a woman can not gette her lyuyng honestly with spynnyng on the distaffe, but it stoppeth a gap, and muste nedes be had. The bolles of flaxe, when they be ripeled of, must be rideled from the wedes, and made drye with the son, to get out the sedes. Howe be it, one maner of linsede, called loken sede, wyll not open by the son: and therefore, whan they be drye, they muste be sore bruised
and

and broken, the wiues knowe howe, and than winowed and kepte drye, tyll yere tyme come agayn. Thy female hempe must be pulled from the churle hempe, for that beareth no fede, and thou must do by it, as thou dydest by the male. The churle hempe beareth fede, and beware that byrdes eat it not, as it groweth: the hemp thereof is not soo good as the female hempe, but yet it wyll do good seruyce. May fortune sometime, that thou shalt haue so many thynges to do, that thou shalt not well knowe where is best to begyn: Than take heed, which thing shoulde be the greatestt losse, if it were not done, and in what space it would be done; than thinke what is the greatestt losse, and there begyn. But in case that thyng, that is of greatestt losse, wyll be longe in doyng, and thou myghtest do thre or foure other thynges in the meane whyle, thanne loke well, if all these thynges were sette together, whiche of them were the greatestt losse, and if all these thynges be of greater losse, and may all be done in as shorte space as the other, than doo thy many thynges fyrste.

It is conueniente for a housbande, to haue shepe of his owne for many causes, and than maye his wife haue part of the wolle, to make her husbnde and her selfe some clothes. And at the leaste waye, she maye haue the lockes of the shepe, eyther to make clothes or blankettes, and couerlettes, or bothe: and if she haue no wolle of her owne, she may take wolle to spynne of clothe makers, and by that meanes she maye haue a conuenient lyuynge, and many tymes to do other warkes. It is a wyues occupation, to wynowe all maner of cornes, to make malt, to washe and wrynge, to make hey, there corne, and in time of nede to helpe her husbnde to fyll the muck wayne or dounge carte, dryue the ploughe, to loode hey, corne, and suche other. And to go or ride to the market, to sel butter, chese, mylke, egges, chekyns, capons, hennes, pygges, geese, and all maner of cornes. And also to bye all maner of necessarye thynges belongynge to housholde, and to make a true rekenynge and accompte to her housbnde, what she hath receyued, and what she hath payed. And yf the housbnde go to the market, to bye or sell, as they ofte do, he than to shewe his wife in lyke maner. For if one of them shoulde vse to deceyue the other, he deceyueth hym selfe, and he is not lyke to thryue; and therefore they muste be trewe eyther to other. I coulde peradventure shewe the housbandes dyuerse poyntes, that the wyues deceyue them in: and in lyke maner, howe husbndes deceyue theyr wyues: but if I shoulde do so, I shoulde shewe mo subtyll poyntes of decept, than either of them knewe of before; and therefore me semeth beste to holde my peace, least I shoulde do as the knyght of the toure dyd, the whiche had many fayre doughters, and of fatherly loue that he ought to them,

them, he made a boke, to a good entente, that they myghte eschewe and flee from vyces, and solowe vertues. In the whiche boke he shewed, that if they were wowed, moued, or styred by any man, after suche a maner as he there shewed, that they shulde withstande it. In the whiche boke he shewed so many wayes, howe a man shoulde attayne to his purpose, to brynge a woman to vice, the whiche wayes were so naturall, and the wayes to come to theyr purpose were soo subtylly contriued, and craftely shewed, that harde it wold be for any woman to resyste or deny theyr desyre. And by the sayd boke hath made bothe the men and the women to knowe more vyces, subtyltye, and craste, than euer they shulde haue knowen, if the boke had not ben made: in the whiche boke he named hym selfe the knight of the towre. And thus I leue the wyues to use theyr occupations at theyr owne discreation.'

That the good wives may not accuse us of partiality, we shall not omit the following

Shorte Lesson for the Husbände.

'One thinge I wyl aduise the to remembre, and specially in wynter tyme, whan thou sytteste by the fyre, and hast supped, to consyder in thy mynde, whether the warkes that thou, thy wyfe, and thy seruantes shall do, be more auantage to the, than the fyre and candell lyghte, meate and drynke that they shall spende, and if it be more auantage, than syt styll; and if it be not, than go to thy bedde and slepe, and be vppe betyme, and breake thy faste before day, that thou mayste be all the shorte wynters day about thy busynes. At grammer scole I learned a verse, that is this, Sanat, sanctificat, et ditat surgere mane. That is to say, Erly rysyng maketh a man hole in body, holer in soule, and rycher in goodes. And this me semeth shuld be sufficient instruction for the husbände to kepe measure.'

The treatise on surveying, the last in this collection, and by the writer of the forgoing tract on husbandry; is dated in 1539. Here the writer appears chiefly in his legal capacity, and treats of the customs of manors; though it also contains hints of advice, by which gentlemen who hold land in their own hands may, perhaps, in some instances, assist their experience.

An Essay on the Diseases most fatal to Infants. To which are added Rules to be observed in the nursing of Children: With a particular View to those who are brought up by Hand. Small 8vo. 2s. 6d. Cadell. 1767.

A Load of medicines is in all cases to be condemned, but particularly where infants are the patients.—The little essay before us, is chiefly to be commended for its simplicity in this respect.—Many of the observations are plain and useful; and the medicines, few, efficacious, and easy to be administred.

REV. OCT. 1767.

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The diseases most incident and fatal to infants, says our author, during the first few months after their birth, are, inward fits, the thrush, loose, sour, curdled or green stools, the watery-gripes, and convulsions.— ‘ Inward fits, as they are called, are in general the first complaint that appears in children, and, as far as I have observed, most, if not all infants, during the first months, are more or less liable to them. The symptoms are these. The child appears as if it was asleep, only the eyelids are not quite closed, and if you observe them narrowly, you shall see the eyes frequently twinkle, with the white of them turned up. There is a kind of tremulous motion in the muscles of the face and lips, which produces something like a simper or a smile, and sometimes almost the appearance of a laugh. As the disorder increases, the infant’s breath seems now and then to stop for a little; the nose becomes pinched, there is a pale circle about the eyes and mouth, which sometimes changes to livid, and comes and goes by turns; the child starts, especially if you go to stir it, tho’ never so gently, or if you make any noise near it. Thus disturbed, it sighs, or breaks wind, which gives relief for a little, but presently it relapses into the dozing. Sometimes it struggles hard before it can break wind, and seems as if falling into convulsions; but a violent burst of wind from the stomach, or vomiting, or a loud fit of crying, sets all to rights again. As the child increases in strength, these fits are the more apt to go off spontaneously, and by degrees; but in case they do not, and if there is nothing done to remove them, they either degenerate into an almost constant drowsiness, (which is succeeded by a fever and the thrush) or else they terminate in vomitings, sour, curdled, or green stools, the watery-gripes, and convulsions. The thrush indeed very often terminates in these last symptoms. Wherefore as these complaints naturally run into one another, or succeed each other, they may be considered, in a manner, as only different stages of the same disease, and which derive their origin from the same cause. Thus, the inward fits may be looked upon as the first stage of the disorder; the fever, and the thrush (when it happens) as the second; the vomitings, sour, curdled, green, or watery stools, as the third; and convulsions, as the last.’

Our author takes care afterwards to observe, that these complaints do not always succeed each other in the same regular manner. Many have sour, green stools, without ever having the thrush; many have the thrush without watery-gripes; and some the watery-gripes without having the thrush.

After giving the diagnostics and causes of these disorders, in which we meet with nothing that particularly demands our notice; Mr. Armstrong next proceeds to his method of cure.— In all these diseases, his principal dependence is upon the

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ANTIMONIAL WINE, or the **TARTAR EMETIC**.—The antimonial wine he gives in the dose of five drops, even to infants a few days after their birth, and encreases the dose afterwards in proportion to the age of the child, but always so as to act as a very gentle emetic.—The tartar emetic is thus given; one grain is dissolved in three ounces of water, and sweetened with a little syrup: one tea spoonful of this solution, our author considers, as equal to five drops of the antimonial wine.—One 24th part of a grain of tartar emetic, is an extremely small dose; and from our own experience we apprehend not equal to five drops of the antimonial wine: we have given both the one and the other for several years; the tartar emetic hardly ever in a less dose than one eighth of a grain, except the little patient appeared to have an universal degree of irritability.—The antimonials thus exhibited, not only unload the *first passages* in the most easy and expeditious manner, but at the same time have a very salutary effect upon the nervous system.—Mr. Armstrong would probably have been more successful in his practice with the *Ipicacoan*, if instead of two or three grains, he had given it in much smaller doses.—The best topical application in the thrush, our Author says, is the white vitriol dissolved in common water, barley water, or the pectoral decoction.

Mr. Armstrong proceeds to **TEETHING**, the **RASH** which sometimes accompanies teething, the **SMALL-POX**, **MEASLES**, and **CHIN-COUGH**: he is very concise upon each of these, and recommends the antimonial wine or the solution of tartar emetic as the best medicines.—*The rules to be observed in the nursing of children, with a particular view to those who are brought up by hand*, are plain, sensible, and useful.

‘That part of medicine, says our author, in the beginning of this essay, which regards the diseases of infants, has hitherto lain uncultivated, or at least been much neglected. I do not pretend to account for this strange neglect, nor is it to my purpose!—We suppose our Author means, the general management of infants; for Harris, Astruc, Brouzet, Boerhaave, Van Swieten, Hoffman, and many others, have treated of the acute diseases of children. But, the contents of this little tract, being, we presume, the result of Mr. Armstrong's own experience, they may, as such, be considered as a valuable addition to one of the most necessary branches of the medical art.

Hibernia Curiosa. A Letter from a Gentleman in Dublin to his Friend at Dover in Kent, giving a general View of the Manners, Customs, Dispositions, &c. of the Inhabitants of Ireland. With occasional Observations on the State of Trade and Agriculture in that Kingdom. And including an Account

count of some of its most remarkable Curiosities. Collected in a Tour through the Kingdom in 1764: and ornamented with Plans of the principal Originals, engraved from Drawings taken on the Spot. 8vo. 3s. Flexney. 1767.

THE people of England have, for many ages, conceived a very contemptible opinion of Ireland, of its productions, its inhabitants, and every thing relating to it. The author * of the present tract has had the curiosity to satisfy himself, upon the spot, of many things relating to the natural, civil, and ecclesiastical history of that country; and in this letter he communicates his observations to the public. And indeed these observations seem, as he asserts in the preface, to be written with candor and ingenuity, untinctured with prejudice or partiality. 'Such as the originals appeared to him, with an honest freedom, and without respect of persons, he has, in every case, endeavoured to *depicture* to his readers.' And he afterwards adds, 'That to have contributed even, by the present short and imperfect outlines, towards the removal and obliteration of any national and illiberal prejudices, and promote a greater intercourse of our gentlemen of fortune and curiosity with a country that, in a natural view of it especially, deserves more attention than is generally given to it, will be the source of the most agreeable reflections to him.'

After relating what was curious in his journey from London to Holyhead, and in his voyage from thence to Dublin, the author gives us an account of that city. He says 'Dublin is a large, populous, and, for the greater part of it, a well built city.—The two houses of parliament are infinitely superior, in point of grandeur and magnificence, to those of Westminster. The house of lords is perhaps as elegant a room as any in Great Britain or Ireland.—The college-library, from the number of volumes it contains, the magnificence and neatness of the room, and the convenient disposition of the books and desks, for the use of the students, is well deserving the notice of a traveller.—The whole extent of the city of Dublin may be about one third of London, including Westminster and Southwark.—The inhabitants of this city, and indeed of the whole kingdom, those of them that are people of any fortune, are genteel, sprightly, sensible and sociable; and in general well affected to the English (as well they may, being originally English themselves) and their dress, fashions and diversions are taken from them.—They pique themselves much on their hospitality in all parts of the kingdom: but indeed their hospitality partakes too

* Mr. J. Bush of the County of Kent.

much of intemperance. The sum and quintessence of true hospitality is expressed in that single line of *Pope*,

Welcome the coming, Speed the going Friend.

In which is implied an abscence of every species of compulsion or restraint, and (which is the true sterling hospitality) the making the *choice* of your guest the measure of your friendship and entertainment. But to attempt to send him away drunk, is surely setting him off with but with very ill *speed*.'

Speaking of the Irish in general, he says, 'they are very far from being what they have been too often and unjustly represented as, a nation of wild Irish. I have traversed the whole country, and generally found them, even the very lowest class of the natives, very civil and obliging. Miserable and oppressed as they are, an Englishman will find as much civility in general, as amongst the same class in his own country.—In relating the causes of the misery of the poor, he says, it proceeds from the extreme tyranny and severity of the landlords and clergy, who exact their heavy rents and tithes, even of the potatoes, with the severest rigour: and then adds, I am sorry to tell you that too many of these are *English parsons*. For the love of God and charity, send no more of this sort over, for here they become a scandal to their country and to humanity. But you must add to these the exactions of the still more absolute catholic priest, who comes armed with the terrors of damnation, to demand the full quota of his offerings.'

With regard to the trade and importance of Ireland, our author observes, 'that it would be a rich country, if made the most of; if its trade were not reduced by unnatural restrictions and Egyptian kind of politicks from without, and its agriculture suppressed by more unnatural masters within. How the increasing wealth of that kingdom, from whatever source, should be injurious to England, with which it is so closely connected; or that the putting it into the power of Ireland to derive such immense additional sums to the public wealth, in which both kingdoms must participate, should be injurious to the general welfare of either, is intirely beyond my comprehension. To prohibit the importation of such commodities as our own country is already sufficiently provided with, must, even to an Irishman, appear just and reasonable. But that they should be excluded from, or restrained in, their trade to almost all the rest of the world, is a species of policy, the wisdom of which, with deference to our administrators of the Hibernian department, I own, is to me not easily intelligible.'

It hath always been the policy of every wise government, to give every possible encouragement to their colonies, because what they acquire must turn at last to the advantage of the mother country. If we regard Ireland as a vast colony of

Britons, as in its present state it certainly is, should we not look upon the Irish as parts of ourselves; as the descendants of those brave men whom we sent out to support and establish the British government and protestant religion in that important island? The principles of justice and humanity certainly oblige us to treat them, in all respects, like ourselves. But when this additional consideration forces itself upon us, that the *more* they gain by trade, the more we get from them, this should surely induce us to take off all restraints from their commerce, and leave it to them as open and free as the light of the sun and the blowing of the wind. An eminent author, forty years ago, proved, that, by the rents of the vast Irish estates which are spent in England by the noblemen and gentlemen of that country, who constantly or occasionally reside here; by the large bills remitted to support the students at the inns of court, the universities, and other schools; by the great expence of ~~these~~ who come to solicit for preferment in the church, the law, the army, the navy, &c. by vast sums spent by Irish gentlemen who come to indulge their curiosity and pleasure, to see their king, the royal family and court; by great numbers who resort to Bath, Buxton, Scarborough, &c. there could not be at that time (and it hath increased prodigiously since) less than a million sterling annually sent over from Ireland to England, for which nothing ever returned to that country: and the Author goes so far as to say, that this is more than England gains neat, on a fair balance, by their trade with all the rest of the world beside. If this be the case then, if England gets such immense sums by the Irish, should we not rather encourage than discourage them? Should we not look upon the Irish as industrious bees making honey for us? The riches of Ireland must always center in England. If they were therefore ten times as rich as they are, we should get ten times as much by them.

We have been assured, by a gentleman who knew them both, that though Sir Robert Walpole and Sir John Barnard disagreed in almost every political measure, yet they heartily agreed in this, that all restriction should be taken from the trade of Ireland: but in their time, the true interest of Great Britain, in this respect, was so little understood, and the popular prejudice ran so strong against their opinion, that perhaps it would have endangered the life, we are sure it would have endangered the interest, of either of those great men, to have publicly proposed it. But, thank God, people's eyes begin to be open to the truth and their own interest. They now perceive that there would be no more danger in allowing their brethren on the west side of St. George's Channel a free trade, than there is in allowing it to those on the west side of the Severn.

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The woollen trade is our favourite staple: but are not the French, our implacable enemies, beating us out of that trade? Have they not ingrossed almost *all* of that to the Levant? and have they not outdone us so far in that to Portugal, as to embolden those ingrates to tell us publicly, they will deal with France rather than with us, as the French supply them with these goods at a cheaper rate? and shall we tamely resign this profitable branch of trade to our enemies, when we might carry it on, in Ireland, with so great advantage to ourselves? If the Irish should gain an immediate profit by this or any other trade, it will certainly be the means of bringing more riches to England: and though it should all remain amongst themselves, which is impossible, yet it would be there in the hands of our friends, to support our armies, fleets, and government.

Besides the charge of 12,000 military men, which the Irish constantly maintain, there is at present a sum of about 100,000 l. *per ann.* granted in PENSIONS upon their establishment, most of it to our royal family and the favourites of our court, and consequently remitted here. If Ireland was richer, more might be drained from thence in proportion. How many of our grandees wallow in the highest luxury here, from the hard labour and penury of the poor peasants and tradesmen there! Can the Irish then be any way looked upon as our enemies or rivals? No, surely, but as our best friends!—The Author of this Letter saw things in this light; and therefore we hope it will be excused, that we have endeavoured a little to illustrate them.

Mr. Bush makes some observations upon the Irish language, and says it is the nearest to the *Welsh* of any language upon earth: and no wonder, since they were originally the same, and only different dialects of the Celtic, which was, of old, the common language of the western parts of Europe. But now English is spoke by every body, even by the lowest of the people, all over Ireland. So that we may venture to foretell, that in a very little time there will be no remains of their old tongue in that country; as we are sure there is not at present the hundredth part of what there is in Wales.

Mr. Bush says, Ireland is now so destitute of wood, that he is confident there is as much timber growing in the county of Kent, as in that whole island.

He takes notice of some of the principal towns in Ireland, and informs us of what is most remarkable in Cork, Kilkenny, Waterford, Limerick, &c. When he speaks of Derry, he says, It is the cleanest, best built, and most beautifully situated of any town in Ireland. Excepting Cork, he thinks it as convenient as any for commerce, foreign or domestic; and, but for the restrictions on the trade of Ireland, would, in a few years, become a flourishing and wealthy city. All this town and its li-

berties belong to the twelve companies of London, who receive prodigious sums for the rent thereof every year. This city must, as he observes, be for ever memorable on account of the severe siege it nobly sustained, for thirteen weeks, in the reign of King William, in defence of the glorious cause of liberty.

He then gives a very particular account of that wonderful natural curiosity called the *Giant's Causeway*; and presents us with a very just print of it. This is a vast group of columns, or pillars, closely united together, and each of them a pentagon; yet, what is very extraordinary, and particularly curious, there are not two columns in ten thousand, that either have their sides equal among themselves, or whose figures are alike. Nor is the composition of these pillars less deserving the attention of the curious spectator. They are not of one solid stone in an upright position, but composed of several short lengths curiously joined, not with flat surfaces, but articulated into each other like ball and socket; and this is not visible but by disjoining the two stones. The depth of the concavity or convexity is generally about three or four inches, and what is still further remarkable of the joints, the convexity and correspondent concavity is not conformed to the external angular figure of the column, but exactly round, and as large as the size or diameter of the column will admit. It is still farther remarkable that the articulations of these joints are frequently inverted. In some the concavity is upwards, in others the reverse.—What is very extraordinary, and equally curious in this phenomenon is, that notwithstanding the universal dissimilitude of the columns, both as to their figure and diameter, and though perfectly distinct from top to bottom, yet is the whole arrangement so closely combined at all points, that hardly a knife can be introduced between them, either on the sides or angles. That this is a work of NATURE there can be no doubt.

Nor is this the only extraordinary natural production in this island. There is hardly a river in the kingdom, but what is ornamented, more or less, in its course, with beautiful cascades, waterfalls, or salmon-leaps, as they are usually called, from the infinite number of salmon, which, at the season of the year for spawning, are seen leaping up the falls, many of them to the height of fifteen or twenty feet.

The Author then gives us a new and curious hypothesis concerning the formation of Irish bogs. He says, it is universally observable that the surface of these bogs is covered with a short, thick, and matted kind of heath, which, as it grows and thickens at the top, vegetates at the bottom into a close and extremely radious texture, which, from its low situation, being replete with moisture, naturally throws out successively annual growths of this exceedingly ramified heath, a great part of which dies
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and scatters upon every return of the winter, and moulders on the surface, where it closes and forms another stratum of mouldered heath, from which, in the spring, a new and successive shoot of heath is produced : and thus as those strata of mouldered heath are annually repeated, the inferior and internal vegetation of the roots increases and becomes extended higher, and at the bottom more consolidated.'

Mr. Bush next surveys the lakes of Ireland, particularly Lough Neagh and Lough Earne : but descants, very poetically, upon the charms of the wonderful Lake of Killarney, in the county of Kerry. 'It is, he observes, for the most part, surrounded with enormous high mountains, the immense declivities of which are covered with woods, from their tops down to the verge of the waters. The romantic intermixture of horrible impending precipices with these lofty mountains, that are covered with all kinds of trees and evergreens, present such a grand and beautifully variegated scenery as is beyond description. Add to this the numberless rivulets cascading in rocky channels, skirted with trees of every sort, down the sides of these prodigious mountains, some of them to the height of an hundred yards, or more, at one view ; while in other places are seen cataraets or waterfalls, over rocky precipices, near or more distant from shore ; and the whole together, presents such a grand and striking prospect, as pleases and entertains beyond imagination.'— But we must not forget that we have already inserted, in former numbers of our Review, several very full descriptions of this peerless beauty of Ireland.

Were we to select from Mr. Bush's account of our sister-island, every thing that might serve to amuse or inform our Readers, we should transcribe almost all that he has written. We therefore recommend it to all whose curiosity or interest may prompt them to know much of that country, to peruse the whole book, in which the Author has shewn a competent share of both judgment and imagination.

We cannot, however, conclude this article, without making one very obvious reflection, viz. that, were our young noblemen and gentlemen to travel more in their own than in foreign countries, they would, at least, be as highly entertained, and squander much less of their fortunes and their innocence than they commonly do. Are we not chargeable with the greatest madness and folly, that, with such infinite labour and such dreadful dangers, we bring the riches of all parts of the globe to this island, purely that we may have the ridiculous vanity and parade of scattering them about the roads and the streets of our enemies ? Would not a tour round the islands of Great Britain and Ireland furnish a Briton with more useful, proper and entertaining

tertaining knowledge, than what is called *the grand tour of Europe*? which, for one person that it hath improved, hath been the destruction of thousands!

*Continuation of the Account of Lord Lyttelton's History of Ham
the Second: See Review for August.*

THOUGH William the Conqueror had taken the coronation oath, and was desirous of having it thought that he was advanced to the throne by the free consent of the people, yet his character was that of a tyrant; and there was no method to render a tyranny secure and strong which he did not put in practice. He established garrisons of foreign troops in all parts of the country, bridged the towns with forts and castles, gained to his side the bravest of his enemies by pardons and favours, so that they would submit to his despotism, and destroyed the rest without mercy. Sometimes he employed the most generous clemency, and sometimes the most terrible and barbarous cruelty, as he thought they would best conduce to serve his ends. With regard to London in particular, his policy led him to exempt it from the severity which he used on other occasions. Sensing that if, by the encouragements of any foreign aid, the capital had revolted, he would have found it difficult to prevent a general defection of the whole nation, he governed that city with a gentle hand, endeavoured to gain the affections of the citizens, and granted a charter confirming to them the benefit of their ancient immunities, customs, and laws, with a promise of his royal protection. This had so good an effect, that they never would engage in any rebellion or treason against him, but by their fidelity contributed greatly to the maintenance of his government.

Among the many grievances complained of in the reign of William the First, none gave more uneasiness than the intemperance and severity of his forest-laws. He was not satisfied with himself confined to himself the vast tracts of forest that he found in the kingdom; but, to make a new one in Hampshire, laid waste a country of above thirty miles in extent, drove out all the inhabitants, and destroyed all their dwellings, not sparing even churches: as much as he affected a respect for religion. Great part of Yorkshire, and all the counties belonging to England north of the Humber, he also laid waste; that the Danes and the Scotch invading those parts of his kingdom might find subsistence; and to punish the people for their disaffection to his government, without regarding what numbers of innocent persons would be involved in that destruction. We are told even by one of the Norman historians, who speaks of it with

orror, that above a hundred thousand men, women, and children, perished by famine in these ruined counties. The desolation was such, that for above sixty miles, where, before, there had been many large and flourishing towns, besides a great number of villages and fine country-seats, not a single hamlet was to be seen! the whole land was uncultivated, and remained in that state even till the reign of king Henry the Second! so that Attila himself did not more justly deserve to be named *the scourge of God* than this merciless Norman. Indeed neither that Hun, nor any other destroyer of nations, ever made worse devastations in an enemy's country, than he did in his own.

It is a remarkable thing, continues our noble Author, that one of the Normans, except a few that conspired with Roger Earl of Hereford and Radulph de Guader, should have expressed the least discontent against the arbitrary proceedings of his haughty prince, which in several instances were no less inconsistent with their own native rights and liberties than with those of the English. Certainly they were a people unaccustomed to despotism, and not of a temper inclined to submit to it; but several reasons may be given to account for that patience. Under a government not fully settled, and maintaining itself more by the sword than the laws, necessity of state seems to require and to justify extraordinary acts of power, and to take off those restraints from the royal authority, which calmer seasons admit. The Normans knew this; and they also knew that the English, the Scotch, and the Danes, were ready to rail themselves of any dissention between them and their sovereign. They had likewise particular motives of interest, which bent their minds to more complaisance than would otherwise have been natural to them, and softened the stubbornness of the spirit of liberty. For, as the lands that were taken from the English were given by the king to the foreigners in his service, not all at once, but at many different times, as the forfeitures were incurred, and in such proportions to each as he pleased, the desire of profiting more and more by his favour kept them under the yoke of a continued dependance. And to these checks upon them was added that awful respect for his person which his illustrious actions and fortune inspired. The Macedonians themselves grew servile to Alexander upon the throne of Darius. Thus the Normans revered in the conqueror of Harold, and the monarch of England, that glory and greatness, which their own arms had enabled him to acquire. He appeared so fit to command, that they would not dispute how far they were bound to obey. But though they acquiesced under a present excess of the royal prerogative, they took effectual care that their rights should obtain a legal establishment. A distinction is to be made between the government of William the First, which was very tyrannical,

tyrannical, and the constitution established under him in kingdom, which was no absolute monarchy, but an improvement of the feudal tenures and other customs of Normandy upon the old Saxon laws of Edward the Confessor. He more than once swore to maintain those laws, and in the fourth year of his reign confirmed them in parliament; yet not without great alterations, to which the whole legislature agreed, and more complete introduction of a strict feudal law, as it practised in Normandy; which produced a different political system, and changed both power and property in many respects, though the first principles of that law, and general notions of it had been in use among the English some ages before. But the liberty of the subject was not so destroyed by these alterations, as some writers suppose, plainly appears by the very rules that William enacted, in one of which we find an express declaration, "that all the freemen in the kingdom should have and enjoy their lands and possessions free from all unjust exaction and from the tallage; so that nothing should be exacted taken from them but their free service, which they owed to the crown and were bound to perform." It is further said, "that this was ordained and granted to them as an hereditary right for ever, by the common council of the kingdom." which remarkable statute is justly styled by a learned author, Naeſon Bacon, *the first magna charta of the Normans*. And it extended no less to the English than to the Normans. But it was still observed by William, who frequently acted as if his will had been the only law to both nations. It must be also observed that by the interposition of many mesne lords between the crown and the people, and by many offices of judicature and military command being rendered hereditary, which under the Saxons had been either elective, or granted for a short term, the constitution became more aristocratical than before, more unequally balanced, and in some respects more oppressive to the inferior orders of freemen. Nor was the condition of the nobles themselves to be envied. For there were certain burthens annexed to this system of fiefs, which, as they naturally grew out of that policy, were imposed on the highest vassals as well as on the lowest, and were more grievous than any that the Saxons had borne under their constitution.

Among the rest of the changes that were introduced in the reign of William the First, the lands of the bishops and great abbots, which had been held before in Frankalmoigne, or *feudal* alms, were, by the authority of the whole legislature, declared to be *baronies*, and bound to the same obligations of homage and military service, as the civil tenures of the like nature, agreeably to the practice in Normandy and in France. But this was another alteration, which, though it was made with the

concurrent

incurrence of parliament, essentially hurt the commonwealth : and that was the separating the civil and ecclesiastical jurisdictions, which the Saxon bishops and earls had exercised jointly in the county courts, by giving the bishops a court of their own, for the sole trial of spiritual matters by the episcopal laws. Though this was done under a specious pretence of reformation, and for the avoiding of confusion, it proved in its consequences a great cause of the corruption of the clergy, and of the advancement of their power beyond its due bounds : for, besides the partiality with which they proceeded, on being thus left to themselves, they soon extended their judicature much further than the legislature designed, including many causes, that in their own nature were purely civil, under the notion of spiritual matters, or (as the statute terms it) *causes belonging to the government of souls*.

Nor was this the only instance, in which the proceedings of William, with relation to the government of the church in this kingdom, deserve to be censured. After he had depressed and almost destroyed the English nobility, he thought his despotism would not be complete, while the archbishop of Canterbury and other English bishops remained in their sees : to deprive them of which, and fill up their vacancies with foreigners devoted to his own will, he had recourse to the pope ; and invited over three legates, to be the ministers of this alteration : for, without the colour and aid of the papal power, he durst not so offend the clergy of England. Alexander the Second was very glad to take this occasion of bringing that church into a state of subjection to Rome, from which it had hitherto preserved itself free beyond mere compliments and forms of respect. The legates therefore had orders to serve the king according to his wishes ; and, none disputing what he agreed to, they were permitted to exercise such an authority and jurisdiction in England, as never had been granted to any before. Thus, by a confederacy of two usurping powers, the rights of the English church were oppressed ; which, no less for the sake of the crown than of the clergy, William would have strongly maintained, if he had not been seduced by the present subserviency of the papal authority to his own particular views and interests : for he knew how to resist it upon other occasions. His desire of humbling the pride of the English bishops, by subjecting them more to the power of the pope, though he in a great measure controuled that power by his own, proved in its consequences hurtful to his successors. For the alliance between the crown and the papacy was soon dissolved by their different interests ; but between the papacy and the clergy a more strict one was formed, which lasted much longer, and at length became too strong for the crown to restrain.

It must be observed, however, to the honour of this king, that, in the disposal of benefices and dignities in the church, he chose men of good characters, and was perfectly clear from all suspicion of simony, notwithstanding his general avarice. He likewise reformed the monastical discipline, which had been much relaxed in England. The scandalous ignorance of the whole Saxon clergy gave him a good pretence to bring over foreigners of learning and parts, whom he placed in almost all the episcopal sees, and also at the head of many abbeys and convents; which not a little contributed to strengthen his government. But unfortunately these men, with the erudition of Italy, where most of them were bred, had acquired the principles of the Italian theology; and acting in this kingdom as if they had been missionaries sent over from Rome, bent all their studies, and employed all their knowledge, to defend and promote the doctrines and the interests of that see: so that, while, by their influence over the minds of the people, the king endeavoured to secure his own power, he served that of the pope much more than he desired or intended to do, and laid the foundations of most of the disputes between the church and the crown, with which his posterity was disturbed for several ages.

Upon the death of William the First, whose character is drawn by Lord Lyttelton with a masterly hand, William Rufus, the conqueror's second son, was advanced to the throne, in preference to Robert his elder brother; partly in consequence of his father's last will, partly in consequence of the inclinations of the English towards him, and partly by the means of Lanfranc, Archbishop of Canterbury, who was the chief instrument in persuading the Norman lords to concur in the election. These were the circumstances that in those times formed a title to the crown, and not such a strict hereditary right as hath since, except upon extraordinary emergencies, been established. But the king had not reigned many months, when his throne was shaken by a sudden and almost general conspiracy of the great Norman lords, who, tho' nothing had yet been done by him to offend them, forsook him, and, not regarding the oaths they had taken, espoused the cause of Duke Robert. In this extremity William had no resource but the English; and, therefore, more powerfully to engage their affections, he not only caressed them, as the friends on whom he relied, but engaged himself to them by the strongest assurances, that he would give them better laws than had ever before been established in England, take off all illegal taxes, and restore to them their ancient freedom of hunting. This raised him an army of *thirty thousand men*, who served him bravely and faithfully in his distress, and to them chiefly he owed his preservation: which proves that the English were not (as some writers have supposed) reduced so low by

William

William the Conqueror, even at the end of his reign, as to be mere abject drudges and slaves to the Normans. Their force was sufficient to maintain that prince of the royal family, who urged them most, upon the throne of this kingdom, against the efforts of the contrary faction: a very remarkable fact, which almost retrieved the honour of the nation.

William Rufus, thus favoured by the natives of England, is a more lawful sovereign of it, by their election, than Robert could be, by any right of inheritance derived from a father, whose own title had been originally bad. Yet though he had gained this advantage, and availed himself of it now as his strongest support, he used all possible means to win over the Norman nobility, and break their confederacy; in which he so succeeded, that in a little while the whole nation submitted entirely to him, under the hope and assurance of a good government. Nor were their expectations contradicted at first by his conduct: but after some time prosperity corrupted his nature, or rather discovered what policy and fear had concealed. This change was accelerated by the decease of Lanfranc; for, after the death of that prelate, the king, whose passions had been curbed by an habitual respect for the gentle authority of a pious preceptor, grew more bold in his vices, and more impatient of any counsels delivered with freedom: yet his character for a while remained undecided; his great and good qualities being so mixed with his bad, that the world was in doubt of his judgment to form of him. But an immense prodigality, which he was forced to support by rapine and extortion, with instigations of Ralph Flambard, a minister worse than himself, determined that doubt, and made the latter years of his reign a continual series of grievous oppressions.

We shall not follow our noble Author through the several actions that happened under William Rufus, among which the contest with Anselm, Archbishop of Canterbury, makes no considerable figure: but there is a circumstance recorded concerning Malcolm, King of Scotland, which is too curious to be omitted. 'The character of this monarch,' says Lord Lytton, 'cannot be better shewn, than by one fact, which is recorded from the mouth of his own son, King David the First, to Henry the Second, his great grandson, by Ethelred Abbot of Evesham. Having received an information, that one of his sons had conceived a design against his life, he enjoined the strictest silence to the informer, and took no notice of it himself, till the person accused of this execrable treason came to him, in order to execute his intention. The next morning, he went to hunt, with all the train of his courtiers, and, when he had got into the deepest woods of the forest, drew that number away from the rest of the company, and spoke to him

thus:

thus: "Behold! we are here alone, armed, and mounted alike. Nobody sees, or hears us, or can give either of us aid against the other. If then you are a brave man, if you have courage and spirit, perform your purpose; accomplish the promise you have made to my enemies. If you think I ought to be killed by you, when can you do it better? when more opportunely? when more manfully? Have you prepared poison for me? that is a womanish treason—or would you murder me in my bed? an adulteress could do that—or have you hid a dagger to stab me secretly? that is the deed of a ruffian.——But act like a soldier; act like a man; and fight with me hand to hand; that your treason may at least be free from baseness." At these words, the traitor, as if he had been struck with a thunderbolt, fell at his feet, and implored his pardon. "For nothing: you shall not suffer any evil from me;" replied the king; and kept his word.

Would the limits within which we are confined admit of it, we should be glad to insert, at large, the character which Lord Lyttelton has drawn of William Rufus: but we must content ourselves with observing, that it has, according to the opinion of his Lordship, been too much depreciated by many historians. The character of this king was, no doubt, very faulty; and notwithstanding all his faults, he was a great man. In magnanimity, the first of royal virtues, no prince ever excelled him, and few have equalled. But whatever shining qualities he might be possessed of, the misery of England was complete in his reign. The nation was a prey to licentiousness, as much as to tyranny; and suffered at once the disorders of anarchy, and the oppressions of arbitrary power.

At the death of William Rufus, his brother Duke Robert was in Apulia, upon his return from Jerusalem, in the conquest of which he had done very great actions, and gained a reputation for valour and conduct, equal, if not superior, to that of any of the princes associated with him. Henry, in the meantime, the youngest son of the conqueror, being present in England, aspired to the crown. This prince had received in his youth such a tincture of learning, that he got the name of *clerc*, a title very extraordinary for any layman, but much more so for the son of a great king, to obtain, in that ignorance. This was no mean endowment; and he made a good use of it; but he had others still more valuable; great natural abilities, and soundness of mind, a cool head, a firm heart, and a steadiness, knowledge of business, of war, and of mankind. After the decease of his father he had been very ill treated by his brothers, and had learned in adversity patience and fortitude. Taking advantage of the fatal accident which had deprived William Rufus of his life, Henry hastened to London, where

was elected king of England by the great council, and was crowned in Westminster-abbey, on the following Sunday, being the fifth day of August, in the year of our Lord 1100.

The sudden and easy consent, continues our noble Author, of the Normans and English, to this revolution, by which Duke Robert was again set aside from the throne of this kingdom, and at a time when the great honour he had gained in the holy war was fresh in the minds of men, appears somewhat surprising. As the death of William Rufus was an event quite unexpected, Henry had not thought of forming any faction. The treasure left by his brother could not go far in purchasing friends for him, as that king was too profuse to have much in store: nor is it said by any writer who lived in those times, that he owed his election to bribes. But it was a great advantage to him, that those who had been warmest in supporting William Rufus against Robert in England, had reason to apprehend the resentment of the latter; which must have rendered them unwilling to trust him with power; and the manner in which he had governed the duchy of Normandy afforded a strong presumption of his unsuitness to govern England. Henry had shewn great talents for government; and some stress was laid on the circumstance of his having been born in England, after his father was king. Yet he saw that the surest method to conciliate to himself the favour of the nation, would be the holding out to them such national benefits as should make his interest that of the public. Their submission under the tyranny of the two first Norman kings had been owing to circumstances of a transient nature, not to any rooted and permanent cause. They still remained a passion for liberty natural alike to the Normans and English. In the present conjuncture their mutual distrust and fear of each other, which had been the principal reason that hindered their uniting in defence of their privileges, gave way to a strong and equal desire in both, of reducing the royal authority to such limitations, as, without destroying the feudal system established in England by William the First, from which the Norman nobility could not be inclined at this time to depart, might alleviate the heavy burthens with which it was loaded, and put an end to that despotism, which was no less insupportable to the great Norman lords, than to the inferior gentry and commons of England. So strong was this desire, that neither the *eldership* of the Duke of Normandy, which, though it did not, in those days, convey an *absolute right* to the crown, was yet a *powerful recommendation*, nor a solemn treaty, made with that prince, and confirmed by the barons, if William should die without a son, nor his meritorious and honourable share in the conquest of Palestine, could stand in competition with the offer of Henry, to abolish all the evil customs

that had prevailed in the late reign, and to establish in the realm the best laws, that had ever been given, under any of the kings, his predecessors. This, together with the reasons assigned before, raised this prince to the throne, in prejudice to his brother, whose legal title to it could not be disputed. For, whatever right of *election* might be in the parliament, that right was barred by the above-mentioned treaty. But in vain did a few Normans, more regardful of justice and of good faith than the rest, or more attached by their own interest to the party of Robert, strongly protest against this act. The nation resolved to give the crown to a prince, who should acquire and hold it under no other claim than a *compact* with his people; and though it would be difficult to justify their proceeding, either in conscience or law, their policy may perhaps be accounted not unwise; as it made the title of the king become security for the liberty of the subject. To give that liberty a more solid and lasting establishment, they demanded a charter; which Henry granted soon after his coronation, as he had sworn to do before he was crowned. By this he restored the Saxon laws which were in use under Edward the Confessor, but with such alterations, or (as he styled them) *emendations*, as had been made by them by his father with the advice of his parliament; at the same time annulling all evil customs and illegal exactions, by which the realm had been unjustly oppressed. Some of those grievances were specified in the charter, and the redress of them was there expressly enacted. It also contained very considerable mitigations of those feudal rights, claimed by the king over his tenants, and by them over theirs, which either were the most burthensome in their own nature, or had been made so by an abusive extension. In short, all the liberty, that could well be consistent with the safety and interest of the lord in his fief, was allowed to the vassal by this charter, and the profits due to the former were settled according to a determined and moderate rule of law. To use the words of one of our greatest antiquaries, Sir Henry Spelman, *It was the original of King John's magna charta, containing most of the articles of it, either particularly expressed, or in general, under the confirmation it gives to the laws of Edward the Confessor.* So mistaken are they, who have supposed that all the privileges granted in *magna charta* were *invasions* extorted by the arms of rebels from King John! a notion which seems to have been first taken up, not so much out of ignorance, as from a base motive of adulation to some of our princes in later times, who, endeavouring to grasp at absolute power, were desirous of any pretence to consider these laws, which stood in their way, as violent encroachments made by the barons on the ancient rights of the crown: whereas they were in reality restitutions and sanctions of ancient rights enjoyed by the

the nobility and people of England in former reigns; or limitations of powers which the king had illegally and arbitrarily stretched beyond their due bounds. In some respects this charter of Henry the First was more advantageous to liberty, than *magna charta* itself.

Nor was it only the sovereign and his subjects, who were thus linked together by this great bond of mutual obligation. From the obtaining of this charter must be dated the union of the Normans with the English, whose interests blended in it were for the future inseparably joined under one common claim of national rights. But no laws or privileges can make a people free, if the administration and spirit of government be not in general suitable to them. The conduct of Henry entirely corresponded with his engagements. He took off from his subjects all the burthens that had been illegally imposed upon them; he remitted all the debts that were due to the crown; and (what was more popular still) he punished all those who had made an abuse of their power, particularly Ralph Flambard, Justiciary of England, and Bishop of Durham; the most acceptable sacrifice he could make to the public resentment.

Yet, though this able prince had thus taken all methods that wisdom could dictate, to keep himself firm in the throne he had ascended, he was soon in great danger of being expelled from it, by the defection of most of the Norman barons in England, upon the return of his brother from the east. But the English, attached to Henry by his marriage with a princess of their own nation, as well as by his charter, and having no estates to forfeit abroad, adhered to him firmly; and the whole clergy was fixed to his side by the mediation of Anselm.—Another great support of his government was the strict care with which he administered justice to his people. He made war upon vice, and thought the subduing of it within his realm, as far as the fear of punishment can subdue it, the noblest triumph a king could obtain.

The remainder of the history of the revolutions of England, from the death of Edward the Confessor to the birth of Henry the Second, carries on the several transactions that happened in the reign of Henry the first, down to the settlement of the succession to his crown, in favour of his daughter Matilda. Among these, the encroachments of the papal power, the fates of Robert Duke of Normandy and of Edgar Atheling, the admirable tranquillity established at home, the rise, progress, and fortunes of the house of Anjou, the king's wars and affairs abroad, the unhappy and fatal accident which befel his only son and the flower of the nobility, the marriage of Matilda, and the exploits, death, and character of William Clito, together with other events, are related by Lord Lyttelton in a very clear and

satisfactory manner, and will be found well-deserving the attention of his Readers.

[To be continued.]

The Amaranth: or, Religious Poems; consisting of Fables, Visions, Emblems, &c. Adorned with Copper-plates from the best Masters. 8vo. 5s. Robinson and Roberts.

THERE is a spirit of piety in these poems, which, as it seems to be perfectly sober and unaffected, is truly venerable. Nor is there a want of genius. The versification is smooth in general, and the language is elegant. The sentiments are marked with the genuine stamp of good sense, rational philosophy, and an improved knowledge of human life. In support of this character we shall admit an extract from a poem, entitled, *An Epistle from Boetius to his Wife Rusticana*. That renowned statesman is well known by his misfortunes and his philosophy,—the latter impersonated, thus addresses him:

“ Suffice it first this wholesome truth to impart;
Coy Fortune’s absence stings thee to the heart:
A willing mistress to the young and bold,
But scornful of the tim’rous and the old:
Meer lust of change compell’d her to cashier
Her best-lov’d Pompey in his fiftieth year.
The frowns of a capricious jilt you mourn,
Who’s thine, or mine, and ev’ry man’s by turn:
Were Fortune constant, she’s no more the same,
But, chang’d in species, takes another name.
Say, when that prodigy of falshood smil’d,
And all the sorcerers thy heart beguil’d;
When ev’ry joy that full possession gave
Rose to the highest relish man can crave;
Wast thou then happy to thy soul’s desire?—
Something to seek, and something to require,
Still, still perplex’d thee, unforeseen before.—
Thy draughts were mighty, but thy dropsey more.
’Tis granted, Fortune’s vanish’d—and what then?
Thou’rt still as truly rich as all good men:
Thy mind’s thy own; [if that be calm and ev’n]—
Thy faith in Providence, thy funds in Heav’n.
The Indian only took her jingling bells,
Her rags of silk, and trumpery of shells:
Virtue’s a plunder of a cumb’rous make
She cannot, and she does not chuse to take.—
Accept th’ inconstant, if she deigns to stay,
And, if she leaves thee, speed her on the way:
For where’s the difference, mighty reasoner, say,
When man by death of all things is bereft,
If he leaves Fortune, or by Fortune’s left?

Fortune to Galba's door the diadem brought;
~~The door was clos'd, and other sons she sought:~~
Fortune's a woman, over-fond or blind;
A step-dame now, and now a mother kind.

" Eschew the lust of pow'r, and pride of life;—
One jarring mass of counter-working strife!
Vain hopes, which only idiot-minds employ;
And fancy builds, for fancy to destroy;
All must be wretched who expect too much;
Life's chymic-gold proves recreant to the touch.

" The man who fears, nor hopes for earthly things,
Disarms the tyrant, and looks down on kings:
Whilst the depending, craving, flatter'd slave
Makes his own chain that drags him to the grave."

The goddess now, with mild and sober grace
Inclining, look'd me steadfast in the face.

" Thy smile next sits heavy on thy mind;
Thy pomp, thy wealth, thy villas, left behind.
Ah, quit these nothings to the hungry tribe;
States cannot banish thee; they may proscribe.
The good man's country is in ev'ry clime,
His God in ev'ry place, at ev'ry time;
In civiliz'd, or in barbarian lands,
Wherever Virtue breathes, an altar stands!

" A farther weakness in thy heart I read;
Thy prison shocks thee with unusual dread;
Dark solitude thy wav'ring mind appalls,
Damp floors, and low-hung roofs, and naked walls.
Yet here the mind of Socrates could soar;
And, being less than man, he rose to more.
With not to see new hosts of clients wait
In rows submissive thro' vast rooms of state;
Nor, on the litter of coarse rushes spread,
Lament the absence of thy downy bed:
Nor grieve thou, that thy plunder'd books afford
No consolation to their exil'd lord:
Read thy own heart; its motions nicely scan;
There's a sufficient library for man.
And yet a nobler volume still remains;
The Book of Providence all truths contains:
For ever useful, and for ever clear,
To all men open, and to all men near:
By tyrant's unsuppress'd, untouch'd by fire;
Old as mankind, and with mankind t' expire.

" Next, what aggrieves thee most, is loss of fame,
And the chaste pride of a once-spotless name:
But mark, my son, the truths I shall impart,
And grave them on the tablets of thy heart:
The first keen stroke th' unfortunate shall find,
Is losing the opinion of mankind:
Slander and accusation take their rise
From thy declining fortunes, not thy vice.

this Vulgate translation, viz. 'That the catholic church ~~and~~ not, for so many ages, have proposed to her members either a defective or erroneous guide of belief or practice.' By this catholic church he certainly means the Roman or the Latin church. But he should remember that the catholic church signifies the whole Christian church in all ages and nations; and how few of them have ever used or less this translation, we need not inform the Author. The great and numerous churches in the east, and the whole Greek church at this day, beside all the protestant churches in the world, neither did nor do allow any authority to this translation, more than to another, and not so much as to many others. It was very proper for the Latin church, when Latin was the language understood by the people, to instruct them in the doctrines of the holy scriptures. But surely it must be the greatest of all absurdities to say, that it is a translation proper to instruct the vast Asiatic, European, African and American nations; and that no other translation but this shall, on any pretext, be made use of in their schools or their public worship. If the council of Trent had made a decree that the Old Testament should always in churches and schools be read and quoted only in Hebrew; and the New Testament in Greek, there might have been some appearance that they were resolved to adhere to the word of God, as God himself has been pleased to deliver it: but to decree that the scriptures should always and every where be read publicly in Latin, seems to be designed, not so much for the honour of God, as for the honour of the Latin church. Had the gentlemen of Constantinople, when they were in the highest power, made a decree that all the world should use the Greek translation, (which they too might call an *edition*) of the Septuagint, and the New Testament in the original, surely they would have had much more reason on their side, as the Greek was, at that time, the prevailing language of mankind. But, never attempting such absurdities, they left every nation to use translations of the Bible in their own language; as, thanks be to God, the protestants do at this day, in all the languages of Europe, &c.

But notwithstanding the Author asserts that this Vulgate edition is so complete a body of the written word of God, yet he afterwards says, 'No man is hereby hindered to have recourse to the fountain-head, when he meets with any difficulty, or to assist and enrich the Latin expositors, and thus enable them to rectify the faulty passages of this translation, and attain that meaning of the scriptures which is most agreeable to the spirit that dictated them, and to the language in which they were penned.' So that here is so complete a translation, that no other must be used either in the schools or the public worship of God; yet it is not so complete but that it may have faulty

faulty passages in it, and may not have attained that meaning of the scriptures which is most agreeable to the spirit that dictated them, &c.

After making more important concessions against this translation, the Author assigns the true reason (in contradiction even of the liberty he had before granted) why the council of Trent decreed in favour of the Vulgate, viz. 'To suppress the arrogance of those [protestants] who had at that time a vain conceit of their own knowledge, and perhaps a moderate insight into the learned languages, and saw some passages which might have been translated with more exactness; or some faults to which the carelessness of transcribers had given occasion; or that the expositors had not every where attained, to the last precision, the meaning of Jesus Christ and the apostles; and therefore they rejected the whole, to obtrude on the world, in its stead, their own erroneous translations, or those of others.'

But since Mr. Phillips has thought the credit of this Version an affair of such importance, let us examine it a little more minutely. Before St. Jerome's time, there had been, as there ought to be, a Latin translation of the Old and New Testament for the use of the people of Italy, &c. who spoke that language. Jerome, who was a learned man, and had spent much of his time among the Hebrews, had obtained great skill in their language: and when he came to Rome, and was appointed secretary to Pope Damasus, he set about correcting and amending the Latin translation of the Bible which was then in use there. But, afterwards, not satisfied with these corrections and emendations, he is said to have translated the whole Bible anew. Which of these translations, whether the old one as corrected and amended, or the new one as entirely translated by St. Jerome, is now called the *Vulgate*, the Romanists themselves are not agreed. On either of these accounts it may be called St. Jerome's Bible, as it sometimes is. But the merit of it is not to be tried by the name of the author, but by the exactness of his work.

When writing was the only way of propagating books, it must necessarily happen, through the wickedness, the ignorance, or carelessness of transcribers, that many errors and mistakes have crept into their copies. But this Latin translation being what was used in Rome, the governors of that church always took care, that, as far as they could, nothing should appear in it contrary to their own creed and form of worship; and for any other errors or mistakes, they were of little importance, as they did not contradict the established faith and manners. Thus things continued for more than a thousand years, during which time we may well suppose that many thousand various editions of this translation had been spread through the world: but, at
the

the reformation, the protestants every where appealing to the original holy scriptures, in defence of their opinions against the Romanists, the latter had no such sure way to defend themselves, as by appealing to this translation; which was called *Vulgate*, from its having been at first made for the use of the vulgar or common people: and the council of Trent then, to establish the authority of it, made a decree, that it should be the only Bible hereafter to be used either in schools of learning or the public worship of God. There must, at this time, as we just now said, have been various editions, both in manuscript and print, of this Vulgate translation; and therefore, surely, the council should have determined which of them it was they intended thus to honour! but this they left to his holiness the pope: so that this famous decree means, that the edition which any pope hereafter would please to publish, should be looked upon, by all Christians, as a complete body of the written word of God, and as such be received and revered by the faithful: and that no other edition (than the pope's) should be publicly made use of, on any pretext whatsoever. A most impartial method of establishing the truth!

It was several years after this decree that Sixtus V. set about his edition of the Vulgate translation; and after diligently comparing all the manuscripts and printed copies which he and his learned fellow-labourers could obtain, and chusing what readings they thought fittest for their purpose, at last, in the year 1590, out comes this infallible work, *this complete body of the written word of God*, with this remarkable bull prefixed to it:

“Of our certain knowledge, and fulness of apostolical power, we do ordain and declare, that the Edition of the Vulgate Bible, of both Old and New Testament, which was received by the council of Trent for authentic; without any doubt or controversy, is to be reputed and taken to be this only edition: which, being rendered as correct as possible, and printed in our Vatican, our will and pleasure is, and we thus publicly ordain, that it be received throughout the whole Christian world, and read in all Christian churches; as it hath been approved by a general and joint consent of the whole catholic church and holy fathers; likewise by a decree made in the late general council held at Trent; and now by that apostolical authority committed to us by God. We therefore order that this be received and held as a true, lawful, authentic, and undoubted edition, to be cited, and no other, in all public and private disputations, lectures, sermons and explications *.”

* De certa nostra scientia et apostolice potestatis plenitudine sustinuerimus ac declaramus eam vulgatam sacre tam veteris quam novi Testamenti paginam Latinam editionem, que pro authentica a concilio Tridentino recepta est.

Our Readers may now well suppose that this matter is for ever fixed and determined, and that at last we know where to find, with the utmost certainty, Mr. Phillips's edition of the Vulgate, which is to be received and held as a complete body of the written word of God, and as the *only* edition to be made use of, or referred to, either in schools or the public worship of God. But alas, how uncertain are all human decisions, even from the infallible chair of his holiness! For, Who would think it! but true it is, that no sooner was this edition published, but so many faults were seen in it, that in the pontificate of Clement VIII. it was found necessary to publish another infallible edition of this *Vulgate*, which differed in numberless places from that of Sixtus V. and very often flatly contradicts it. And the *sole* use of this was enjoined by Clement's bull, with all the authority and rigour of the former.

But Mr. Phillips may think he has an answer ready to all this, *That these editions do not differ in any matters relating to faith or manners.* We could point out many: but as we have spent too much time already upon this subject, we shall only just mention one; which we believe Mr. Phillips will think of great importance with regard both to faith and manners. The 25th verse of the 20th chapter of Proverbs is thus translated in Clement's edition, *Ruina est homini DEVORARE sanctos*, It is destruction for a man to spoil the saints. But in Sixtus's edition it is *DEVOTARE sanctos*, to make a vow to saints. One of these popes was certainly mistaken. Pray, which was it? Mr. Phillips would not, perhaps, give the same answer to this question that we would. After all, it is of very little importance what readings or what authority we allow to this translation, since it is only supposed to be a *complete body of the written word of God*, which must always be explained by the uncertain and arbitrary *unwritten* traditions of men.

No. IV. of the Appendix consists of four articles. One is a transaction between Hen. VIII. and Dr. Wakefield. If the Doctor acted the mean part he is there accused of, let him for ever be treated as a Writer whose venal pen received whatever direction ambition or interest were pleased to give it. The se-

sine ulla dubitatione aut controversia censendam esse hanc ipsam, quam nunc prout optime fieri potuit, emendam, et in vaticana typographia impressam, in universa Christiana Rep. atque in omnibus Christiani orbis ecclesiis, legendam evulgamus, decernentes eam prius quidem universali sanctæ ecclesiæ, ac sanctorum patrum consensione, deinde vero generalis concilii Tridentini decreto, nunc etiam apostolica nobis a Domino tradita auctoritate comprobantem, pro vera, legitima, authentica, et indubitata, in omnibus publicis, privatisque disputationibus, lectionibus, prædicationibus et explanationibus recipiendam et tenendam esse.—Sixtus Quintus, in Bulla præfixa Bibliis suis.

cond is a contrast between the royal sisters, Mary and Elizabeth. One being a papist and the other a protestant, we naturally expect that each party will give the preference to her who favoured their side:—and, with some people, to *vilify a person*, is to *vilify a cause*.

No. V. of the Appendix contains a dissertation upon the necessity of obedience to civil government. It is conceived in general terms, and has nothing new in it. The Author indeed insinuates that the papists think themselves injured and oppressed by the government they now live under; but we would inure him to consider, upon what account it is that they are subjected to some inconveniences, from which other subjects are free. They are not any way oppressed on a *religious*, but altogether on a *civil account*; because they entertain some *political principles* which are supposed to be inconsistent with the good of the *State*. Let the papists publicly, and in a body, renounce the jurisdiction of the pope in all civil affairs, and acknowledge that he has no authority or power to excommunicate princes, to dispossess their dominions, or absolve subjects from their allegiance to them; (which powers, Mr. Phillips knows very well the popes have claimed and exercised upon every favourable occasion, in every country of Europe) and we will venture to say that our government will look upon every thing else in *polity* as tolerable. But though Mr. Phillips *might* bring himself to do this, as many honest papists have done before, yet he very ingenuously says, 'As a private person, I cannot presume to answer either for the principles or dispositions of others.'—And then he adds, 'Yet I am willing to think, that what I have advanced will be disowned by very few or none of those who profess the same [Romish] religion, and have stated the case themselves, and drawn the consequences which necessarily result from it.' Yet we think he needed not to have appeared so doubtful upon this occasion, for we believe there is not the most bigotted Jesuit in the Romish church, but would readily subscribe to all that Mr. Phillips hath advanced upon this subject.

No. VI. of the Appendix contains the typographical errors and other mistakes in the two parts of this history. From which we would just observe, that as Sixtus V. and Clement VIII. so Mr. Phillips was liable to mistakes; and that it is a most honourable thing in any man to correct them when he finds them out.

Medical Essays and Observations. By Charles Bisset, M. D.
8vo. 5s. Cadell, &c.

EXPERIMENT and observation lay the surest foundation for the advancement of medical knowledge.—Upon these the cautious theorist may exercise his genius and abilities with equal pleasure and advantage.—The first article in the *Essays and Observations* before us, is

The theory of the periodical sea and land breezes in hot climates.

The sea-breeze is a continuation of the trade-wind; which singular phenomenon the celebrated Dr. Halley thus briefly explains. In hot climates, the lower land-air, in consequence of the reflection of the solar rays from the unequal surface of the earth, and the great degree of heat which the earth itself acquires by the sun's influence, becomes highly rarefied; the sea-air in the mean time remains more cool and dense: hence the rarefied land-air rises into the upper parts of the atmosphere, is succeeded by the cooler sea-air, and there is a regular determination of the sea-air to the land.—The nocturnal land-breeze blows in a contrary direction, begins soon after sunset, commonly increases till one or two in the morning, and then begins to decline; the physical causes of which Dr. Bisset ingeniously points out upon the same principles.—The low grounds on the sea-coast acquire a great degree of heat during the day, which they retain for some hours after sunset; while the high lands and the tops of the mountains have acquired a much less degree of heat, and consequently their incumbent air sooner becomes cold, dense and heavy, and rushes down to supply the place of the warmer and more rarefied air of the low grounds on the sea-coast; and thus for several hours of the night there is a breeze from the uplands, or the body of the island, towards the sea-coast; this continues till the influence of the sun returns; and then the sea-breeze again commences.—We shall just observe to our Readers that they may at pleasure make currents of air, similar to those here mentioned. Let the door of a room in which the air is considerably warmer than the outward air, be set open; and the breezes of air in and out of the room may be demonstrated in the following easy manner. Set a lighted candle on the ground in the door-way, and you will observe the flame drawn into the room: this is done by the stream of cool and dense air which is pressing forwards to maintain the equilibrium. Raise the candle to the top of the door-way, and the flame is then drawn outwards; by the stream of rarefied air which is making its escape. Place the candle in the middle of the door-way, and the flame is drawn upright; a proof that in this part the air is stationary.

In

In the two next articles, our Author makes some useful and judicious observations, on the air, and the common external causes of health, and endemic diseases, in the West-Indies: and then, in article the fourth, proceeds to the history

Of the West-Indian Bilious Fever.

* The ardent bilious or yellow fever, incident to unseasoned Europeans, in the West-Indies, begins and proceeds in the following manner. Frequently, for some days before the onset of the fever, particularly when it is not excited by some great excess, or irregularity in living, the party is heavy, inactive, and low-spirited; his sleeps are unrefreshing; he has a palled appetite, joined with a sense of load and oppression at the stomach; his face is paler, and he sweats less freely than usual; the prickly heat disappears, or is fleeting and imperfect; and sometimes he complains of wandering pains, or pain in the loins, or a slight head-ach. At length he is seized with a sense of chilliness, which soon gives place to an ardent fever, attended with burning heat, which is commonly most intense in the fore-head, and at the præcordia; a dry parched skin; a pretty full, quick, somewhat tense, and pretty equal pulse; a flushed countenance; redness of the white of the eyes; a violent head-ach; pain in the loins; flying pains, or a sense of soreness all over; sickness, or great oppression, or anxiety at the præcordia; great thirst; costiveness; high-coloured transparent urine; frequent jactation; and watching, or turbulent and unrefreshing slumbers: the tongue is covered with a clammy moisture, and seldom much discoloured, or only a little whitish in its middle portion; and the respiration is commonly a little accelerated, but generally pretty free.

* Most commonly soon or late before the end of the first day of this vehement fever, and sometimes soon after the accession of the antecedent chilliness, a nausea comes on, with extreme sickness, which soon induces violent and long-continued retching, and a copious ejection of green bile. This vehement vomiting generally recurs at short intervals, and an incredible quantity of bile is sometimes thrown up in a few hours; and sometimes, but seldom, it is voided by stool. The patient's thirst is now unquenchable; and whatever he drinks is almost instantly thrown up.

* Soon after the accession of the vomiting, if frequent and violent, the patient becomes at once feeble and low-spirited; the febrile heat grows more moderate, and the tongue somewhat moister. The pulse is often small and irregular during each fit of vomiting, and for a short time after; but, in the intervals of vomiting, it is often pretty full and equal, but weaker, softer, and less quick than it was during the first or ardent stage of the fever. The urine thickens, and lessens in quantity; the great anxiety in the præcordia, and consequent jactation, are often incessant, and sometimes the anxiety abates or remits after each fit of vomiting. In some few cases, in the first stage, or soon after the vomiting begins, the patient is seized with a profuse hemorrhage from the nose or fauces, often joined with a phrenzy.

* Towards the end of the third day, the slight ophthalmia, or redness of the conjunctive tunic of the eyes, commonly disappears, and is succeeded by a yellowish tinge of that tunic; the head-ach at the same time

time ceases, or abates, and the face grows pale, or a dirty yellowish. The skin is commonly still dry and parched; yet now, sometimes a clammy sweat or moisture is forced by the vehement and frequent retching, which, however, gives no relief to the patient. The vomiting continues; the fever sinks; the strength decreases; the tongue again becomes less moist, or somewhat dry, and brownish in its middle; there is sometimes a sense of great heat at the stomach and præcordia; the urine grows thicker, and of a darker red, and sometimes appears as if it were tinged with blood; but the respiration is yet generally pretty free.

On the fourth day the white of the eyes reflects a pretty deep, and the skin a light yellowish hue; the urine is of a dark red inclining to yellow, and sometimes tinges linnen yellowish; and the face is of a pale, or dun yellowish hue, with a dejected aspect; the febrile heat ceases, or is much decreased at the præcordia, and the native heat is remiss in the extremities; yet the pulse is still often pretty full and equal in the intervals of vomiting, and the patient, in these intervals, has sometimes no sort of complaint. He commonly still vomits every thing he ingests, but not much bile, which is now oftener voided by stool. The epigastrium, and right and left hypochondria, but most commonly the first and second of these regions, do now, for the most part, become tense, a little tumefied, and affected with some pain, which is most acute when the patient vomits, or when the epigastrium is pressed with a finger, which feels tense and elastic, not hard: this symptom, which is commonly also attended with a sense of great inward heat, accedes sooner or later according as the vomiting is more or less violent and frequent, and more readily happens, and is worse with a colic than loose belly. It is an effect of the vomiting, and very rarely or never happens till the vomiting has continued some time.

In the end of the fourth day, or on the fifth, thin black blood, in many cases, begins to ooze from the gums, or from the salivary ducts, and sometimes, but seldom, blood is vomited, or voided downwards; that which is voided by stool being mostly coagulated, if copious from a ruptured vessel. If the patient has been blistered, the excoriated portion of the skin now also begins to discharge some thin black blood; and the symptomatic jaundice increases apace. The tongue is now dry, and of a dark-brown or sooty colour, at least in its middle portion, chiefly from the oozing blood; the drought is greatly decreased, or the patient drinks not in proportion to his apparent thirst; and the pulse is weak, soft, small, and unequal; he grows demure, and seems at times insensible, or is inattentive to questions that are asked him, and has a heavy confused aspect, sometimes like one that is drunk. The native heat is much decreased; the skin is now sometimes bedewed with a clammy moisture, at least on the trunk of the body; and the urine is thick and scanty, and of a dark muddy bilious colour, and stains writing-paper yellow.

At length the pulse becomes exceeding small, weak, and unequal; a hiccup sometimes comes on, and sometimes a starting, or trembling of the body, or of the limbs, muscles, or tendons; the vomiting and thirst, and the pain in the epigastrium and hypochondria ceases; the urine and stools are voided insensibly in bed; and the patient, hitherto sleepless, restless, and for the most part pretty sensible, becomes comatose,

tofe, with cold extremities, and cold clammy sweats, and a very small pulse: sometimes the pulse, and the native heat of the trunk of the body increase a little under the coma, which soon terminates in a spurious apoplexy, under which the patient lies supine, with his arms and legs extended, cold and motionless; and with an exceeding small and scarce sensible pulse, laborious stertorous respiration, performed with a wide open mouth, great and unusual motion of the chest, and of the alæ of the nostrils, and a tremulous convulsive motion in the epigastrium; and generally about the sixth hour of this spurious apoplexy, and in the end of the fifth day, or on the sixth from the beginning of the fever, the patient expires.

Dr. Bisset afterwards divides this disease into seven different stages.

‘Were this disease (says he) to be divided into stages, according to the remarkable and different appearances it assumes at different times in its progress, we might therein enumerate seven; viz. 1. From the commencing of the antecedent slight indisposition to the recession of the chilliness. 2. From the beginning of the ardent fever to the accession of the vomiting, or to the decrease of the febrile heat. 3. From thence to the invasion of the symptomatic jaundice, and the recess of the head-ach, and slight ophthalmia. 4. From thence to the approach of the symptomatic cozing of blood, and final extinction of the febrile heat. 5. From thence to the accession of the coma, and decrease of the native heat. 6. From this to the attack of the spurious apoplexy. 7. From thence to the article of death.’

Two other species or varieties of this fever are likewise briefly mentioned: and the contradictory opinions of physicians with respect to the method of cure are pointed out. This leads our Author to conclude the article in the following words:

‘So great a contrariety of opinions, even amongst eminent physicians, relative to every article of the curative procedure in the West-Indian bilious fever, doth fully evince, not only the great uncertainty of the effects of medicines in this obstinate disease, so far as they are conducive towards the patient’s recovery, but also that no procedure or medicine is yet discovered that can be relied on in malignant cases of it. However, I purpose, hereafter, to give some observations and remarks relative to the cure; with the procedure that appears to me most rational, and appropriate to the principal symptoms and genius of this disease; and with a more particular recital of the prevention; which are here omitted, because they would protract this article to a greater length than is consistent with the scope of the present performance, in which I only intended giving a brief narrative of medical observations.’

If Dr. Bisset had any thing of importance to communicate relative to the cure, we cannot see the propriety of his referring it to some other publication; any observations of this kind were certainly of more consequence to society than the mere history of a disease, with which we are already tolerably acquainted.—We have in the 5th article, three dissections; to which are added some observations, on the increased secretion of the bile, its depravation in the first passages, and its entrance into the blood:

blood :—these however are effects rather than causes of the disease.

The heads of the other articles in this volume of essays and observations, are as follow :

- VI. Observations and reflections relative to putrefaction, and the concoction of the peccant humour in fevers.
- VII. Of the cure of the nervous cholick or dry belly-ach.
- VIII. Of the symptomatic tetanus.
- IX. A physiological inquiry relative to perspiration, and the speedy admission of topical medicines to deep-seated local affections, &c.
- X. Observations relative to the cure of the ophthalmy.
- XI. Observations on the iliac passion ; particularly with regard to the cure.
- XII. Of the inflammatory swelling of the coats of the bladder.
- XIII. Of the chronic dysury.
- XIV. Of St. Vitus's dance.
- XV. Of the kink-cough or whooping-cough.
- XVI. Of the jointed tape-worm ; with an effectual method of expelling it.
- XVII. An idea of the land-scurvy ; extracted from a treatise, in manuscript, on this subject.
- XVIII. Observations and remarks relative to some particulars in the foregoing essay ; chiefly with regard to the hypochondriac affection.
- XIX. Of the scorbutic itch.
- XX. Two cases of an internal land-scurvy from the repulsion of cutaneous eruptions.
- XXI. A case of an inflammatory dropsy of the knee ; with some short remarks that were omitted in two of the foregoing articles.
- XXII. Chirurgical observations.

As Dr. Bisset apprehends the land-scurvy to be a much more common disease than is generally supposed ; and that a particular scorbutic acrimony lays the foundation of a great variety of complaints ; we shall give our readers a considerable part of this article, as a further specimen of the Doctor's work.

Of the pre-disposing causes of the Land-scurvy.

The common outward predisposing causes of the land-scurvy are, a cold and moist temperature of the air, and much close or hazy, and changeable weather, chiefly in winter and spring : wherefore it is most incident to the inhabitants of northern climates. These causes give rise to a laxity of the fibres, a crude or imperfectly assimilated state of the juices, an impaired perspiration, more or less of a cacochymy, or the land-scurvy, and a great variety of ills which thence result.

The peccant humours which constitute this disease, should seem to consist partly of chyle that is never thoroughly assimilated, or converted into wholesome juices, and partly of some portion of the excrementitious parts of the circulating juices, or such particles of them as become at length unfit for use, and in some measure noxious. These peccant humours, on being long retained in the body, acquire the scorbutic virulence, and a disposition of being exceeding difficult of concoction, and separation from the sound juices, and of expulsion by the emunctories.

tories. These humours vary, as to their nature, or particular acrimony, and give rise to different diseases, in different persons, according to their personal habits, natural temperaments, and constitutions, their age, diet, the air they breathe, and their manner of life.

The diseases induced by more or less of the scorbutic cacochymy, in these different circumstances are, chiefly, the following; namely, an habitual land-scurvy, or scorbutic affection of the first class: slow scorbutic or nervous little fevers of long duration, which are often attended with hypochondriac and hysterical symptoms; scorbutic or erysipelatous desfluxions; scorbutic rheumatisms; scorbutic eruptions of various sorts; the gout; the sciatica; palsies; hypochondriac and hysterical affections; a cachexy and dropsy; or an atrophy; besides many other diseases which are induced by the abovesaid humours, in these different circumstances, in concurrence with particular local, or accidental auxiliary causes.

The cancer is the most virulent species of the land-scurvy; and the wandering, or partial rheumatisms that are sometimes occasioned by its peccant humour, on being re-assumed into the mass of blood, do constitute the most virulent and insuperable species of the scorbutic rheumatism. The seat and primary cause of the cancerous humour is unquestionably ascertained; since, as the cancer always affects one or more glands, and is preceded by a schirrus, the first obvious internal cause of it is a stagnation of lymph, or white juices in these glands; which, by being long retained in the body in a state of stagnation, acquire the cancerous acrimony and virulency; and at length infect the whole mass of blood with a cancerous humour; which is wholly insuperable, because it will not admit of concoction, or separation from the sound juices; and therefore can never be totally expelled by the emunctories. I have observed that an occult cancer or painful schirrus is speedily formed by the translocation of the peccant humour of an old scorbutic ulcer in the leg, or of an inveterate moist herpes, to one of the breasts, in women. This not only shews the analogy of the scorbutic humour with the cancerous, but also that the formation of a true cancer doth very much depend on the particular conformation of the organical part where the peccant humour is lodged.

That the humours peculiar to some cutaneous eruptions, and certain virulent scorbutic ulcers, have an affinity with the cancerous, is manifest not only from the abovesaid instance, but also because the peccant humours peculiar to the land-scurvy are, in general, exceeding difficult of concoction; and, for the most part, will not admit of change till they have first undergone an eruptive crisis, in the form either of a cutaneous eruption, scorbutic little boils or furuncles, an erysipelatous inflammation, a regular gout, or a vehement sciatica. The peccant humour is, in due time, according to the nature of the critical disease, concocted, in a great measure, by the heat and inflammation attending these diseases, so as to render it susceptible of flying off by perspiration, or of being separated from the sound juices, and expelled by the emunctories. But the cutaneous scurvy is, in general, of much longer duration than the regular gout; because the peccant humours peculiar to moist eruptions are more difficult of concoction than the arthritic humour; and partly because the milary glands are commonly affected, and their secretion is vitiated in obstinate cutaneous eruptions.

eruptions. It is also observable that the sciatica is often of much longer continuance than an inflammatory gout; because it is not attended with any manifest inflammation, but rather with a coldness and numbness of the affected thigh, in the first stage of the disease; but, in the height and decrease of it, the native heat, in the seat of the disease, is increased; which forwards the concoction of the peccant humour, and the recess of the partial disease.

There is reason to believe that the principal share of the peccant humours peculiar to the land-scurvy, consists of vitiated white juices; since they are, in general, of a subtil nature, most difficult of concoction, and most apt to affect the nerves; and are the chief source of all nervous disorders, except such as are induced by great affections of the mind; or by a great depravity of the juices in the last stage of fatal fevers; and some other accidental causes specified in the sequel. Hence also it is, that the nutritious juice is often much vitiated in an habitual scorbutic affection; that the slightest wounds, in that case, particularly in the legs, are healed with difficulty; and that some persons become emaciated even when they have a good appetite.

Though the remote accidental internal causes of the above-said scorbutic diseases, consist, chiefly, of a laxity of the solids, indigestion, indigestible food, an impaired perspiration, a plethora, inanition; yet when any of those diseases are hereditary, they do, I suppose, originally spring from a particular conformation of the organical parts of the body, or from a fault in some particular organs, and most commonly, I suppose, in those that serve to prepare the chyle and the bile; which disposes them to generate and retain the particular humour, which gives rise to the hereditary disease.

We have then

The History of the Land-scurvy.

This habitual land-scurvy, or scorbutic affection, is attended by the following symptoms. The party is heavy, listless, feeble, often low-spirited, and his memory is sometimes impaired; he is less prone to sweat, and the complexion is paler than usual; the appetite, in some, is impaired, in others, it is pretty good; in some, the skin is dry, harsh, and tightly braced; but most commonly it is flaccid, together with the subcutaneous fat and muscular flesh; the pulse is smaller, and weaker than in health, or somewhat below the natural standard; the urine, for the most part, is high coloured, and often scanty; and sometimes it is pale and copious; the sleeps, at least in an incipient scurvy, are often longer and sounder, yet less refreshing, than usual; for such long sleeps tend to increase the viscosity of the juices, and the languid disposition; and sometimes they occasion the party, if he takes little exercise, and has a good appetite, to become bloated with a loose watery fat, or to contract a fizy blood; others sleep badly in the fore-part of the night, and are heavy, drowsy, and unrefreshed in the morning: the bile is generally inert, viscid and scanty, and sometimes it becomes acrid and much vitiated, which occasion many bad effects that tend to increase the habitual scorbutic affection: the party is generally colicky, and troubled with flatus, which often tends upwards, as is usual in the hypochondriac affection; digestion is commonly more or less impaired; the stomach is often tumefied after dinner, and acedent

foods are apt to become sour therein; whence heartburns, and belching up of much watery phlegm; and sometimes ropy phlegm is apt to breed in the stomach; some complain of sickness, or pain, or oppression at the stomach; some are apt to vomit after meals; and some have a profuse excretion of saliva. The nutritious juices are vitiated; and some become emaciated, even when they have a good appetite; walking briskly occasions an unusual shortness of breath; and, in some few instances, there is a straitness of the breast, or a confined respiration. If an acrid or hot scorbutic humour is blended with the sound juices, or is partly lodged in the coats of the stomach, the party has a febricula, with a whitish or furred tongue. In some cases there is a crackling of the joints, particularly of the knees; the skin of the hands, chiefly in the palms, becomes often coarse, and sometimes chapped; the slightest wounds are healed with difficulty; and if an issue is sunk in the leg, it is apt to degenerate into an ill conditioned sore, with an ichorous discharge. Sometimes a few spots of a pale livid hue appear on the skin; but they are fleeting, and of short duration; sometimes, but seldom, large blotches of a dark red, or tumors of a pale or reddish colour, both attended with itching, and different from the effere, appear on the extremities; these too are sometimes also fleeting and of short duration; and, in some few instances, there is a swelling of the ankles, with shooting pains in the legs, or a hard painful swelling of the calves of the legs. In women, the menses are either quite suppressed, or scanty and irregular, which increases the disease; but if they have a copious acrid scorbutic humour in the blood, with eroded gums, they sometimes, from some degree of the scorbutic petechial dyscrasy, have profuse evacuations of the menses, which return at short intervals, so as to occasion great debility, and nervous disorders from inanition; and frequently they are affected with the fluor albus.

This scorbutic affection is most frequent in April and May, and the forepart of June, when there are few who have not some feeling of it: as it often resembles the hypochondriac affection, and may be deemed a small degree of this disorder, it is most apt, in some constitutions, particularly in those who are subject to a scorbutic humour, and in certain circumstances, especially after a quartan intermittent, to amount to a confirmed hypochondriac affection. It easily degenerates, when aggravated by certain auxiliary causes specified in the sequel, into the extraordinary scurvies of the third class; sometimes, without the accession of these causes, it terminates in a jaundice; and in persons of a weak or broken constitution above a middle age, it is apt to terminate in an atrophy; or in a cachexy and dropsy.

But if the peccant humour is almost wholly thrown outwards in the form of a cutaneous eruption, all the preceding symptoms disappear, and the party becomes healthy and alert. In persons whose manner of life subjects them to the gout, the peccant humour which creates the abovementioned scorbutic affection, assumes a gouty nature; and as soon as a regular gout is produced, the habitual scurvy ceases, and the party becomes healthy, and has good spirits.

The peccant humour is sometimes partly collected, and separated from the sound juices; but not being wholly prepared so as to admit of an eruptive crisis; or the powers of the body being too weak or languid to throw it outward in the form of a critical disease, it falls most

on some particular inward part; or is moveable, and flies from one part to another; and thus induces obstinate hypochondriac affections; obstinate wandering rheumatisms; a chronic head-ach; an obstinate cough; asthmatic affections; a chronic dysury; a febricula; palsies; and many other obstinate diseases, which are often of long continuance, but seldom prove fatal to persons under a middle age, provided they are not aggravated by certain auxiliary external or internal causes. The diseases from this cause do also belong to the first class of the land-scurvy.'

Dr. Bisset then proceeds to give an account of two other classes of the land-scurvy: these we shall briefly mention.

'The second class of the land-scurvy comprehends all the critical diseases which the scorbutic humour creates after it is separated wholly, or in a great measure, from the sound juices, and determined to the surface of the body, or to the extremities; such as cutaneous eruptions of various sorts, the gout, erysipelas, and sciatica. To this class also belong the internal diseases occasioned by the scorbutic humour, when, after such a crisis, it retires, and attacks some noble part.

'It is remarkable that the scorbutic humour, after having once formed an outward critical disease, generally acquires a much higher degree of acrimony, or virulence, before it is thoroughly concocted, than it possessed in its first crude state, or at any time before its expulsion outward; in like manner as vitiated lymph becomes more virulent by lying long stagnant in a schirrous gland, out of the course of the circulation. Wherefore the partial internal diseases induced by the scorbutic humour, after retiring inward, or being repelled by improper treatment, are more violent and dangerous, than those it occasioned when, in its first crude state, it was blended with the circulating juices, or was determined partly to some noble part. Indeed, in the former case, it may be more hurtful by having its active powers more converged, and falling wholly on some particular inward part.'

It is further observed, that

'Young children are far less healthy in populous towns, than in pure and fresh country air: wherefore the country children, having stronger vital powers, become more subject to the eruptive scurvy, than the children in close populous towns; particularly to moist inflammatory eruptions, and the scorbutic itch: but the latter have often more or less of an habitual scorbutic affection, or the land scurvy of the first class, from the retention of the humours peculiar to cutaneous eruptions: and this is the chief source of the convulsive fits, rickets, and other diseases, which prove fatal to near half of the London children under two years of age. Hence also it is that the small-pox, measles and hooping cough, are far more fatal to children in populous towns, than in salubrious country villages.'

The scurvies of the third class are thus mentioned:

'We now proceed to the extraordinary scurvies of the third class: but shall only just mention these scurvies, with their remote causes. Some malignant and dangerous scurvies are induced by the common outward causes of the aforesaid ordinary land-scurvies, in concurrence with other auxiliary causes, such as the following: famine; unsound provisions; great anxiety, and despair; salted meat; salted and dried fish; heavy farinaceous and leguminous foods; the want of milk, and green vegetables

tables; putrid water; foul air; laziness and confinement; fatigue and watching, and being much exposed to the injuries of the weather; a low marshy situation; particular constitutions of the air, with frequent rain, in the course of one, two, or three seasons; antecedent remitting and intermitting fevers that terminate by an imperfect crisis; very intense and long continued frosts in winter and spring; the transition from a cold or temperate climate to the torrid zone, joined with salted meat, and other dense food; or the transition from a hot or temperate climate to a cold one. Hence the malignant scurvy which happened in Paris, in 1639, which is well described by Mr. Poupert (Phil. Trans. No. 3:8. p. 323.) the petechial land-scurvy; various complications of the land-scurvy and the muriatic; and the true muriatic scurvy. All the scurvies of this class are attended with more or less of the petechial dyscrasy, or of the dyscrasy peculiar to the muriatic scurvy.

Upon the whole, we recommend these Essays and Observations to the perusal of our medical Readers.—Some, indeed, may not altogether agree with our Author in his physiological reasonings—Others may not entirely relish his language; which is frequently provincial and uncouth.—All however, we apprehend, will be benefited by attending to his histories, facts, and practical observations.

MONTHLY CATALOGUE,

For OCTOBER, 1767.

MISCELLANEOUS.

Art. II. *Epistola Critica ad celeberrimum Virum Gulielmum Episcopum Gloucestriensem.* 8vo. 3s. 6d. Nourse.

COMMENTARIES and criticisms on detached passages of ancient Greek writers must make but a dry book at the best. Mr. Toup has, therefore, thought proper to interlard his Latin epistle with something of what he calls the *festivum et venustum*; and for the emolument of the learned prelate to whom he addresses himself, he introduces, amongst others of the same cast, the following Greek epigram:

Μη ποτε γαστρεβλην προς σον λαον ΑΝΤΙΠΡΟΣΟΠΙΟΣ

Παιδογυνη κλιτης Κυπριδι τερψομενος.

Μισοεις γαρ μεγα κυμα, η, μη ολιγος πικρος ισαις

Της μεν ερπιομενης, σι δε σαλευομεν.

Αλλα παλις σφελγας ροδοειδι τερπειο πυργη

Την αλοχον νομισας αρσινωσιδα Κυπριν.

Our English Readers must for once be contented to let our Greek Readers enjoy the superiority of their knowledge in a hearty laugh, which we doubt not but the above Epigram will occasion.

Art. 12. *The Works of the Author of the Night Thoughts.* Volume the Fifth. 12mo. 3s. Tonson, &c.

This volume contains Dr. Young's Estimate of Human Life, Conjectures on Original Composition, Resignation, a poem on the death of Queen Anne, another on the installment of Sir Robert Walpole, and a
very

very courtly thirtieth of January sermon.—As it is not within our province to criticise re-publications, we shall say nothing more of this.

Art. 13. *A Narrative of the many horrid Cruelties inflicted by Eliz. Brownrigg, on the Body of Mary Clifford deceased; and for which the said Elizabeth received Sentence of Death, Sept. 12, 1767. Together with an Account of the Sufferings of Mary Mitchell and Mary Jones.* By John Wingrave, one of the Constables of Farringdon Without. 8vo. 1 s. Williams. A very sensible account of a most inhuman wretch, in the human shape.

Art. 14. *Letters on different Subjects, in four Volumes; among which are interspersed the Adventures of Alphonse, after the Destruction of Lisbon.* By the Author of *The Unfortunate Mother's Advice to a Daughter.* Vols. 3 and 4. 12mo. 6s. Bristow, Davies, &c.

In our Review for December, 1766, p. 466, we endeavoured to give our Readers some idea of this Lady's publication; and the sketch we then attempted, from the two preceding volume, may serve also for this sequel to Mrs. Pennington's story, as well as for the miscellaneous letters which accompany it. There is much good sense, as well as good writing in these little volumes; although the ingenious Writer is not, in our opinion, always equal to herself, in either of the above-mentioned respects.

Art. 15. *Letters to the Guardians of the Infant Poor, to be appointed by the Act of last Session of Parliament, also to the Governors and Overseers of the Parish Poor, recommending Concord, Frugality, Cleanliness and Industry, with such a pious, humane, resolute, and judicious Conduct in the Execution of their Office, as may effectually answer the good Purposes for which they are chosen, and more particularly in the Preservation of Infants.* By Jonas Hanway, Esq; 8vo. 1 s. 6d. Cadell, &c.

There is so much spirit, good sense, and humanity in these Letters, that they cannot be too warmly recommended, or too generally read. It is plainly not the emulation of scheming, but the benevolent desire of being useful, that has induced Mr. Hanway to offer several valuable reflections, in the course of these Letters, on the present mode of treating the infant poor. The directions he gives, indeed, appear to be nothing more than the suggestions of common sense, but it is common sense awakened and put into action; which is not always the case with those to whom he addresses himself. To those, therefore, we recommend these Letters, and to all who are interested, either by office or inclination, in the preservation of the indigent part of their species.

Art. 16. *The Sale of Authors, a Dialogue, in Imitation of Lucian's Sale of Philosophers.* 12mo. 3 s. Nobody.

When we have told our Readers that this Dialogue is written by the author of *Lexiphanes*, little more need be said about him or his work. Those who can admire Tom Brown, and think him equal to Dean Swift, may, for ought we know, be as much pleased with this writer as with Lucian.

Art. 17. *A new Catalogue of Vulgar Errors.* By Stephen Fovargue, A. M. Fellow of St. John's Colloge, Cambridge. 8vo. 2s. 6d. Doddsley, &c.

Brown's *Vulgar Errors* is a well-known book, and the work before us seems to be intended as a kind of supplement to it. Subjects, indeed, for a performance of this kind, can never be wanting: ignorance will lay down maxims that will be received by the ignorant, and propagated with a degree of care and fidelity worthy of better things; but the catalogue of vulgar errors has been much shortened since the influence of superstition was abated, and those that now prevail have arisen chiefly from the want of philosophical and mathematical knowledge.—Against such Mr. Fovargue's book may prove an antidote; but many of the errors he has endeavoured to remove are too trifling, some too *sinpular*, and others too *obvious* to merit attention.

Art. 18. *A Tour to the East, in the Years 1763 and 1764. With Remarks on the City of Constantinople and the Turks. Also select Pieces of Oriental Wit, Poetry, and Wisdom.* By F. Lord Baltimore. 8vo. 3s. sew'd. Printed by Richardson and Clark; and sold by Owen.

Lord B. no doubt, intended to oblige the public by printing the remarks he made in his tour to the east; and the public is certainly obliged to him for his kind intention,—but for nothing more: the observations he has made being of very little importance, and his book a mere trifle, compared with the accounts before published by writers who were neither ashamed nor afraid of being considered as *authors*. 'I am no author, (says he) have a variety of affairs to attend on, as well as a very indifferent state of health:'—then why the — did his Lordship run his head against the press?

Art. 19. *Reflections on the Affairs of the Dissidents in Poland.* 8vo. 6d. No publisher's name.

The Author of this pamphlet begins with the observation that is made by the papists as a matter of certainty, which is however a notorious falshood, that we ought to confine the æra of the greatest power of the Poles, their numerous victories won, and provinces conquered, to that period in which the catholic [i. e. the popish] religion alone was exercised in their country. This is designed as an effectual argument for not allowing the protestant, or any other, religion there; but sure this must remind us of what the pagan Romans advanced against the progress of christianity in their empire, that it was under the protection of their gods Jupiter, Apo'lo, Mars, Venus, &c. that their arms conquered the world; and that *therefore* christianity was a false religion, and ought to be abolished: and *this* was the pretence for all the heathen persecutions for more than 300 years. But our Author has proved from incontestible facts, that it was the popish clergy who, in every instance, stopped and prevented the power of the Poles.

From an hereditary monarchy, Poland assumed the form of a republic about the year 1573. At this time the word *dissidents* did not signify persons dissenting from the established religion: for as the nation was divided in their sentiments, they unanimously allowed all parties to enjoy their own, by a constitution made in that year, the words

of

of which are, *Nos qui sumus dissidentes in religione, &c.* 'We who differ in religious matters;' and the papists were then, like all the rest, in the number of *dissidents*. But as the spirit of that party is never any where at rest till it gets the upper hand, they made good use of their time in the long reign of Sigismund III. who had been educated by the Jesuits, and so became a fatal instrument in their hands to promote their wicked designs: and then the papists being the prevailing party, called all the rest by the name of *dissidents*, as differing, forsooth, from the catholic church.

The Author gives this curious account of Sigismund, 'The conversion of a dissident, the getting rid of a dissident church, the founding of a college of Jesuits, were more prized by him than the gaining of a victory. He assisted in person at the demolition of a protestant church at Cracow. He was the inventor of the new contrivance of an united Greek religion which has since served as a pretext for persecuting and destroying the Greeks. He filled the provinces with Jesuits, who, appropriating to themselves, by degrees, the education of youth, and teaching them nothing but bad Latin, and a furious and unbounded zeal for the court of Rome, thus formed the *bad manners* of the XVII. century. It is evident that these contrivances must have considerably changed the state of the dissidents during a reign of fifty years. With preferments to bestow in the one hand, and persecutions to threaten in the other, it is not possible to fail of making proselytes. However, such a conduct as this could not but be attended with insurrections. Sigismund lost the crown of Sweden, and shortly afterwards, Livonia, Walachia and Moldavia.'

The Author then gives a particular history of the dissidents from that time; and he says, 'Since the clergy assumed the power of *explaining and carrying into execution* the constitution of 1717 they have refused the dissidents the liberty even of repairing their churches, and much more of rebuilding them. They have deprived them of their bells, towers and schools; and if they still suffer any churches to exist, it is only that they may have an opportunity of plundering them for a longer time. They prohibit baptisms, marriages, and burials, in dissident churches: they annul all such marriages, and declare the children bastards: they take the children from their parents, and place them in convents: they force people to come to mass, and assist at processions: convert by torture those whose ancestors were Catholics: they intrude by force into the presence of dying persons, in order to convert them, whether with or without their consent: they disturb funeral processions, beat and abuse the priests, and drag the dead bodies about the streets; and even dig them out of their graves, and throw them to the dogs. They harass the dissidents by every possible method, spoil them of their goods, and frequently put them to death. They deny them common justice, declaring that heretics (a title they always give the dissidents) have forfeited all the privileges of society. In public harangues, as well ecclesiastical as civil, they load them with abusive language, and charge them with the most heinous crimes: they declare those to be favourers of heretics who presume to disapprove of this conduct, and prosecute them *ex registro Arianismi* before the tribunals. All these grievances continue, without remedy, to this day: and because

case they have acted after this outrageous manner for half a century past, they say they have *therefore* a right to act so for ever.*

As this is a very judicious and entertaining performance, we would recommend the perusal of it to all lovers of Liberty.

NOVELS.

Art. 20. *The Memoirs of George Tudor, wrote originally by John Hands, but revised and set in order wholy by himself.* 12mo. 2 Vols. 5 s. Pridden.

This work appears to be really the memoirs of a common soldier, a shrewd fellow; who having been educated in fanaticism, and having seen and felt the unhappy effects of *that sort of religion*, and unfortunately being ignorant of any more rational *schemes*, renounces Christianity altogether, and sets up for a free thinker. In this last mentioned capacity, poor Mr. Tudor makes but a sorry figure; but on other respects, his work is not contemptible. His account of the vicissitudes, the hardships, and the flagrant oppressions under which our common soldiers have long groined, is enough to enflame the mind of every generous reader with the highest resentment: for it is indeed shameful and scandalous, in the utmost degree, that free born Britons should be treated with the inhumanity and ignominy to which our brave soldiers, (the defenders of their own and the conquerors of other countries) are daily exposed, from the nature of their discipline, and the arbitrary power of their officers.—In justice, however, to the GENTLEMEN of the CORPS, we must observe, that many wholesome and proper regulations have been made, in our military economy, since the days of George Tudor's sufferings; some of which he candidly acknowledges: and it is to be hoped that, in this age of general improvement, the reformation of all abuses in the army will be as duly attended to, as that of our public streets, turnpike roads, and wheel-carriages.

We must not omit to acquaint our readers, that Mr. Tudor has not completed his memoirs, in the present publication. He seems to intend a continuation, which the public, no doubt, may depend upon having, if they please to signify their desire of it, by liberally calling for the two first volumes.

Art. 21. *The History of Nourjahad.* By the Editor of *Sidney Bidulph.* 12mo. 3 s. Doddsley.

Sidney Bidulph was not the worst of novels. Our readers will find an account of it in the Twenty fourth Volume of the Review*, and from the episode there quoted, they may perceive that the Lady who wrote it, knew the value of simplicity in narration, and could address herself to the heart. We wish it were in our power to say something too in favour of the performance before us; but the fair author's judgment seems to have failed her, when she thought of telling an *eastern* tale in the vernacular language of her own country.

* See also last month's Review, p. 238.

POETICAL.

Art. 22. *The Primate, an Ode, written in Sweden.* By George Marriot. 4to. 1s. Flexney.

This Ode is an encomium on the present *Archbishop of York*, and, in the host's phrase, we wish it were better for *his* sake.

Art. 23. *Modern Extravagance, a poetical Essay.* 4to. 1s. Cooke.

Modern extravagance is here very well exemplified in the charge of a hilling for eight loose pages of poetry, and that none of the best. We would advise the Author, who seems to be one of the unfledged birds of Parnassus, to let his pinions grow before he takes another flight at the giant vices of these times.

Art. 24. *The Prospect of Liberty, addressed to the Gentlemen of the County of Huntingdon.* 4to. 2s. 6d. Bladon.

This is a party poem, of moderate merit in respect of the versification; but too local to be read every where, and too abusive to be read ny where.

Art. 25. *The Complete Marksman: or the true Art of Shooting Flying: a Poem.* 8vo. 1s. Cooke.

Re-published, without acknowledgment, from the edition of a supposed Robert Coote Esq; See Review, Vol. xiv. p. 453.

Art. 26. *A Poem on the various Scenes of Shooting. On a new Plan.* By John Aldington, of Evesham, in Worcestershire. 4to. 1s. Pridden.

Mr. Aldington is no poet; but he seems to be a very humane, tender-hearted man, whose compassionate disposition has led him to lament the hard fate of the poor innocent birds, who are cruelly murdered by barbarous ruffians called sportsmen.—We applaud this writer for his benevolence; but we cannot commend his verses: which, indeed, (we are sorry to say it) are some of the worst we ever met with in print.

Art. 27. *The Ninth Satire of Horace, Book the First, imitated.* 4to. 1s. 6d. Becket.

It is a maxim in divinity, that to be sensible of our errors is the first step to amendment; and this hope at least we have of the Author before

He acknowledges his incapacity, he confesses his weakness, but all he writes. It cannot be helped, says he; *Quos Deus vult perdere, prius dant senu.* In plain English, 'the devil, sure, is in me, for I must do it.' This Sidney Swinney has certainly some grace left. We advise him to make the best use of it, and by all means to keep that chest of old manuscripts he mentions out of the way of the tempter.

Art. 28. *Health, a poetical Essay, humbly inscribed to the Right Hon. the Earl of Chatham.* 4to. 1s. 6d. Nicoll, &c.

George Pooke, notwithstanding by his own particular order he was buried twenty feet deep, is certainly risen from the dead. No other genius could possibly have written this poetical Essay on Health, which contains in the first place a description of the late war in Germany,

—The cries, and groans

Of men in agony—the neighings of

The wounded horse—the trumpet's clangor and
The loud acclaim of conquering Britons shouting
To the skies—Horrible discord!—

In the next place we are presented with illuminations in the streets
London:

— Night succeeding night,
With radiated splendour glar'd each window
In Augusta's streets—

This Essay on Health then proceeds to describe a bonfire of straw:

— The fierce blaze
Of ruddy flames from crackling stubble high
Ascending (round whose sparkling spires, in crowds
The populace encircled, fill'd the air
With joyful dissonance) the gloom of night
Dispers'd—

Next follows a striking comparison between this bonfire of straw and Lord Chatham, and the ingenious Author assures us that the former was a just emblem of the latter; a circumstance which we will by no means dispute with him. But to come from political to natural objects; where we next meet with in the course of the Essay on Health, is a celestial lady doing what the French ladies indeed perform before company, but what our more decent countrywomen retire to discharge. This was

— Iris ting'd
With colours dip'd in heaven, bestriding earth;
Silvering the verdant vale, the glassy stream.

And now, George Pooke, if thou art really the ghost of George Pooke, in the words of your own motto,

— *Serus in calum redeas!*

RELIGIOUS and CONTROVERSIAL.

Art. 29. *Sermons preached in the Parish-church of Olney, in Buckinghamshire, on the following Subjects: viz. The small Society—a Gospel-ministry—The Mysteries of the Gospel hid from men—The Nature of Spiritual Revelation, and who are favoured by it—The Sovereignty of Divine Grace asserted and illustrated—The Person of Christ—The Authority of Christ—The Glory of Grace of God revealed in Jesus Christ—A living and a just Faith—The Assurance of Faith, &c. &c.* By John Newton, Curate of the said Parish. 8vo. 5s. Johnson and Davenport, &c.

These are plain, pious, practical discourses, with a due leaning to orthodoxy.

Art. 30. *An Examination of an Essay on Establishments in Religion. With Remarks upon it, considered as a Defence of the Church of England, and as an Answer to the Confessional.* By Benjamin Dawson, L. L. D. Rector of Burgh in Suffolk. 8vo. 2s. 6d. Johnson and Davenport.

The ingenious Author of this Examination has already distinguished himself

himself honourably in the controversy occasioned by the CONFESSIO^NAL. Dr. Rutherford has felt the weight of his arm, and does not seem disposed to enter the lists with him again. The author of the Essay on Establishments will find it extremely difficult to return a proper reply to his remarks, which are very acute and pertinent, and which entitle him to the thanks of every friend to religious liberty.

Art. 31. *A select set of Essays doctrinal and practical, on a Variety of the most important and interesting Subjects in Divinity.* By the Rev. Mr. William M'Ewen, late Minister of the Gospel in Dundee. To which is prefixed, an Account of the Author's Life and Character; together with a brief Description of the Secession. 12mo. 2 Vols. 6s. Dilly.

Enthusiastic declamation throughout. This Mr. M'Ewen was the Jerry of Scotland. See also our account of his book, entitled, *Grace and Truth*, Rev. Vol. xxxi. p. 72.

Art. 32. *Eusebes to Philatus: a Series of Letters from a Father to a Son, on a devout Temper and Life.* By Stephen Addington. 12mo. 2s. Buckland.

We would recommend this book to such young people as may want the blessing of a father. They will find much sober and sensible advice in it; and plain good sense has its value as well as genius and elegance.

Art. 33. *A Dialogue between the Reverend Mr. John Wesley and a Member of the Church of England concerning Predestination.* 8vo. 1s. Blythe, &c.

The Author, who calls himself a member of the church of England, is a most zealous calvinist, and has attacked Mr. Wesley's book concerning Predestination in a most violent manner. On this occasion he has repeated what hath been said a thousand times in this controversy: and often asserts that we cannot do *any thing* in the affair of our salvation, but are to expect that God is to do every thing for us. His words are, 'The vanity of our minds in the preconception of our own imaginary dignity should subside: and, under the influence of the blessed SPIRIT, we should be content to follow *passively* the will of him, who would then be sufficiently active in us.'

He represents the Almighty as a most arbitrary Being in the whole affair of Predestination, in reprobation as well as election. He allows, except the elect, that all the rest of mankind, and all the reprobate angels, were created for, and are left in, a state of damnation: and if we want a reason for this, he desires that we may 'Boldly interrogate the most HIGH, and call aloud upon the ALMIGHTY, Why hast thou made so many and such exalted beings to be *damned eternally*? Challenge his goodness, his pity and love, Summon all these attributes of the deity, and say, wherefore hast thou done thus?' This then is a tacit acknowledgement, at least, that this way of proceeding is not consistent with the *certain divine attributes* of goodness, pity and love: and therefore we may fairly conclude, that *these* are not the ways of God with his reasonable creatures.

Art. 34. *A short View of Pottery and its Effects on the Manners and Morality of Mankind; together with some Observations on the*
the

ject the actions of a *statesman* to the laws of *private* morality, than we can judge of the dispensations of providence by what we think right or wrong; yet it is our duty to inform the Public that in a polite remonstrance which we have received from him, he wishes he had stated this proposition more syllogistically, and said: 'the duty of the agent is the law of his actions; but duties are different; consequently so are the laws of action. Let me now apply this to an example. The duty of a private man forbids him to put a person to death, though he has been witness to his committing a murder. The duty of a magistrate commands him, upon less evidence of his guilt, to order him to be executed. This example points out how different duties ought to influence the motives of our actions; but although different duties imply different motives of action, yet every action may be tried and judged of by the laws of the agent's duty; and the statesman who acts in opposition to the public good, is as culpable, and as open to censure, as a private man who acts in opposition to the duty of his station.'—And we may leave to add, that in this case, the *laws of the agent's duty*, that agent being a man, not much raised above his fellows, and the end of those laws the good of the society, are infinitely nearer to the capacities of the bulk of mankind, than the dispensations of providence; and that such comparisons have a tendency to lead mankind to think too highly, and even slavishly, of the science of government, and to prepare their minds for the doctrines of implicit obedience. The simile therefore, at least, had better have been omitted, as it might with equal justice, in the Author's sense, have been applied to a physician, or the professor of any other science.

We cannot blame Sir James for not altering his way of thinking when he came to England, with respect to the excellence of *Lycom's* plan: but when he, or any other writer, recommends such institutions in this kingdom, as perfect plans of oeconomy, we think ourselves equally at liberty to express our disapprobation of them; especially at a time when they have lately furnished the materials of a plan by which the friends of liberty have been justly alarmed; and which, if carried into execution, would have enslaved our country.

We did not apprehend that Sir James meant Great Britain, in the conclusion of his paragraph about the Corsican war: another country was in our eye; but more countries than one may be in similar circumstances.

We neither overlooked nor forgot Sir James's definition of a *statesman*, with respect to which he complains that he has been misunderstood both by us and others: on the contrary, we repeated his necessary caution, that this *ideal Being* might not be mistaken by others for a *reality*: the great danger being, lest *ministers* should make the same mistake that Sir James says we have done with respect to them, and take themselves to be *statesmen*.

The unremitted endeavours of this gentleman to divest himself of personal and local prejudices, are much to his honour, and deserve universal imitation; and we are glad he has given us an opportunity of forming the Public, that he disavows those arbitrary principles which we apprehend may fairly be inferred from some passages in his work. In hopes that another edition of this masterly performance will furnish him an opportunity of correcting such expressions as have led both him and others into conclusions foreign to his sentiments.

T H E

MONTHLY REVIEW,

For NOVEMBER, 1767.



The Æneid of Virgil translated into Blank Verse. By Alexander Strahan, Esq; 8vo. 2 Vols. 6s. Cadell, &c. 1767.

THE first six books of this translation were published many years ago, but without any considerable reputation, otherwise it is more than probable that the whole would have been sooner completed. We must observe, however, in favour of the Translator, that he has not employed so long a time altogether in vain; for the last six books of the *Æneid*, though inferior in the original, are, in the translation, superior to the former. Mr. Strahan's judgment, no doubt, was improved by experience, and a longer attention to his Author. Besides, the assistance he acknowledges to have received from the late ingenious Mr. Mallet, could not be inconsiderable. Indeed his mistakes and deficiencies of language appear more frequently in the fifth and sixth books, which, he informs us, were not revised by that gentleman: thus, in the fifth book, Mr. Strahan makes the prize of Entellus first a bull, then an heifer, and afterwards a bullock. He more than once breaks Priscian's head by making the verb governed by a genitive in the plural, which depends itself upon a nominative in the singular foregoing, and is not without other inaccuracies which we shall not farther attend to. Concerning the merit of the translation, the Reader may form some judgment from the following extract, taken from the beautiful Episode of Nisus and Euryalus, in the ninth book:

Mean time three hundred horsemen, shielded all,
With Volscens at their head, to Turnus sent,
While ready in the field the rest remain'd,
Were on their march, and near the camp, advanc'd
Beneath the ramparts; when from far they spy'd,
Declining to the left, th' associate youth.
Euryalus unweeting his bright helm
Betray'd, with rays reflected from the moon,
That faintly shone through intervening clouds.

A Treatise on the Diseases of Women; in which it is attempted to join a just Theory to the most safe and approved Practice: with two Dissertations on several Passages in the Treatise on the Diseases of Women; in which it is endeavoured to remove some Doubts which have arisen concerning them. Translated from the French Original; written by the late Dr. J. Astruc, Royal Professor of Physic at Paris, and consulting Physician to the King of France. 8vo. 6s. Nourse. 1767.

WITH this publication Dr. Astruc finishes his *Treatise on the Diseases of Women*.—This last volume contains two books, viz. book the third, which treats of *Pregnancy, and the Diseases dependent on it*; and book the fourth, which treats of *the Diseases of the Breasts, and the Depravations of the Milk*.—In this work, when our Author considers any particular disease, he regularly goes through the description, causes, symptoms, diagnostic, prognostic, and method of cure.—On the whole, we look upon this work to be learned and systematic, but rather tedious.

As Dr. Astruc's theory, and account of the causes, of the *milk fever*, have most the appearance of novelty and peculiarity of any thing in this publication, we shall lay them before our Readers. It will be necessary also to give his description of this disease, that his account of the causes may the more easily be understood.

Description of the Milk-fever.

The second or third day after delivery, the woman finds herself afflicted with a swelling of the breasts, greater or less, and more sudden or gradual, caused by the abundance of milk, which comes thither: in which state the nurses say the milk rises.

This accession of milk into the breasts, more copiously, and quickly, than at other times, is made in several manners.

1. Sometimes the breasts swell gradually, for ten or twelve hours, so as to become more distended, larger, and firmer; but without pain, or fever. The swelling subsides soon after; and is entirely gone in two days. This is the *first state*.

2. At other times, the flow of milk, being more abundant, and impetuous, makes the breasts swell quicker, and more. The tumefaction, tension, and pain, are greater; and extend themselves into the arm-pits: which obliges the patient to hold her arms off from her body. This swelling begins without fever; but a more or less acute fever comes on, when it is more advanced; generally without shiverings; or, at most, with such as are slight and irregular. This is the *second state*.

3. At other times, the disorder begins by a *brisk shivering*, even to the degree of a shaking fit, that is followed by a *burning* to the fever,

Fever, during which, the breasts rise very fast, so as to become hard, hot, red, and painful; which extends not only to the arm-pits, but even to the neck and chest: from whence the motions of the neck are rendered painful; and the respiration is constrained. This is the *third state*.

Such are the effects of the milk in child-bed women. The ancients did not know them; or took no notice of them: and it was easy to do it, when the accidents were not attended with any fever: because then they are scarcely perceivable; and go away easily. But when they are attended with, or perceived by fever, they merit more regard: for they are then a real disease. They call this fever, *the milk fever, febris à lacte*: because it is the milk which causes it. This terminates in different manners.

1. Sometimes it continues only twenty-four, or thirty hours; and, at others, it lasts two or three days. It sometimes happens, that it lasts longer: but then some other fever, of a different kind, is complicated with it.

2. When it lasts only twenty-four, or thirty hours, there is only one paroxysm or fit; as in an *ephemeron* fever: but when it lasts longer, it returns every twenty-four hours; as a continued double tertian fever.

3. It ends generally in some considerable evacuations, by urine or stool; and, sometimes, by a copious discharge of milky *lactia*: and then they say *the milk runs downwards*.

C A U S E S.

To account for the reason of the conveyance of the blood into the breasts, which happens to child-bed women; we must go a little deeper; and refer to several facts, mentioned in the course of this work.

1. The vermicular, or lactiferous vessels of the *uterus*, and the milky *vesiculae* of the breasts, have a great affinity to each other; and both are designed, from their original institution, not only to secrete a lymph somewhat milky; that is to say, charged with some drops of chyle; but to receive the common lymph, which comes from the other neighbouring parts; that is to say, to the vermicular vessels of the *uterus*; the substance even of the *uterus*; and the milky *vesiculae* of the breasts; and the exterior part of the chest.

2. That these vessels of the *uterus*, as well as the *vesiculae* of the breasts, have each two conduits, in order to discharge as well the lymph, which is secreted there, as that which comes thither.

3. That, of these conduits, some are lymphatic capillary arteries, which absorb, from the cavity of these vessels, and of those of the *vesiculae*, the lymph, which they contain; and

country: that it is so, say, those which come from the lactiferous vessels of the uterus into the conglobate glands, that are in the higher part of the bifurcation of the iliacs; and those which come from the lactiferous vessels of the breasts into the axillary glands; and which are separated from each other by a wall, so that they do not

4. That these conduits through the lymphatic vessels are always open; in such a manner, that the lymph, which is in these several vessels, or *vesiculae*, is continually carried into the reservoirs of lymph, according to the system of circulation of the lymph: which, with regard to the lactiferous vessels of the uterus, and the lactiferous *vesiculae* of the breasts, must be considered only as a first reservoir, or previous place of collection of the lymph.

5. That the second conduit of these vessels does not appear in the uterus, and breasts, under the same form. That, with respect to the lactiferous vessels of the uterus, these conduits are the passages, by which those vessels communicate with the cavity of the uterus: that they are very short; and that, with respect to the *vesiculae* of the breasts, they are lactiferous canals, which terminate at the nipple, and carry the milk thither.

6. That the second conduits are naturally stopt up; and open only on certain occasions: as, for example, the mouths of the lactiferous vessels in menstruation; and pregnancy, for the nourishment of the *fœtus*; and, sometimes, through the effect of disease, in the milky *flux albus*: and the lactiferous canals of the breasts at the end of pregnancy in the women, with whom the milk comes then from the end of the nipple; and in nurses who wean a child that sucks them.

7. That, from birth to the time of puberty, some of these *vesiculae* do not secrete; nor consequently contain any thing but a lymph, somewhat milky, though thin enough to be easily absorbed by the lymphatic veins, without stopping in these vessels: which, consequently, must not swell either in the breasts, or the uterus. Whence it proceeds, that girls have no breasts till the time of puberty; and that the uterus remains flat and hard in them till then.

8. That, at this time, the girls not growing any longer; or only in a less degree, all the chyle, which they make, cannot be employed for their nutrition: and that a part must remain in the blood; and circulate there a long time, which gives occasion to several chylous parts to mix with the serous lymph; and that of the breasts with which they have an affinity.

9. That these two lymphs, become thicker, and more milky, by this mixture, and not being able to pass so easily into the lymphatic veins, are retained longer in their own vessels.

sels; that they dilate: which makes the breasts large; and the *arteries* thicker, rounder, and more pulsat.

10. That things remain in this state till the first pregnancy: but that then, as the conversion of chyle into blood becomes more slow, and the chyle stagnates longer in the blood, the milky lymph of the *arteries*, and that of the breasts, are much more charged with chylous parts; become more milky, and thicker, and cannot be absorbed, as usually, by the lymphatic veins: inasmuch that the lactiferous vessels of the *arteries*, becoming larger, force their mouths to open; and discharge the milk into the *placenta* and *chorion*, for the nourishment of the *embryo*: and that the *vesicula* of the breasts, likewise, for the same reason, dilate the lactiferous canals of the breasts; and provide themselves a way to nourish the child, when it shall be born.

11. In this progression of changes, which happens successively, in the *uterus*, and in the breast, till the end of pregnancy, there is nothing advanced, that is not justified by experiment. There remains now only to examine what change delivery can make; and to explain, thence, the quick and copious conveyance of milk into the breasts, which happens two or three days after the labour; and the fever, which precedes, or accompanies this conveyance.

12. Nothing is changed, at least observably, the two first days after the lactiferous vessels of the *arteries* continue to receive the milk, and discharge it into the *arteries*, as before; but every thing changes its face, at the end of the second day, or the beginning of the third.

13. The *uterus*, which has begun to contract itself, by its elasticity, as soon as the child is come forth; is sufficiently diminished, by the end of the second day, or the beginning of the third, to contract the mouths of the lactiferous vessels; and hinder them from discharging the milk, as they did before. The milk, therefore, being retained in the blood, and flowing with it, combines with the milk of the breasts; and augments the quantity of it. This is the principle of the conveyance of the uterine milk into the breasts.

14. This milk may be pure, and sweet; or it may have a tendency to be sour. In the first case, it would cause neither shivering, nor fever: but, in the second, the conveyance would be attended with a greater or less degree of shivering, or fever; according to that of the acidity of the milk. This is the principle of the milk fever. We shall here explain both these cases more particularly, by distinguishing them to three states: in which the conveyance of the milk may be made: and which are those that have been mentioned in the preceding article, in giving the description of the disorder.

I. The milk may be carried into the breasts, in small quantity, without precipitation, or causing any painful tension, in the three following cases.

1. If the delivered woman be a little eater; has been sober during her pregnancy; and has taken nothing but broth from the time of her being brought to bed. Because, in all these cases, she will make very little chyle; and consequently little milk.

2. If the *uterus* of the delivered woman be naturally lax; and has but little elasticity. Because it will be slow in contracting itself: and will press, consequently, weakly and gradually the mouths of the lactiferous vessels; that will continue to discharge much milk into the *uterus*: which will diminish, in proportion, what should be carried into the breasts.

3. If the mouths of the lactiferous vessels, in the delivered women, are either naturally large, or already dilated by preceding labours, in which cases, although rendered somewhat stricter by the elasticity of the *uterus*, they are yet open enough to suffer a great deal of milk to escape; which would be otherwise carried to the breasts.

One of these causes alone is sufficient to diminish the abundance of milk in the breasts: but two together will diminish it much more; and, if three concur, the diminution would be so great, that the milk would hardly appear to rise. Sober women commonly digest well: for which reason, the chyle they make, must be well elaborated and sweet: and, consequently, the milk, which it produces, must be, likewise, sweet; and incapable of causing shiverings, and fevers; which are observed only in this first state.

II. The quantity of milk, which is carried to the breasts, will be much greater: which will make them swell considerably, with tension, redness, heat, and pain; but, nevertheless, such as is tolerable in the three following cases. And this is what is remarked in the *second state*.

1. If the delivered woman be a great eater; and has fed plentifully, during her pregnancy; particularly since her delivery. Because she will have made much chyle; and will have, consequently, much milk.

2. If the *uterus* has more elasticity, and contracts more quickly, and strongly: which, by closing more the mouths of the lactiferous vessels, diminishes the efflux of milk, that would pass out from thence; and makes it flow back readily into the breasts.

3. If the mouths of the lactiferous vessels be strait, and have not been enough dilated by preceding births: which will make them close themselves more readily, and will free the greater part of the milk of the *lobia*, to pass into the breasts.

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The abundance of milk in the breasts may come from one only of these causes: but it would be then moderately. It would be greater, if it came from two; and more so still, if it came from three of them.

Women, who eat much, are subject to indigestion, especially when they have, at the same time, a sour stomach, which often happens. The chyle, which they would make in an imperfect state, would turn acrid; and the milk formed of this chyle would participate of the same fault. The milk, therefore, badly compounded, would act upon the blood, as the febrile leaven of intermitting fevers; and, in particular, as that of the quotidian fever; that is to say, it would produce slight and irregular shiverings; which would be succeeded by a moderate fever, which would have several little fits. And this is what happens in the *second state*.

III. Lastly, the milk would go rapidly to the breasts; and cause a considerable swelling in them, with hardness, tension, heat, redness, pain, and hazard of inflammation: which would extend themselves to the arm-pits, neck, and chest, in the following cases; and this is what is observed in the *third state*.

1. If the delivered woman eat much; and her food be more of bad aliment than good. If she has taken no care of her regimen, in her pregnancy; nor had more regard to it since her delivery.

2. If the uterus have much elasticity; and contract intirely, and readily: and, consequently, close intirely and quickly the mouths of the vessels.

3. If these mouths be naturally very close; and have not yet been dilated by any birth.

It may be easily understood, by what has been already said, how these causes, by augmenting the quantity of milk; or by intercepting all discharge of it into the uterus, must increase the quantity of that, which regurgitates on the breasts: and it appears, that this effect must be as much more large; as there are a great number of the causes, which concur at the same time.

In these women, the chyle, which they make, is generally worse elaborated than in the preceding cases: and is really acid, as well as the milk which it forms: insomuch, that this milk, circulating with the blood, must produce then the same effect as the febrile leaven of the tertian fever; that is to say, cause a brisk shivering, so as to make a shaking fit, succeeded by a burning fit.

We shall make no observations on our Author's supposition, at the milk fever is proportioned to the acidity of the ressuant milk.

At the end of this volume, Dr. Astruc has added some observations and dissections, further to explain and confirm his account of the particular structure of the uterus. These passages we shall collect. — I have said nothing new, on the structure of the uterus, says our Author, in the first chapter of the first volume of this work, but the two following facts: *That*, that between the internal and muscular coats of the uterus, a great number of vermicular or lactiferous vessels are found entwined round the blood-vessels; which, after being united several together, enter the internal coat of the uterus; and dis-embogue into its cavity, by apertures common to every one, the milk they have secreted. *The other*, that there are, between the same coats of the uterus, a great number of small vessels, or venous appendices; which rise from different ramifications of the uterine veins; particularly, from places whereby anastomatize together; and, proceeding directly towards the exterior part of the uterus, enter the nervous coat, with which it is covered.

These *appendices*, or ends of the veins, terminate in the uterus, at the internal surface, and are closed up; but they elongate, project a little into the uterus, and open in the time of menstruation. They elongate and project still more in the time of pregnancy; as well as during the red *lochia*, which follow delivery. Hence comes the blood of the *menstrua*; and charged for the nourishment of the *fetus*; and, lastly, that the red *lochia*, in the first days of child-bed.

The following are the dissections and experiments to illustrate this doctrine. — In the time, when I applied myself with ardour to the study of anatomy, which is a long while ago, I had occasion in a very short space, to open the bodies of two women: One, died at the end of nine months of her pregnancy; and the other, three or four days after delivery. As the first of these women was of a low rank, I had permission to take away the uterus, to examine it with more confidence and attention; and I made a proper use of the opportunity.

After having opened it cross-wise, in a part opposite to that where the *placenta* adhered; I made a way, without dividing the coverings of the *fetus*, to the *placenta*; and I detached it gradually from the uterus to which it adhered. By separating it, I saw the reciprocal insertions of the *placenta*, and uterus; which were united: but I saw with more pleasure still, that, according as I separated the *placenta*, the ends of the vessels, within the uterus, unsheathed themselves from its substance; and appeared to be of the length of two or three lines: and some of them of the thickness of a moderate sized goose-quill; but not less. Though these vessels have not any regularity in their

injections; but as to the highest parts of the eminences, as remarked in speaking of the placenta, that they are mostly found. Having removed the *fœtus*, included in its coverings, of which I deferred the examination till another time, I applied myself to discover the nature of the vessels I had just observed, in order to know if they adhered to the arteries or veins of the *uterus*, and in what manner. To satisfy myself of this, I had nothing more to do, than to introduce probes into these vessels; which the largeness of their orifice easily permitted. These proved me always to be a ramification of some uterine veins, which are very large at this period of pregnancy; and almost always to places, where these ramifications unite by *anastomosis*; and I made myself certain of this, by dissecting these vessels, to the veins where they end; and by disengaging them from the membranes, and fibres, which cover them. These vessels rise perpendicularly from uterine veins, as the lateral *appendices*, without interrupting the course of the circulation; which continues to go on in the length of the veins: so that they may be regarded as little *sacs-de-sac*, or short cavities with the ends shut up, to make use of an expression more applicable to the subject, as *sacs-avecs*; which inclined me to give them the name of *cecal veins*, or *venous appendices*.

Although I had not, after these observations, any doubt respecting the communication of these cecal veins with the *fœtus*; I was very desirous to satisfy myself of it by injections. I made them, therefore, in different ramifications of the uterine veins; and the fluid of these injections came out, with a difference, at the ends of the cecal veins, which appertained to these ramifications. The success was the same, when I made the same injections in some of the cecal veins: and the efflux was with the like facility from the ramifications of the *veins* of the *uterus*, from whence these cecal veins take their

5. The remainder of these cecal veins all come from uterine *veins*; and there is not any that belong to the arteries; the distribution of which in the *uterus*, is absolutely the same, as in other parts of the body. This observation is of importance: since it will be seen, hereafter, that many anatomists have mistaken a double communication between the *uterus* and *placenta*; one by the arteries; and the other, by the veins; in which they are mistaken.

I had an opportunity, some time after, of repeating the observations on the *uterus* of another woman, who died four or five days after delivery; and I found there the same formations as to all that was essential. It is true, that, as *contraction* was begun to be contracted, the cecal veins were *stretched*, and *agrown* in proportion; but they were still large enough

enough to receive a probe; and to admit of injections being made in them: that is to say, of repeating what I had before done on the first *uterus*, and the success was absolutely the same. I ought not to omit, that in the uterus of these two women I observed, between the internal and muscular coats, a great number of vermicular vessels, full of milk, that was easily pressed from them, and discharged into the *uterus* by different apertures, with which the internal coat was pierced; and which were visible.

From what we have said, it must be inferred, that the length and thickness of the coecal veins, or venous apparatus, must vary, according to the different states of the *uterus*. In adult girls, if they be not in the actual time of their *menstruation*, these veins are very small, short, and do not project into the *uterus*; in which their ends are folded, closed up, and cannot then be distinguished. In the time of their *menstruation*, they grow bigger; elongate; project into the *uterus*; and, opening, discharge into it the blood of the *menstruation*: and some anatomists have distinguished them in this state. They become still longer and longer in the time of pregnancy; projecting more than before into the *uterus*; and insinuating into the *placenta*, where they sheathe themselves, and discharge the blood destined to the nourishment of the *fœtus*: and whoever is so fortunate as to see them in this state, cannot well mistake them. They remain in this condition some time after delivery; and the blood continues to flow from them copiously; which causes the *lochia*. But at length, some days after, they contract, shorten, and close themselves, according as the *uterus* contracts at which time, the *lochia* cease.—Such is our Author's account of the structure of the *uterus*; and such is his theory of the milk-fever.

Dr. Astruc observes that the milk fever is often complicated with two others, both dangerous.—The first, and the most dangerous, is a continued double tertian; which is produced by an accumulated mass of bad digestions, collected in the *prima via*, by the bad regimen, that has been followed. The indigested matters, diluted by the great quantity of drink which the delivered woman is made to take, and melted by the fever, passes into the blood; and causes a continued fever, with paroxysms more or less violent, according to the quantity and quality of the matter which causes it.

This fever must be, therefore, treated, as those of the kind in ordinary cases, as far as the state of the child-bearing woman will admit of it: that is to say, she must be bled twice in the foot; because of the *lochia*, which must be continued some time. She must take, every morning, one or two apothecaries with borage, and succory; to which, should be added,

lobus; and in which even, should be boiled, if it be necessary, a dram of the follicles of fena; or of rhubarb; in order to empty the *primæ viæ*. She must be also ordered purges in form; if the violence of the disorder require it. The patient should, besides, be kept to broth: making her take a great number of elects, and pitans.

As soon as the fever begins to diminish, recourse should be had to the use of the bark.

The other is an inflammatory fever very acute; or, to speak more properly, ardent; where the head is first seized; and the patient falls into a *stupor* with *delirium*, or *coma vigilæ*.

The midwives, who are aware of the danger, and suspect the cause, never fail to say it is a malignant fever: and it is true, it has the appearance of one. They lose no time in asserting, at least, that the disorder does not proceed from the state of the *uterus*, which is supple, and free from pain, although it be touched: all which is true: but the disorder is at the neck and orifice of the *uterus*, which have suffered in a difficult labour; and perhaps even received some wound. There is nothing more required, to be convinced of this, than to go under the *pubes*; thrusting towards the neck of the *uterus*; and the patient will be found, notwithstanding her *stupor*, evince, by inarticulate complaints, that she is hurt. Besides the opening of women, who have died of it, have put this at a long time out of doubt.—This extraordinary case, if it occurs, must be a complication of the milk fever, with topical inflammation.—It is singular however that the first symptoms of such a complicated disease should be, *stupor*, *delirium*, or a *coma vigilæ*.

Enquiry into the Causes of the extraordinary Excellency of ancient Greece in the Arts. 8vo. Pamphlet. Dixwell.

THE love of arts and letters, like every other attachment, makes us solicitous concerning the origin and interests of its objects: the poet is studious to know when, and by what means the human mind first adapted its noblest sentiments to a respondent grandeur in the dignity and harmony of expression; to mark the progression of numbers, from the first rude effusions of melody;—delighted to discover, at last, by observing the same efforts in unconnected nations, that his arts of divine origin, and primarily derived from the instinctive pulses of nature. The most distinguished professors of every science have felt the same desire of tracing them to their remotest beginnings, and of observing by what causes they advanced towards perfection in different æras, and under different states.

States. This desire may arise partly from a principle of affection, which every professor must entertain for his peculiar art, partly from an ambition to assert its dignity and antiquity, and not seldom, probably, from a laudable inclination of improving it by the same means that advanced it of old. Which ever of these motives might influence the sensible and learned author of this treatise, whether it might be the love of any particular art, or an admiration of, and attachment to the interests of the liberal sciences in general; that induced him to enquire into the causes of their extraordinary excellency in antient Greece, we must at least allow him the merit of a judicious and penetrating enquirer. With regard to the utility of his performance, indeed, very little can be said: for, as he sounds the causes by which the Grecian arts rose to perfection principally in the constitution of their country, the arts in Britain can derive great advantage from the discovery. These are never the fundamental parts, but merely the embellishing contingents of a state; and no state, therefore, can change its oeconomy for the sake of their advancement. Those passages in the enquiry we here allude to, we shall lay before our Readers, as well for the credit of the Author, as for their own amusement.

The smallness of the several states of Greece, says our Enquirer, was certainly one of the causes that carried on the arts to a degree of perfection the most extraordinary. Men's interests are bound closer together beyond comparison in a small independent state, than in an equal district, making part of a larger territory, and belonging to a more numerous community. A district in Britain, has few concerns peculiarly its own; and however of moment, but such as are in a manner common to the whole nation; (an object too vast for the grasp of ordinary affections;) but what a distinguished alacrity is to be observed, about even those few and trifling peculiar concerns!

It is obvious, that this would be almost infinitely encreased, was the district to become a separate community, and the whole property and personal security of every member, and what besides was dear to him, to be involved in the safety and well-being of the state. Thus the narrowest selfishness might become a basis of public spirit; and as coincident affections only increase but multiply their united power, the private and public affections, agreeing in their object, would pursue it with redoubled impetuosity, the circumstance of association and connexion of ideas, would farther invigorate the pursuit; for public prosperity having been continually found to be connected with private, the mind would be bent to this impression and retain a strong bias this way, even where the two interests happened to clash, or ceased to coincide; for what though indifferent at first, has been long associated with

powerful and favourite affection, acquires a share of its favour, and from a concomitant, or means, comes to be looked upon as an end, in and for itself desirable. Thus is public spirit naturally and necessarily exceedingly strengthened by the independence of a small district; but its force is still farther artificially augmented, by the wisdom of the leading members discovering the new necessity there is for it, and introducing proper laws; manners and customs to promote it. So that all things will soon contribute, to make public good the ardent pursuit of every member: distinguished services will then be infinitely glorious: both the passion for glory, and the degree of glory to be obtained, will be most wonderfully increased. As likewise, the dread of shame. And as the citizens are few, every accession of number will be somewhat, and the meanest will feel that he is of some weight, will be encouraged to exert himself, and even to join, in the pursuit of that glory, a share of which lies within his reach; inactivity will be an insupportable reproach. Most of a man's fellow-citizens likewise, the persons he has lived amongst, and is to associate with, from the first, through all the stages of his life, are the witnesses of, besides being deeply interested parties in his good and bad behaviour; and as very many know, they are continually testifying their knowledge of the merits of every one. From all which it is plain, how those passions and affections which would have lain dormant in the district of an extensive realm, would be animated and put in a ferment by independence. Incentives to military and other kinds of public merit, become irresistible. Such merit is equally sure to be known, and to be applauded.

As the first glory would be given to warlike exploits, both the public and individuals would be anxious to raise trophies and monuments in honour of them. Honour, besides profit, would be offered to artists, capable of this, and already inclined with the general passion, of deserving well of the public, and gaining applause: and that pitch of excellency, to the displaying of which they would have been at first extraordinarily animated by public occasions, would afterwards at times be kept up to on private ones. Superfluous wealth, usually so differently employed in large states, would likewise be in a great measure devoted to public uses, to promoting works of art in all forms grateful to the people, and to the recommending of artists. With regard to a district of Britain (for instance) equal to a Grecian state, what at any time happens that is its peculiar and exclusive concern, worthy to be celebrated in verse, to be carved or painted, or to have an edifice erected in its commemoration? In the successes of the king, or such a district has but a common concern, and would become

become ridiculous perhaps by taking more upon it, and raising monuments in their honour; besides that we take part too coldly, where remote millions are equally interested with ourselves; our affections not naturally embracing remote or greater numbers, than our actions may be presumed frequently to affect. In parts therefore, where there are few calls for the exertions of art, no wonder artists are scarce. Nor is it in remote districts only that a passion for fame and for the celebration of it are languid; it may be doubted whether a thousand inhabitants even of London would all of them together, entertain such a zeal for raising, and such a pride in contemplating a monument of the victory of Quebeck (for instance) as fired the breast of a single Athenian with regard to a trophy, though but of a successful skirmish, wherein himself or some one of his family (which in all actions must generally have been the case of almost every Athenian) had been personally concerned. The principle of emulation is to be considered distinctly from that of fame and glory. The last is general, the first is an aptness to take fire at the praises of another, exciting a passion to equal or excel him. Where our rivals are persons we are ever the most to be intermixed with and to pass our lives amongst, there it is plain this principle will act in its fullest vigour. This is in a small sovereign state. And as it will begin in striving for military and civil praise, it will easily be transferred (as has been observed of the passion for glory) to a rivalry in the arts. The passion for glory is indeed of a spreading nature, a few conspicuous examples communicate its flame to every citizen: but there is somewhat more peculiar in emulation. It acts not only simply but by reciprocation. One citizen strives still the more to outdo another, from perceiving that the other strives to outdo him. The second is still farther fired, by observing the new incentive of the first. The farther success or excellency of the second, animated by the perception of this new motive in his rival, and an attention to the motive itself, inspire to redouble the efforts of the first. And while the subject of their competition lasts, every new instance of success excelling in either, especially when found by the other, is the result of a fresh emulous endeavour of his antagonist in consequence of a foregoing excellency or success of his own, will kindle a new glow of emulation in his breast. Prodigious must be the influence and effects of this principle, whatever it is in whatever kind of contention, have their fellow-citizens as witnesses, and for judges, at the same time that they are parties deeply interested in the successes or honours which may be the fruit of the contention; as in little republics, in large states where the rivals are personally known to few of the countrymen, or, however, unknown to a vast majority, &c.

incitement will lose extremely of its force; for there is no comparison between gaining the applause of those we have little or no knowledge of, or concern with, and that of the only persons in the world we are not strangers to, with whose interests our own most important ones are indissolubly connected, and on whose opinions and treatment of us, every social and sensible enjoyment depends. What hold was taken of this principle of emulation, and with what skill and industry it was cultivated and improved by the Grecian legislators, is well known. In many respects the citizens in general were made rivals of one another; a rivalry was kept up between the several tribes, classes or wards of the same state or city; between the several cities one with another; between Greece in general, and the Persians and other neighbouring nations.

Besides these more immediate causes of the superior excellency to which the arts attained in Greece, the author mentions several other concurring circumstances, which, though of inferior efficacy in promoting the end, were still, when united, of no inconsiderable consequence. But for these, and for all the farther satisfaction the Reader may require, we must refer him to the pamphlet itself.

The Ruins of Positum or Posidonia, a City of Magna Græcia, in the Kingdom of Naples: containing a Description and Views of the remaining Antiquities, with the ancient and modern History, Inscriptions, &c. and some Observations on the ancient Doric Order. Folio. 16s. in Sheets. White. 1767.

HOW astonishing soever it may seem, that such very considerable remains of ancient magnificence should have continued totally undiscovered during so many centuries, it is nevertheless most certain that the Author of this book is the first traveller who has given us any account of the ruins of Positum. If indeed this city, like Herculaneum, had been buried under ground by an earthquake or the eruption of a Volcano, its concealment would not be at all miraculous. This miracle, however, is to be accounted for from its remote situation, in a part of Italy entirely unfrequented by travellers. The manner in which it was discovered is related by our Author in the following words: ‘In the year 1755, an apprentice to a painter at Naples, who was on a visit to his friends at Capaccio, by accident took a walk to the mountains which surround the territory of Positum. The only habitation he perceived was the cottage of a farmer, who cultivated the best part of the ground, and reserved the rest for pasture. The ruins of the ancient city made a part of this view, and particularly struck
Rav. Nov. 1767. Z the

the eyes of the young painter; who, approaching nearer, far with astonishment, walls, towers, gates and temples. Upon his return to Capaccio, he consulted the neighbouring people about the origin of these monuments of antiquity. He could only learn, that this part of the country had been uncultivated and abandoned during their memory; that about ten years before, the farmer, whose habitation he had noticed, established himself there; and that having dug in many places, and searched among the ruins that lay round him, he had found treasures sufficient to enable him to purchase the whole. At the painter's return to Naples, he informed his master of these particulars, whose curiosity was so greatly excited by the description, that he took a journey to the place, and made drawings of the principal views. These were shewn to the King of Naples, who ordered the ruins to be cleared, and Poestum arose from the obscurity in which it had remained for upwards of seven hundred years, as little known to the neighbouring inhabitants as to travellers.

The first section of this splendid performance contains an historical account of Poestum, collected from a great variety of ancient authors, with the several passages quoted at length in the notes at the bottom of the page.

Section the second contains all the inscriptions which have been found in or near the city. Among the rest is the following which shews that a man's having 28 children and 83 grandchildren was deemed by the ancients a sufficient reason for preserving his name from oblivion.

TVLL. OLERII. POESTANI.
QVI. VIX. A. LXXXXV. D. XI.
FF. XXVIII. NN. LXXXIII.
C. L. PP.

Our learned Author, who has certainly been upon the spot, gives the following description of Poestum, in its present state. It is, says he, of an oblong figure, about two miles and a half in circumference. It has four gates which are opposite to each other. On the key-stone of the arch of the north gate, on the outside, is the figure of Neptune in basso relievo, and within the hippocampus. The walls which still remain are composed of very large cubical stones, and are extremely thick, in some parts eighteen feet. That the walls have remained unto this time, is owing to the very exact manner in which the stones are fitted to one another (a circumstance observed universally in the masonry of the ancients;) and perhaps in some measure to a stalaetical concretion which has grown over them. On the walls here and there are placed towers of different heights, the

near the gates being much higher and larger than the others, and are evidently of modern workmanship. He observes that, from its situation among marshes, bituminous and sulphurous springs, Poestum must have been unwholesome; a circumstance mentioned by Strabo, *morbosam eam facit fluvius in paludes diffusus*. In such a situation the water must have been bad. Hence the inhabitants were obliged to convey that necessary of life from purer springs by means of aqueducts, of which many vestiges still remain.

The principal monuments of antiquity are a theatre, an amphitheatre, and three temples. The theatre and amphitheatre are much ruined. The first temple is hexastylus, and amphiprostylos. At one end the pilastres and two columns which divided the *cella* from the *pronaos* are still remaining. Within the *cella* are two rows of smaller columns, with an architrave, which support the second order. This temple he takes to be of that kind called by Vitruvius *Hyphaethros*, and supports his opinion by a quotation from that author. The second temple is also amphiprostylos: it has nine columns in front and eighteen in flank, and seems to be of that kind called by Vitruvius *Pseudodipteros*. The third is likewise amphiprostylos. It has six columns in front and thirteen in flank. Vitruvius calls this kind of temple *Peripteros*. 'The columns of these temples, says our Author, are of that kind of Doric order which we find employed in works of the greatest antiquity. They are hardly five diameters in height. They are without bases, which also has been urged as a proof of their antiquity; but we do not find that the ancients ever used bases to this order, at least till very late. Vitruvius makes no mention of bases for this order; and the only instance we have of it; is in the first order of the Coliseum at Rome, which was built by Vespasian. The pillars of these temples are fluted with very shallow flutings in the manner described by Vitruvius. The columns diminish from the bottom, which was the most ancient method almost universally in all the orders. The columns have astragals of a very singular form; which shews the error of those who imagine that this member was first invented with the Ionic order, to which the Greeks gave an astragal; and that the Romans were the first who applied it to the Doric. The Echinus of the capital is of the same form with that of the temple of Corinth, ascribed by Le Roy.'

Our Author mentions many other particulars which sufficiently prove the great antiquity of these temples, and concludes with saying, that 'about the time when the temples at Poestum were built, architecture seems to have received that degree of improvement which the elegant taste of the Greeks had struck

out from the rude masses of the Egyptians; the first invention of this as of many other arts.

The last section of this volume contains conjectures concerning the inscription in the title page; which is indeed the most extraordinary inscription we ever remember to have seen. It was copied from a sarcophagus of rough stone, about eight feet long, and two and a half wide. This inscription, it seems, hath already puzzled many of the Italian antiquarians, some of whom suppose it to be Egyptian, others Gnostic, others Coptic, and others Runic. To so many conjectures, says the Author, another may be added. That they are Phœnician, or Pelasgian. The Pelasgians were the most ancient inhabitants of Lucania, and, according to Pliny, were the first who brought letters into Italy. These they had received from Cæmus, who got them from the Phœnicians, by whom they are first invented. They retained their original characters till they were united to the Greeks, which was after the war of Troy; and if the Pelasgians were Dorians, as Herodotus affirms, they perhaps were the founders of Posidonia.

To this account of Poestum are subjoined four very fine prints, engraved by Miller, which will be a lasting monument of the abilities of that artist in works of this nature. In the first we are presented with a view of Poestum in its present state. The second exhibits an oblique view of the three Greek temples. In the third we have an inside prospect of the temple Amphiprostylos; and the fourth, represents the temple Pæteros. The keeping, and in short the entire execution of the four plates, is altogether admirable.

From such data, it would have been an easy matter for the Author to have multiplied his prints to a very considerable number, as is generally practised on these occasions; but the four plates are sufficient to convey a perfect idea of the architecture in question. With regard to the admeasurements, the Author has judiciously omitted them, partly because the work is intended for the connoisseur and antiquarian rather than the architect; and partly because they will shortly be published by Count Gazzola; but more especially because he is of opinion that minute accuracy in measuring the buildings of the ancients tends very little to the improvement of architecture in general. In short, he writes like a judicious antiquarian, a skilful architect, and a polite scholar; and, as such, we recommend the work to the perusal of the learned and the curious.

Civil Establishments in Religion a Ground of Infidelity. Or the Two Extremes shewn to be united: from an Essay on the Establishments in Religion; Thoughts on Miracles in general, &c. and from some Defences of Subscription, written against the Confessional, particularly the Plan of Dr. Ibbetson, Archdeacon of St. Albans. By Philaethes Londinienus. 8vo. 2s. Johnson. 1767.

THE design of these sheets, says the Author, is to defend the rights of private judgment, in all matters of religion, against priestly claims of dominion over faith and conscience; and to secure the honours of Christianity from the misrepresentations, both of the haughty churchman and the conceited infidel.

It is a melancholy truth, that from the time when Constantine the Great established Christianity, by endowing the ministers of it with great revenues, honours and power, the spirit of avarice, ambition and tyranny crept in amongst them, and very often exerted itself, in the bitterest contentions, to the utter extirpation of that peaceableness and charity, which it is the chief design of Christianity to promote.

While that religion was left to make its way by its own intrinsic evidence and goodness, it prevailed gloriously, and produced the most amiable effects. But as soon as it became mixed with worldly considerations, and this or that particular sect was to be advanced or depressed according to the private opinion of the reigning magistrate, it was turned into a system of faction and persecution: and the struggle was no longer for the advancement of primitive Christianity, though that was always the pretence, but, in reality, for the power and riches which were annexed to the profession of this or that particular new-invented system of it.

Human nature is apt to be dazzled with the splendors of this world, and to be captivated with the gilding, without perceiving the pernicious nature of the objects that are set before it: and it is the opinion of many wise men that the great worldly preferments which have been allotted to the ministers of the Christian religion, have made them more eager to acquire these than to promote the will and design of their divine master; and that Constantine did more prejudice to our holy religion, by enriching and endowing the Christian bishops, than Dioclesian had done by his severe persecution. The latter indeed, inhumanly and absurdly, destroyed many Christians, piously, as he thought, in support of the established religion of the times, but the Christian religion remained pure and untainted; whereas the other poisoned the very springs from whence this doctrine flowed: for, soon, very soon, the world saw and felt, in the furious disputes and contentions of the bishops, the direful effects

of their malignant humours. Had these emperors, their predecessors and successors, concerned themselves only with their civil government, and left the consciences of men to be guided in religion by what they thought agreeable to truth and reason, there would never have been any such thing as persecution from some, or corruption from others: the glorious light of the gospel would, of itself, have soon dispelled all the darkness of paganism; the idols of the world would have fallen down before the Lord Jehovah and his anointed Christ, and men would then have become Christians upon generous and rational principles. But, instead of this happy turn of affairs, have not these establishments of mistaken, devout princes, been the occasion of those gross corruptions and evils so justly complained of in the Christian church? such corruptions as, in its first age, this divine religion could hardly be thought capable of. Who would imagine, in the times of the apostles, that *such a thing as popery* would ever be honoured with the name of Christianity! that worse than pagan idolatry would be called the religion of the only true God! and that the doctrines of the meek and holy Jesus would be ever mentioned to authorise and justify the most astonishing instances of barbarity and persecution! yet these are the blessed effects of these endowments and establishments: and to preserve them, all the powers of earth and hell have, for many ages, been most zealously employed. Indeed all establishments of Christianity are not equally pernicious; but we think it may be laid down as a truth, that they are as pernicious to true Christian liberty, in proportion to the riches and endowments set apart for their support.

If we cast our thoughts over all the earth, we shall find as the greatest and truest causes of complaint, in every nation, *except our own dear country*, arise from the religion established among them. Let us suppose, for a moment, some one of the nations, Turkey for example, had no particular religion established in it, and that all its subjects were permitted to worship God, in their several manners, without the least apprehension of discouragement or danger from the state,—then every one might profess the Christian, the Jewish, the Mahometan, or Pagan, or any other religion which should appear most reasonable to himself. Should we not think this a most happy condition for the people of those vast countries under the dominion of the Turks? and are we not persuaded that, in this case, the Christian religion, by its own superior excellence and truth, would soon prevail over all the other false religions?—What hinders it from doing so now? Is it not the riches, the honours and exclusive preferments which are established on the side of the dervises and muslulmans, or true Mahometan believers?

If we suppose likewise that in France or Spain there was no establishment of popery, are we not fully convinced, these nations would soon become protestant? so that people who plead for establishments in religion, do not seem to perceive, the consequences of their own doctrine. All they mean to support, is that particular establishment which so well supports them.

Dr. Ibbertson, Archdeacon of St. Albans, has wrote a defence of civil establishments in religion, Philalethes Londiniensis has undertaken to examine the Doctor's Defence. He has quoted the chief parts of the performance, and has shewn that all the Doctor's arguments are either quite inconclusive, or prove too much, which is proving nothing at all. The Doctor says, "that the magistrate who establishes any particular religion must beware of a precipitate and ill-grounded judgment: *thousands are interested in his choice*; and by a regard to all their interests, he is obliged to use all the means of right information which his high authority puts in his power." But where is the magistrate that hath thus qualified himself? Or if there were such an one, are not the subjects as well qualified as he? 'This concession is enough to shew that the province of religion is too sacred for the magistrate's exercising even his own private judgment, for the public good, in that respect. His authority can extend no farther than to things relative to civil life, and those express overt-actions which affect the safety and weal of society. To talk of "his preferring Christianity to Paganism, and distinguishing it by public marks of favour, is a piece of very fallacious reasoning," [and designed to catch the mere vulgar.] For, as a magistrate, the Pagan subject who conforms to the laws of civil order, has an equal right to protection and defence with the Christian subject. But the above proposition is laid down for the sake of another, viz. "The same principles will justify him in making a distinction amongst those sects into which Christianity is unhappily divided." i. e. He will be justified in distinguishing his own sect by his favours of riches and honours, exclusive of all the rest. And, if this be not to discourage Christian liberty, and justify persecution, nothing can be so. O ye learned, wise, cautious, and right-informed magistrates of Constantinople, Rome, Madrid, and Paris, how thankful ought you to be to this learned Doctor!

What idea must these arguments give us of the civil establishments of religion throughout the world? Are they not apt to make people suspect that religion is only made use of as a political tool, in the hands of the magistrate, to carry on purposes which dare not be publicly avowed; even to advance and enrich a set of men, who are thus bribed to assist him in tyrannising over the rest of his subjects? Do not the thinking men,

every where; especially in Italy and France, see things in this light? and what does this always tend to but infidelity?

"Besides the constant lessons of its appointed teachers, the Doctor says, an establishment has its *creeds*, containing, in a small compass, all the outlines and fundamental principles of faith." But how much this humour of forcing creeds upon the world has contributed to the happiness of mankind, let the ecclesiastical annals of every nation declare. The Doctor goes on, "If men were admitted to the office of teaching without the security [of being faithful to the establishment by subscribing its creeds], and were left wholly at liberty to propagate what opinions they please, the church might soon be thrown into confusion, and destroyed under its own commission." This word *church* is of a most vague and uncertain signification. Here establishment and church are synonymous terms, and signify just the same thing; as they do in almost every country. But if we take the word church in the true sense, and by it mean a congregation of Christians, we do not see how such a church is thrown into confusion by every member declaring his own sentiments, any more than any other assembly is, by the different opinions of the persons it is composed of. Indeed several civil establishments of religion might, in such a case, be put into confusion, and perhaps destroyed. But the church of Christ could never suffer any injury, yea it would always be preserved in its purity, by fairly examining the different opinions. St. Paul and St. Peter had great differences; yet Christianity never suffered, but was thereby the more confirmed. The modern establishments of religion will not indeed allow any dissenting from them, but force all to submit to them, or greatly discourage those who will not.

The intention of creeds, says Philaethes, is to be, in fact, the distinguishing symbols characteristic of that church so established; and in being so, excluding thereby all other Christian professors. And even here the clergy are denied the use of their reason and understanding; and are not allowed to read the Scriptures but by the medium of church-creeds. They are not permitted to form any judgment of the teachings of Jesus and his apostles, but what shall be altogether consonant with those distinguishing articles of faith. Such an office of public teaching is a blessed one indeed! but what no man, in his senses, and who understood any thing of the nature of Christian liberty, would accept, whatever should be the worldly emoluments.

Philaethes, in the second part of his pamphlet, makes some observations on a treatise intitled, *Thoughts on Miracles*. Here he gives us Fleetwood's, Butler's, Hume's, Voltaire's, and Campbell's definitions of a miracle; but does not approve

of any of them. He then sets down his own, and says, 'A miracle is a manifest interposition of divine power, that does not operate by any of the established laws of nature, but answers such divine purposes which these laws cannot answer.' Here he avoids the harsh words of *transgressing or violating* the laws of nature, which some others make use of, but supposes miracles may be very consistent with them.

He says, 'Miracles, as they are recorded in the sacred books, cannot be said either to have suspended or altered any one of nature's laws, e. g. gravitation and attraction remain uninjured and immutably the same. The divine interposition does not produce any one effect that is, in the least, inconsistent with nature's laws.—And suppose that such has been the interposition of divine power, as to raise a dead man to life, in what respect could such an interposition offer the least violence to the general establishment? How could it discover any phenomenon that should at all be unworthy the Author of being and life, when, by this means, there was divinely attested the character of a person, by whom God had said, he would raise the dead and judge the world.—And he asserts that miracles are so far from making a change or alteration in the eternal and unalterable fitness of things, that they have an apt tendency to excite moral agents to a closer attention to this eternal and unalterable fitness of things; and therefore may, without variation, be supposed to carry on the divine scheme of promoting the happiness of his intelligent creatures.

Philaethes then goes on to state and answer the objections brought against miracles; and herein he shews the greatest fairness and ingenuity.

The third part of Philaethes's pamphlet is a defence of the Confessional against sundry writers.

The Author of the Confessional, and his performance, as might be expected, have been violently attacked and abused by several zealous churchmen, who think it better for themselves, that our ecclesiastical constitution should remain as it is, than suffer the least alteration. For they seem generally to be of the same opinion which a very great ecclesiastic expressed to Philaethes himself, some years ago, that if they removed any one pin, the whole fabric would fall. So rotten and crazy, it seems, is every part of this admired building, in the opinion even of those who chuse to reside in it, for the good cheer they find there.

Philaethes says, 'The Author of the Confessional is accused of having forgotten the toleration.' And here he grows warm, 'What end can it answer to keep in remembrance the toleration, but that of giving a truly good man great pain to think of churchmen, who would be called Christians, presuming to tolerate

legate every whit as good Christians as themselves, in the religious exercise of their reason and understanding!—Toleration is an hedge set about profits, preferments, dignities, &c. There are certain conditions specified in this blessed act of toleration, which secure the loaves and the fishes to the subscribing sons of an ecclesiastical establishment. Consequently, if any should pretend to annihilate the act of toleration, he would render those rich morsels quite common and profane.

He says, 'the Author of the Confessional has no views of monopolizing either the favour of God or that of his prince; but pleads the universal and unalienable rights of Christians against the exorbitant and fanatical claims of churchmen;—for church-power, about which men rave so much, is a very ridiculous though enchanting dream, which hath turned the heads of many, and thus depraved and debased the idea of Christianity.'

Observations and Inquiries relating to various Parts of ancient History; containing Dissertations on the Wind Euroclydon, and on the Island Abilite, together with an Account of Egypt, in its most early State, and of the Shepherd Kings: wherein the Time of their coming, the Province which they particularly possessed, and to which the Israelites after succeeded, is endeavoured to be stated. The whole calculated to throw Light on the History of that ancient Kingdom, as well as on the History of the Assyrians, Chaldeans, Babylonians, Edomites, and other Nations. By Jacob Bryant. 4to. 15s. Cambridge, printed by J. Archdeacon, Printer to the University, 1766. T. and J. Merrill, in Cambridge; and T. Payne, in Castle-Street, near the Mews, London. 1767.

IT is not an unusual thing to meet with complaints of the decline of learning in the present age. These complaints, however, when delivered in general terms, and without proper restrictions, are far from being agreeable to truth. Perhaps there never was a period wherein the most valuable and useful parts of literature, those parts the knowledge of which is calculated to enlighten, enlarge, and strengthen the human mind, were more ardently pursued. The branches of learning, indeed, that relate to ancient manuscripts, and the abstruse and doubtful points of antiquity, may not be cultivated with such application and vigour as in former times; at least, not by equal numbers of persons: neither is there the same necessity for doing it, as many curious questions and subjects have been discussed with an accuracy and fulness, which will not permit posterity to advance a great deal that is new with regard to them.

them. Nevertheless, there are not wanting men in our own day who are masters of the profoundest erudition, and who do not come behind the most distinguished names of the last century, for their attention to every the minutest circumstance that may be the means of elucidating the darkness of the earliest ages. Among the gentlemen of this character, Mr. Bryant deserves to be mentioned with peculiar honour; and though his inquiries will not be deemed interesting by the generality of readers, yet those who are pleased with any light that is thrown upon the scriptures, and remote antiquity, will think themselves obliged to him for his ingenious and laborious researches.

The design of our Author's first dissertation, which is upon the wind Euroclydon, spoken of in the 27th chapter of the Acts, is to vindicate the common reading, in opposition to Borchart, Grotius, and Bentley, who are offended at it; and who, supported by the authority of the Alexandrine manuscript, and of the Vulgate, think *Ευρακυλων*, or Euroaquilo, to be more agreeable to the truth. Dr. Bentley especially, in his excellent remarks upon free-thinking, is very full upon this head. As his criticism is extraordinary, Mr. Bryant hath presented it, at large, to the reader, and then subjoins his own reasons for being entirely of a different opinion.

In the course of his remarks, our Author, in answer to the objection that the wind Euroclydon was never heard of but in this passage of the Acts, shews that it is not right to deviate from the original text, and admit of any alteration, merely because a word is new to us; that an extensive trade always introduces terms of art, and distinctions not known before; that many winds are not denominated from the points they blow from, but from their effects and violence; and that the word Euroaquilo is altogether as uncommon as the word Euroclydon. It is objected that Euroclydon is an old compound, and that the two ideas it is made up of could not, from the disparity of them, be joined in one: but this assertion is without foundation, since there appears no more disparity here than in any other compounds, which frequently occur in the Greek language, and of which there are many similar instances in our own tongue. What is still more directly to Mr. Bryant's purpose, and which he seems to prove in a convincing manner, is, that there never was, nor could be, such a wind as Euroaquilo. This is evident from the testimony of the best and most approved respectable writers, and from the octagon temple of Andronicus Cyrrhestes at Athens, commonly called *the temple of the winds*, which is still in being. As to the passage from Gellius, upon the authority of which the whole of Bentley's argument rests, it is found upon inquiry to be of no weight; and the quotation from Seneca, instead of favouring the Doctor's reasoning, makes directly against it.

it. It is further alledged by our Author, that the reading of the Vulgate ought to be rejected on account of the terms of which it is compounded. There is a manifest impropriety in combining together a Greek and a Roman wind: for Eurus is a Greek name, Aquilo a Roman; and hence they are incompatible and inconsistent with each other. There is another mistake which runs through all Dr. Bentley's observations, and that is, his taking it for granted, without any hesitation, and without the least appearance of evidence, that the mariners were Romans. Mr. Bryant asserts, on the contrary, that there is no reason to imagine that the mariners were from Italy. For this purpose, he gives a curious account of the trade that was carried on from Alexandria to Rome; and takes notice that hence may be learned the true country of the persons who navigated the apostle's ship. Their employment was to convey corn to Italy, and every circumstance evinces that they were Greeks of Alexandria. They had, therefore, a name for the violent wind that came upon them; and cannot be supposed to have unnecessarily adopted one of a foreign manufacture, one too of so barbarous a construction.

But there is no occasion for going these lengths to prove the impropriety of the word Euroaquilo, which, at first sight, is manifest from the context. If we allow that the Vulgate and Alexandrine reading is the true one, the consequence will be, as our Author has shewn, that it will be impossible to explain the passage in a clear and satisfactory manner. On the other hand, says he, it is to be observed that the word Euroclydon is not attended with the same improprieties: and though, by setting aside the former reading, this may seem sufficiently authenticated; yet I think it may be further proved to be the true reading from the tenour of the text: "not long after there beat upon us," says our translation indefinitely—beat upon what? certainly, upon the island Crete, under which they rans; for this is the last thing mentioned, that it can be referred to: "there beat upon the island a tempestuous wind called Euroclydon." Now, without doubt, when a storm comes upon a place; it must beat upon it, let it come from any point: whatever. Yet, had the wind blown off from the shore, St. Luke would not have used the expression, "beat upon the island;" because it is a relative expression, referring to the situation of the person who speaks of it, who was at that time to the windward or south of it. It is plain therefore, the wind blew upon shore; and must have come from the south or south-east. This is fully warranted from the point where the ship was, and the direction it ran in afterwards, which was towards the north and north-west, as I shall prove in the sequel. All these circumstances

stances agree well with Euroclydon; but are not compatible with any other wind.

The intention of Mr. Bryant's second dissertation is to ascertain the particular island, on which the apostle St. Paul was shipwrecked. 'Thus, says he, one would imagine, could be attended with no difficulty: for it is very plainly expressed, that, after having been tossed for some time in the Adria, they were at last cast upon the island Melite. The only question is, which is the sea called Adria: or Adriatic; and what island can be found in that sea mentioned by such a name.'

'The Adriatic Sea is that large gulf that lies between Italy and the ancient Illyria, and retains its name to this day. And as to the island we are in quest of, there was one in that sea called Melite, which is taken notice of under that name by the best geographical writers.' This our Author hath proved by incontestible evidence; and hath given a short account of the island, to take off any prejudice that might arise from its supposed obscurity.

He goes on to observe, that, 'from what has been said, the point would be settled past controversy, were it not for an island of the same name, situated at a great distance in the African sea. It has been the common opinion that the Melite, now called Malta, was the true place of the apostle's shipwreck: and the natives have a tradition of long standing to support this notion. Yet, however general this may have been, I think it may be fairly proved that it could not be the island mentioned by the evangelist. Herein I differ again from Grotius, Cluver, Boza, Bontley, and from Bochart, that curious, indefatigable, and particularly learned man.'

As St. Paul says expressly that the island he was cast upon was in the Adria, Malta, if it be the place spoken of, must be made an Adriatic island. To effect this, Bochart labours hard, in opposition to whom, Mr. Bryant, after setting before his readers the whole of Bochart's arguments, shews, at large, by the testimony of writers who were either cotemporaries, or not many years antecedent or subsequent to the apostolic age, that the Adriatic Sea was comprehended within the great Illyrian Gulf, and never reached further. Strabo in particular, who gives it as great an extent as any body, determines it by two fixed boundaries that cannot be mistaken, ascertaining, that it was included between Italy and the opposite continent. 'Where then, continues our Author, was St. Paul shipwrecked? certainly between Italy and Illyria, that is, the opposite continent. Is Malta to be found in this situation? It is far off, in a sea that has no affinity, no connection with these coasts. But the other Melite, taken notice of by Scylax, Agathemérus, Pliny, &c. is situated in the Adria, agreeable to the apostle's

apostle's account: therefore Melite Illyrica is certainly the island there mentioned.

Another circumstance, which is a great confirmation of what hath hitherto been advanced, is, that the sacred writer, in speaking of the natives, calls them barbarians. This character, as Mr. Bryant has proved by a variety of evidence, could by no means be applied to the inhabitants of Melite Africana; whereas every collateral circumstance confirms the propriety of the appellation, when given to the inhabitants of Melite Illyrica.

A further argument is justly drawn from the relation of modern travellers, that Malta harbours no serpents. If this be true, it is a proof that the apostle was not shipwrecked upon that island. As there are no serpents now, the conclusion is, that there never were any: consequently, it could not be the place where St. Paul exhibited the miracle recorded in the 28th chapter of the Acts.

We shall not follow our learned Author through the remainder of his curious criticisms and observations; but content ourselves with taking notice, in regard to them, that he seems to have sufficiently confuted the reasonings of Bochart, and to have established his own opinion, in a clear and satisfactory manner. The remarks with which he concludes this dissertation will probably be acceptable to many of our Reader:

‘The clearing up these difficulties may be thought by some a circumstance of little consequence, and possibly of less entertainment. But it must be considered that the determining any point of scripture is always attended with advantage. In the investigation of any sacred truth we see continually fresh evidence arise; some new light break in; that strengthens and illustrates beyond the point in view. It matters little whence it proceeds: it is ever pleasing to a serious and inquisitive mind, and cannot but be profitable in the end. The most minute inquiry and elucidation tends to a confirmation of the whole. There will be likewise seen this advantage resulting from what I have laid before the reader; that he will, I believe, find the seas I have been treating of, with their boundaries and abutments, together with the changes in different ages they underwent in respect to those limits, more clearly and precisely determined here than has been any where else observed.’

‘It may likewise be entertaining to reflect, how much the art of navigation is improved, and with what dispatch now-a-days commerce is carried on. In former times, they only made coasting voyages, never willingly losing sight of land. The ships laden with corn were particularly heavy and slow. The ship mentioned by Lucian set out with a fair wind, and was seven days in getting to Cyprus: and it was judged seventy days

days fail to the Tyber. An English Levanter with a steady gale would put boldly before the wind, and run in that space from Jaffa to the Lizzard.

But, what is a more serious consideration, we may learn from hence what a strict examination the scriptures are capable of undergoing. No history has stood the test that the sacred scriptures are made to bear. And in these Inquiries it is very satisfactory to observe by the collateral evidence, as it coincides, that things must necessarily have happened in the manner they are represented. It may likewise serve to display to us the credulity of the church of Rome; and shew on what weak foundation their faith is established. A mistake being once made between two islands of the same name, how many forgeries are introduced in consequence of this one error! all which are recommended by their clergy as truths to be highly revered. This is strongly evidenced by the editors of the Rhemish Testament: who were not content to give their readers a mangled translation of the Vulgate; but they must annex to it the legends of their church, to corrupt it still farther. In speaking of the island Malta, which they call *Mirylene*, they make this observation. "This island (now Malta) is the seat of the knights of the Rhodes: the inhabitants whereof have a special devotion to St. Paul; to whom both the cheefe church (being the bishop's seate) is dedicated, and the whole island (as they count it) consecrated: where the people shew yet to strangers his prison and other memories of his miracles." And afterwards, "Malta hath St. Paul's blessing and grace until this day." And in another place, speaking of the viper that fastened upon the apostle's hand, they make this remark: "yea, (and as the Christian people there til this day beleve) by St. Paul's praiers the island was delivered for ever from al such venomous serpents; in so much that children there play with scorpions ever since that time; and pilgrimes daily carie with them peeces of stones out of the place where St. Paul abode, by which they affirme that they heale them which in other countries adjoyning are bitten of scorpions: the medicine therefore being called St. Paul's Grace." Thus have they thought proper to clog the word of God with the traditions of men; as if the holy scriptures would lose of their influence, unless garnished with legend and fable. That Malta harbours no venomous creature, is not owing to St. Paul's grace, who was never there; but to the nature of the island, that cannot give them shelter. For it is of a low situation, and consists of a soft white rock, with very little earth: what they have being, as Thevenet tells us, for the most part adventitious.—Malta, I believe, *ab origine*, was never capable of harbouring either scorpion or viper. And though the natives shew the hand of Publius, the landing-place,

place, the prison, and the pillar of St. Paul; yet I think it is pretty certain that neither Paul nor Publius were there; and if the apostle had been, yet he could not have displayed the wonder he did; unless he had exhibited a prior miracle to introduce it.

Hitherto Mr. Bryant, though he has opposed himself to the most respectable names in literature, seems to have trod upon pretty sure ground; but in his third dissertation, which contains observations upon the ancient history of Egypt, the sentiments he hath advanced must necessarily be somewhat conjectural and precarious. He has, indeed, displayed great ingenuity, uncommon erudition, and surprising diligence; he hath confuted the errors of several eminent writers, and elucidated many dark passages of antiquity; he hath thrown considerable light upon the early state of Egypt, and offered a number of things that carry an appearance of probability: but yet such is the very nature of his subject, and the slenderness of his materials, that the learned will still find room for hesitation and debate. After some remarks upon evidence, and on the method in which historical inquiries ought to be conducted, our Author examines the opinions of Lakemacher, Sale, the Editor of *Benj. Tudensis*, *Martham*, *Bayle*, *Perizonius*, *Cellarius*, and the *Seventy*, with regard to the situation of *Goshen*, and shews that they have all of them mistaken the matter. This leads him into a train of reflections upon the causes of the errors that have arisen in the researches that have been made into ancient history; and then he proceeds to give a view of the geography of Egypt, which is succeeded by an account of the temple of *Onias*, called *Heliopolis*, wherein the misapprehensions of certain writers with respect to this *Heliopolis*, and the forgeries of *Josephus* concerning *Onias*, are amply exposed. Having thus paved the way, Mr. Bryant comes to his main object, which is to ascertain the shepherds of Egypt, and the land of *Goshen*; for which purpose he enters into a very particular consideration of what *Manetho* has recorded concerning the two kinds of shepherds, and endeavours to prove that the former were *Arabians*, that *Goshen* was their settlement, that it was situated in the middle of Egypt, in the upper part of the *Delta*, and that the *Israelites* were fixed there, after the expulsion of the *Arabians* or *Cusaeans*. The evidences of these facts our Author collects from every quarter; from the worship of the *Cusaeans*, the names of places, etymologies, and fragments of history. He points out, likewise, the source and meaning of the assertion the *Egyptians* had to shepherds; attempts to determine who the *Arabians* particularly were, and what was the war which drove them from *Babylon*; and he describes the state of Egypt at their departure, together with the policy adopted by *Joseph*.

He

He thinks that, after their being expelled from Egypt, they took up their residence among the Amalekites, and the sons of Caphtor in Philistim; and hence he takes occasion to shew that the Amalekites were a people of the highest antiquity, the posterity of Ham, and not the descendants of Esau, as many persons have represented them to have been. The dissertation is concluded with a relation of the attempts that were made by the Cuseans, or Arabian Shepherds, upon Egypt, after they had left it, and with a further account of the places to which they retreated; intermixed with some remarks upon the Edomites and Phenicians, tending to prove that the Phenicians were descended from the Edomites, and were not, as Bochart and others have asserted, of Canaanitish original. Mr. Bryant finishes this part of his performance, of which, from several causes, we have been able to give only the bare outlines, in the following manner:

‘ Thus have I endeavoured to clear up some parts of ancient history, particularly that which relates to the land of Goshen, and the Shepherd Kings: a work of some consequence, if rightly conducted; but attended with no small difficulty, and requiring uncommon attention. Were a person to meet with the remains of an ancient tessellated pavement, shattered into a thousand pieces, and to endeavour to reduce it to order; his labour would be similar to that of rectifying the chronology, or history of Egypt. The latter task is accompanied with this additional trouble; that, as many have been from time to time rampering with this work, the materials, originally ill-placed, have been ten times more confounded; and many of them rejected and abolished by persons, who could not adapt them to their particular system.’

‘ The last part of this laborious work contains a number of additional articles, the design of which is to throw still further light on several points of the remotest antiquity. Here our Author corrects the mistakes that have been made in the ancient lists; with regard to Belus, Ninus, Arius, and some of the supposed kings of Babylonia; and shews that even the canon of Ptolemy, though esteemed particularly authentic, is not without exception. He asserts that the Chaldeans were the most early constituted and settled of any people upon earth, that Ebus was the head of their family, and Nimrod their first king; and he clearly confutes the notion of their being descended from Chesed, who was the son of Nahor, the brother of Abraham. In his observations upon the dispersion of mankind, he endeavours to prove that there was a particular division of the earth amongst the sons of Noah, which was done by divine appointment; that the land of Canaan was excepted out of the general partition; and that this space was usurped by the

people, who gave name to it in full opposition to the Allotments of God, with which they were well acquainted : and hence he takes occasion to explain the curse which was denounced upon Canaan by Noah. As this is a subject which hath furnished no small triumph to the enemies of revelation, and much perplexity to many of its friends, we shall insert part of Mr. Bryant's reflections upon it, without pretending to determine how far he hath solved the difficulty.

‘ It has seemed, says he, extraordinary, that, as Ham was the person guilty, he should be passed over without any animadversion : and that the curse should devolve to Canaan, who does not seem to have been at all an accomplice. But it must be observed, that these words are not so much to be esteemed a curse vented out of resentment against Ham and Canaan, for what had been done, as a prophetic denunciation of disobedience in time to come, and of the evils in consequence of it : and even then not uttered for their sakes, but upon account of others of another family, who were to come after, and to be instructed by it. It is very common with the sacred historian in the early accounts, which he gives us, to specify, what immediately relates to the grand purpose in hand ; and to omit every thing else, which is not connected with it. Many things alluded to were well known at the time he wrote : it was therefore sufficient to extract what was essential ; and to give a sample for the whole : this may be observed in the history of Lamech, of a conquest made by Jacob, in a fragment upon the conquest of Heshbon ; and in other places. In the passage I am speaking of, there is reason to think, that a great deal preceded what is here mentioned by Moses ; and that we have only a part of the original prophecy. From the tenour of what remains, we may perhaps form some judgment of what is omitted. It is probable, that at this season the patriarch disclosed what was to happen in after times, especially to the son who had aggrieved him. There is, I think, an apparent chasm and failure ; which may with great probability be filled up, from what seems to be implied in this curse upon Canaan. It is very reasonable to suppose, that Noah told Ham of the future apostacy of his children : that the same want of reverence which Ham had witnessed, would be visible in his posterity : that the second in descent from him would be the first rebel upon earth ; and at the same time the first tyrant, who should usurp authority over his brethren : that of the race of Cush should be a daring confederacy, who at the general dispersion should withstand the divine dispensation, and arrogate to themselves territories in direct opposition to the will of God : that a chosen people were to arise, and that there was for them a particular land ordained : but that Canaan and his sons, another branch of his family, should

should disregard this ordinance, and seize upon the land, which was destined for God's own portion. Then comes in the part to his purpose; "Cursed be Canaan; a servant of servants shall he be unto his brethren;" and, "Blessed be the Lord God of Shem; and Canaan shall be his servant." Of this nature I take to have been the original prophecy: and good reason may be given, why one part is omitted, and the other retained. The former part is omitted by the divine writer, as unnecessary to be related; being either mentioned or implied in the common course of the history. On the other hand, the propriety of inserting what is specified is apparent. It was a prophecy, that related most intimately to the Israelites; who, when this history was promulged, were upon their journey to Canaan, the land adjudged to them for an inheritance, but occupied by others. It was to inform them first, that the Canaanites had no right to the land which they possessed: that they had been guilty of an undue usurpation: and were under the curse of God for their determined and obstinate disobedience: therefore for that reason they could not prosper against the Israelites. That the Israelites were going to their hereditary demesnes; to a land originally designed for them by the great disposer of thrones and kingdoms: that the blessing, entailed upon the sons of Shem, particularly belonged to the children of Jacob; in whom the prophecy was to be compleated, and to whom the Canaanite was to be subservient. The time, the place, every circumstance shews with what propriety this part of the prophecy is retained: and at the same time it is evident, that something had preceded; which is omitted by Moses, as unnecessary to be related.

From the foregoing we may see good reason for the severities shewn towards the Canaanites: whom if it had pleased God to have swallowed up quick with an earthquake, or extirpated by fire from Heaven, nobody could have arraigned his justice. But as he was pleased to make use of an arm of flesh, and to employ the Israelites as ministers of his vengeance; many have presumed to call in question the equity of the proceedings, and to represent it as an instance of injustice and cruelty. Whereas the intention of Providence, in the instruments it made use of, is apparent. It was to make the Israelites detest these nations and their horrid customs; and to be detested by them: and to render them inexcusable, if after such severities exercised upon this people, they should themselves hereafter lapse into the same apostacy and disobedience.

The remainder of the book contains an account of human sacrifices, the wide extent of which dreadful practice cannot be perused without horror; curious observations upon the mystical offering of the Phenicians; and some further particulars relating to Babylon in Egypt, and other cities of that kingdom, whose situations have not been truly ascertained.

A complete Collection of the Lords' Protests, from the first upon Record, in the Reign of Henry the Third, to the present Time; with a copious Index. To which is added, an historical Essay on the legislative Power of England. Wherein the Origin of both Houses of Parliament, their antient Constitution, and the Changes that have happened in the Persons that composed them, with the Occasion thereof, are related in chronological Order. And many Things concerning the English Government, the Antiquity of the Laws of England, and the Feudal Law, are occasionally illustrated and explained. 8vo. 2 Vols. 12s. Almon. 1767.

A Collection of this nature, at the eve of a very important crisis, seems to be particularly seasonable and opportune. It is, however, rendered still more valuable by the addition of the *historical essay* on the legislative power of England: in which it is clearly proved that, from the earliest accounts of time, our ancestors in Germany were a free people, and had a right to assent or dissent to all laws; which right was exercised under the Saxon and Norman Kings, even to our days.

In the opinion of such whose judgment is swayed by precedent, the proof of antient usage will, no doubt, be very weighty and satisfactory; but they who judge more liberally, and form their conclusions on the principles of natural justice, and a true sense of the fundamental rights of human nature, know that such rights have no need to lean upon the crutch of precedent. When the liberties of a country are in question, the inquiry should not be *what they have enjoyed*, but *what they ought* to enjoy. Nothing but unjust force can withhold from them that inestimable lot of freedom which is their common birthright; and whenever they can overcome that force, they must be idiots as well as slaves, if they do not resume what nature has invested them with.

It is to be wished however, with regard to the protests now under consideration, that the reason on which this valuable privilege of the peerage of this kingdom is founded, had been accurately investigated and explained.

It is not our duty, nor, amidst the numerous productions which throng before us, have we leisure, to trace a subject of such depth and difficulty. We do not scruple however to acknowledge that the principal reason which has been assigned, is altogether inconclusive and unsatisfactory.

It has been said that the Peers are intitled to this distinguished privilege, because they sit in parliament as vindicators and assertors of their own rights only. Now this is not constitutionally true. For, according to the just principles of our constitution,

stitution, the peers are the guardians of the people, as well as the commons. Besides, was this the only reason, it seems to apply rather stronger on the other side: for if the peers are to be considered as acting only for themselves, and the Commons for their constituents, then it should seem more necessary and expedient for the latter to be vested with the privilege of protesting, that it may appear both to those whom they represent, and to posterity, in what manner they have acted, and upon what grounds they have proceeded, in the execution of their trust.

But without entering into a farther discussion of the reasons on which this valuable privilege is founded, we will proceed to make the reader acquainted with the protests themselves, many of which are extremely curious and interesting.

It is a very pleasing, and not unprofitable speculation, to observe with what vigour many abuses and alterations of the constitution, were opposed in their infancy, and their fatal consequences clearly manifested, which are now tamely acquiesced in, and become, as it were, a part of the political system. On these occasions, alas! we may say, to borrow the pointed turn of a popular orator, that what in those days was *prophecy*, now is *history*.

Thus much we have thought proper to premise in general. With respect to the particular extracts, which we have selected to give a general idea of the entertainment and utility of this collection, as it would be unnecessary, so it would be imprudent, and perhaps unsafe, to hazard a comment on compositions of so nice a nature: we shall therefore, except in a few instances, leave the reader to make his own remarks and inferences.

The first of these protests was in the year 1242, and occasioned by a solicitation of Henry III. to his parliament for a sum of money to carry on the war in France, which the Barons refused to give him. After alleging that they had granted him many extraordinary supplies, they bluntly add—' Besides this, the King granted to them, that all the liberties contained in Magna Charta should, in a more ample manner, be held thro' his kingdom; and to that end, gave them a smaller charter, in which it is so included. Add to this, that our said Lord the King, of his own free will, and by the advice of his whole assembly of Barons, granted to them, that all the money rising from this thirtieth part, should be laid up safely in the King's castles, under the guardianship of our English noblemen, the Earl Warren and others, by whose direction and advice the said money should be disbursed for the service of the king and kingdom, whenever it was necessary, and because the barons never knew, nor heard, that the said money was expended by

the advice and consent of the aforesaid lords, they do verily believe, that the king is still possessed of that money, and therefore cannot now have occasion for more. They are likewise well acquainted, that since that time he has had so many escheats, as that of the archbishoprick of Canterbury, and other rich bishopricks of England, as well as of the lands of the deceased earls, barons, and knights, who held of him; that, even by these very escheats, he ought to have a large sum of money by him, if it was properly taken care of. Besides, from the time of giving that thirtieth part, his itinerant justices have not ceased to make their circuits through all parts of England, as well as with pleas of forest, and with all other pleas, so that every county, hundred, city, town, and almost every village in England, has been grievously amerced; and by these circuits alone, great sums of money have been collected for the king's use; from all which they can well aver, that the kingdom is so burdened and impoverished, that they have little or nothing left for themselves; and because that the lord our king, after the grant of the last thirtieth part, never kept to his charter, therefore it more than usually troubled them; and since by another charter, he granted, that these exactions should not be made precedents, therefore they positively made answer to their said lord the king, that they would not, for the present, grant him any aid.

The denial, it must be confessed is sufficiently explicit and peremptory; our honest forefathers had not yet learned the courtly stile; their manly indignation broke forth in plain terms, and they did not study to express themselves *suaviter in modo*.

The protest [in 1692] on rejecting some amendments offered to the bill for preventing abuses in publishing seditious books, &c. is very observable. It is couched in these words:

‘ Because it subjects all learning and true information to the arbitrary will and pleasure of a mercenary, and, perhaps, ignorant licenser, destroys the properties of authors in their copies, and sets up many monopolies.’

The protest against the 9th article of the act of union is worth attention:

‘ Because we humbly conceive, that the sum of forty-eight thousand pounds to be charged on the kingdom of Scotland, as the quota of Scotland, for a land-tax, is not proportionable to the four shillings aid granted by the parliament of England: but if, by reason of the present circumstances of that kingdom, it might have been thought it was not able to bear a greater proportion; at this time, yet we cannot but think it unequal to this kingdom, that it should be agreed, that when the four shillings aid shall be enacted by the parliament of Great Britain

tain to be raised on land in England, that the forty-eight thousand pounds now raised in Scotland shall never be increased in no time to come, though the trade of that kingdom should be extremely improved, and consequently the value of their land proportionably raised, which in all probability it must do, when this union shall have taken effect.

The protest likewise against the 22d article, may not at this time, be deemed unworthy of notice :

‘ Because, we humbly conceive, in the first place, that the number of sixteen peers of Scotland is too great a proportion to be added to the peers of England, who very rarely consist of more than one hundred attending lords in any one session of parliament ; and for that reason, we humbly apprehend, such a number as sixteen may have a very great sway in the resolutions of this house, of which the consequences cannot now be foreseen : in the second place, we conceive, the lords of Scotland, who, by virtue of this treaty, are to sit in this house, being not qualified as the peers of England are, must suffer a diminution of their dignity to sit here on so different foundations, their right of sitting here depending intirely on an election, and that from time to time, during the continuance of one parliament only ; and at the same time we are humbly of opinion, that the peers of England, who sit here by creation from the crown, and have a right of so doing in themselves, or their heirs, by that creation for ever, may find it an alteration in their constitution, to have lords added to their number, to sit and vote in all matters brought before a parliament, who have not the same tenure of their seats in parliament as the peers of England have.’

The act for enlarging the time of continuance of parliaments did not pass without a spirited protest, which runs in these words :

‘ Because, we conceive, that frequent and new parliaments are required by the fundamental constitution of the kingdom ; and the practice thereof for many ages (which manifestly appears by our records) is a sufficient evidence and proof of this constitution.

‘ Because it is agreed, that the House of Commons must be chosen by the people, and when so chosen, they are truly the representatives of the people, which they cannot be so properly said to be, when continued for a longer time than that for which they were chosen ; for after that time they are chosen by the parliament, and not the people, who are thereby deprived of the only remedy which they have against those, who either do not understand, or through corruption, do wilfully betray the trust reposed in them ; which remedy is, to chouse better men in their places.—

' We conceive this bill is so far from preventing expences and corruptions, that it will rather increase them; for the longer a parliament is to last, the more valuable to be purchased is a station in it, and the greater also is the danger of corrupting the members of it; for if ever there should be a ministry who shall want a parliament to screen them from the just resentment of the people, or from a discovery of their ill practices to the king, who cannot otherwise, or so truly, be informed of them, as by a free parliament, it is so much the interest of such a ministry to influence the elections (which by their authority, and the disposal of the public money, they, of all others, have the best means of doing) that it is to be feared they will be tempted, and not fail to make use of them; and even when the members are chosen, they have greater opportunity of inducing very many to comply with them, than they could have, if not only the sessions of parliament, but the parliament itself, were reduced to the ancient and primitive constitution and practice of frequent and new parliaments; for as a good ministry will neither practise nor need corruption, so it cannot be any lord's intention to provide for the security of a bad one.

' We conceive, that whatever reasons may induce the lords to pass this bill, to continue this parliament for seven years, will be at least as strong, and may, by the conduct of the ministry, be made much stronger, before the end of seven years, for continuing it still longer, and even to perpetuate it; which would be an express and absolute subversion of the third estate of the realm.'

It is well known that the mutiny bill, which now passes quietly, did for a long time meet with a strenuous and annual opposition. In the year 1717, we find the following protest against it.

' Because this bill doth establish martial law extending to the life of the offenders, in time of peace, which, we conceive, is contrary to the ancient laws of this kingdom; and the soldiers are obliged to obey the military orders of their superior officers, under the penalty of being sentenced by a court-martial to suffer death for their disobedience; and that without any limitation or restriction, whether such orders are agreeable to the laws of the realm, or not; when, by the fundamental laws thereof, the commands and orders of the crown (the supreme authority) are bound and restrained within the compass of the law, and no person is obliged to obey any such order or command, if it be illegal, and is punishable by law, if he does, notwithstanding any such order or command, though from the king.—

' Because

‘ Because, should death be thought the proper punishment, in time of peace, for mutiny or desertion, or even for the least disobedience to any lawful command, yet, as we conceive, the nature of such offences ought first to have been ascertained by this bill, and the said offences being declared capital, the trial thereof ought to have been left to the ordinary course of law; in consequence whereof, the officers and soldiers would, upon such trials, have been intitled to all those valuable privileges which are the birth-right of every Briton: nor doth it appear to us, that any inconvenience could thereby have arisen to the public in time of peace; at least, not any such as can justify our depriving the soldiery of those legal rights which belong to the meanest of their fellow-subjects, and even to the vilest malefactors.’

In the year 1721, a bill for the better securing the freedom of elections of members to serve for the Commons in parliament, was rejected, which occasioned the following protest:

‘ Because the methods of corruption made use of in elections, and now grown to an height beyond the example of preceding times, are, of all others, the greatest blemish to our constitution, and must, if not remedied, prove fatal to it; and did therefore chiefly deserve, as they can only admit of, a parliamentary cure.

‘ Because a law against corruption, though always desirable, is yet particularly seasonable and necessary at such a juncture as this, when new elections of members are coming on, and the parliament for which they shall (by what methods soever) be chosen, may continue for seven years; and, we think, the Lords are the more concerned to obviate the ill consequences of such a choice, because the septennial-act, which made so remarkable a change in our constitution, had its rise in this house.’

In the year 1740-1, upon a question for committing a bill for the better securing the freedom of parliaments, by limiting the number of officers in the House of commons, it was resolved in the negative, and the resolution was thus emphatically protested against:

‘ Because we conceive, that the constitution itself points out this bill, as one of its principal securities; a due poize and independency of the three several constituent parts of the supreme legislative power, being required by the spirit of our constitution, and absolutely necessary to its existence. If any one of these becomes dependent on the other, the constitution is dangerously altered: but if any two become dependent on the third, it is totally subverted, and the wisest establishment that ever was formed of a free government, shrinks and degenerates into a monarchical and aristocratical, or democratical faction.

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We therefore think we cannot be too careful in providing against whatever may, at any time, affect this just poize, and necessary independency of the three estates. And this caution seems the more requisite, now, when, from the inevitable variation of things, employments are become exceedingly numerous, and are yet further artfully split, divided, subdivided, and increased in value, in order to add both extent and weight to their influence. Two hundred employments are distributed in the present House of Commons; a dangerous circumstance! and which, if it could have been foretold to our ancestors, even in the latter end of the last century, the prediction would have been rejected by them as chimerical; or, if believed, lamented as fatal; and should the number of employments continue to increase in the same proportion, even we may live to see, for want of this bill, a constant majority of placemen meeting under the name of a parliament, to establish grievances instead of redressing them; to approve implicitly the measures of a court without information; to support and screen the ministers they ought to controul or punish, and to grant money without account, or it may be, without bonds. In which case, the remaining forms of our constitution would, by creating a fatal delusion, become our greatest grievance.

2dly, ' Though we do not absolutely assert, that employments necessarily must, yet we cannot suppose, that they *never* will, influence the votes and conduct of the gentlemen of the House of Commons; for such a supposition would be equally conclusive against all the acts of parliament now in force, limiting the number of officers of any kind in that house; and, in a case of such importance, we think it would be the highest imprudence, to trust the very being of our constitution to bare possibilities; especially if an experience (which we rather chuse to hint at than enlarge upon) should give us just reason to suspect, that former parliaments have felt the effect of this baneful influence, almost all persons in employments having voted invariably on the same side of the question, often against the known and signified sense of their constituents, and sometimes perhaps even contrary to their own private declarations; and no sooner did they presume to deviate from the ministerial track, than they were divested of those employments that failed of their intended influence. But, admitting that the present House of Commons has kept itself most untaintedly pure from such pollution; yet we think it necessary, not to expose future parliaments to such a trial, nor the constitution to the uncertainty of the decision.—

' Because we do not apprehend, that the freedom of parliament is now in the least secured by the obligation laid upon all members of the House of Commons, who accept any employment

employment under the crown, of being re-elected, experience having shewn us, that this seeming security is for the most part become ineffectual, there being very few instances of persons failing in such re-elections, though utter strangers to their electors; and it is natural to suppose, that, when the means of corrupting are greater, the success of the candidate recommending himself, by corruption only, will not be less.'

A motion having been made in the year 1743, for presenting an address to his majesty, that his majesty would be graciously pleased to give orders that the 16000 Hanoverians then in the pay of Great Britain might be no longer continued, and, it was resolved in the negative; which drew from the favourers of the motion, the following warm protest:

'Because we know there are partialities almost inseparable from human nature, and blameless in themselves, when acting within their proper bounds, which yet must have a most fatal influence, if encouraged to mix themselves with the affairs of this nation, either in the council, or in the camp; and we do, from our souls, scorn and abominate that most abject and criminal adulation, which either gives way to, or inflames such partialities, in prejudice of the national honour and interest of our country: we therefore thought it necessary, to enter these our reasons against the further continuance of these mercenaries, which for one campaign only, have already cost this nation near seventy thousand pounds, and which appear to us to have been, in many instances, disobedient to British orders, and utterly incompatible with British troops: that, as our votes have (we hope) proved us to the present age, our names in the books may transmit us to posterity ENGLISHMEN.'

Of the latter protests, we shall take no notice. The contests concerning the habeas corpus act—The Cyder duty—The matter of privilege in the case of libels—The American stamp act—And the East-india dividend, are recent in the public recollection, and have been fully set forth in the news-papers and pamphlets, which deluge this studious land.

Some Reflections on the Uncertainty of many astronomical and geographical Positions, with regard to the Figure and Magnitude of the Earth, the finding the Longitude at Sea by Watches, and other Assertions of the most eminent Astronomers. With some Hints towards their Reformation and Emendation. By Edmund Stone. 8vo. 2s. Marks.

IN the preface to this performance, the Author tells us, 'that he had no mercenary views in writing this treatise; it was only for the sake of truth; and an endeavour to hinder the young

young geographers and sailors of this age and nation from being mislead in a subject which is the chief *support* and foundation of the art of navigation, and [to] make them more cautious of confiding in, and using any new received method for finding the longitude at sea, without good proof.'—This is, doubtless, a very laudable motive, and will, we dare say, procure us the thanks of the writer, if, in our account of this work, we should shew, that the author himself is mistaken in some of his fundamental principles; and that he has founded his censures on more fallacious hypotheses, than those he endeavours to condemn.

When the truth of any proposition depends upon the coincidence of a number of physical reasonings and actual observations, we apprehend it is both an unfair and unphilosophical method of reasoning to omit any of those proofs; and after examining only a few, and perhaps the weakest too, of these proofs, to condemn it merely because there is a possibility of the proposition's not being strictly true, supposing the observations, &c. to be just. How far our Author has used this sophistical method of reasoning, and censured the assertions of the most eminent writers, merely from consequences drawn from fallacious hypotheses, will be seen in the sequel. But, in order to this, it will be necessary to follow the writer through the several propositions of which the work before us consists.

Proposition 1. 'To enumerate the various opinions of the earth's figure, arising from a bare view of the part thereof, when looked at by persons ignorant of geometry and geography.'

Proposition 2. 'The earth is really of a very irregular figure, or solid polyhedron, whose surface consists of almost an infinite number of plains and curve surfaces, viz. flats, hills, and valleys, rivers, seas, &c. and these of various shapes and magnitudes, between themselves.'

These two propositions are of so very little importance, that they might have been omitted without any detriment to the work itself, as what is there asserted has never, that we know of, been denied. But the next is of a different kind, and will require particular notice.

Proposition 3. 'The earth, viz. the sea and land, is doubtless of a roundish figure, that is, it is a surmountable solid. But we have no sufficient proofs that this solid is a sphere, or so near one as to be taken for a sphere, without any sensible error.'

After our Author has proved the first part of this proposition, namely, that 'the sea and land is of a roundish figure,' which by the way, has not been denied since the sciences were in their infancy, Mr. Stone proceeds to the more difficult part of the propo-

proposition, viz. to shew, that the proofs advanced by astronomers are not sufficient to prove that the earth is a sphere, or so near one, as to be taken for a sphere, without any sensible error. In order to this, he endeavours to invalidate some of the arguments generally made use of to prove the earth to be nearly spherical. We say *some* of the arguments; because it will appear, that he has very industriously, not to say unfairly, passed over several of the most cogent reasons brought in proof of this principle.

'They (the astronomers and geographers) say, proceeds our author, it is evident the earth, that is, the sea and land, make but one spherical body, from eclipses, especially those of the moon, which are caused by the shadow of the body of the earth being interposed between the sun and moon; for, say they, since this shadow does fall upon the moon all ways, and upon every side circular, and so appears to us; it is manifest from optics, that the earth, from whence it proceeds, is a spherical body.'

'But I, continues Mr. Stone, do not take this to be sound reasoning, nor strictly true.—The thing to be proved being here taken for granted, viz. That the earth's shadow appears to us to be circular; whereas, in truth, it only appears to be roundish, or of a figure that might proceed from the shadow of the earth, if its figure were an oval solid, or a regular polygon.—If the earth be a sphere, the shape of its shadow cast upon the moon will not be always circular. For the intersection of the cone of the earth's shadow, cast upon the body of the moon, will not be a circle, but another kind of oval; unless the moon be a sphere, and the center of it falls into the axis of the cone of the shadow.—There is no forming a true judgment of the precise figure of a body by the appearance of the figure of the shadow of it, cast upon a very remote body. For, as I have said, the shadow of a regular polyhedron may appear round or circular, as to sense, as well as that of a sphere; and so may the shadow of a spheroid, if that spheroid has not its axes very unequal. Even the shadow of some irregular polyhedrons, may sensibly appear to be spherical, when cast upon very remote round bodies.—Lucretius tells us, that squares, seen at a distance, do sometimes appear to be round; which I myself have experienced in some cases. Granting this, regular polyhedrons of many sides, must be more readily allowed to do so, because these approach nearer to circles than squares do. A sphere, seen at a distance, will (where there is no irregular refraction) always appear to be perfectly circular. But, on the contrary, other bodies, not spherical, may sometimes appear to be round.—Refracting mediums of different densities, wherein the eye and the bodies are placed, will cause an alteration in the apparent figures of bodies. I have often seen outward bodies, through
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bad

bad glass windows, much altered, and distorted in their shape; Sometimes the sun and moon, at their rising and setting, do appear to be of oval figures.—A strait stick, partly in the water and partly in the air, will appear to be crooked.—If the sun or moon were in the shape of a regular polyhedron, for instance, a dodecahedron, or icosaedron, I am almost certain they would appear to our eyes here on earth to be circular.

2dly. The geographers and astronomers say, "It could not be determined when, and in what place, an eclipse of the sun should appear, or where not, if the figure of the earth were not known (an eclipse of the sun being caused by the interposition of the moon between the sun and those places of the earth where it is eclipsed.) But as the places where these eclipses happen, and where not, are determined by astronomers, upon the supposition of the surface of the earth's being spherical; it must follow from thence, that the earth is spherical." "Now this conclusion, continues Mr. Stone, is as uncertain as that above; for the earth may be a regular polyhedron of many sides, and so its shadow not conical, and yet the times when and where an eclipse of the sun will happen, may be computed as near the truth, as if the earth was a sphere, wherein that polyhedron was inscribed. If the earth was an icosaedron, as to figure, inscribed within a sphere, or that sphere itself, I don't see what difference there would be in the times and places of a calculated eclipse of the sun, or whether the real times and quantity of the eclipse, in one case or the other, would be so different as to be observed.—Therefore, this proof of the earth's being a sphere, because the times when, and the places where the sun's eclipse will happen, as found by calculation, are seen to be nearly true by experience, is not to be relied on."

What difference Mr. Stone may suppose sufficient to make it observable, we cannot pretend to say; but it is evident the two calculations founded on the two suppositions of the earth's being a sphere and an icosaedron, will not give the same result, and consequently the times and places will be different; and we imagine sufficiently so to render the difference observable.

3dly. It is said, proceeds Mr. Stone, "the earth is spherical, because eclipses of the moon happen sooner at the places of the earth situated more easterly, than at those situated more westwardly; and that the times of their happening are proportionable to the distances of the places that lie east and west from one another."—

"But this last assertion, continues he, of the proportionality of the times and distances, I am doubtful of; nor where, or by whom, experimental proof of it has been actually made by the exact measurement of the distances of the places lying east and west from each other, without which there is no certain dependence upon that assertion.—Moreover it is taking the thing for

for granted to settle and lay down the longitude of places by the eclipses of the moon, and those of Jupiter's satellites, as most of our astronomers and geographers do.—These make the east and west distances of places to be proportional to the times of the same eclipse, either the beginning, end, or middle of it, happening sooner or latter at the one place than at the other, without knowing whether the real measured distances of those places be proportional to those times. And hence it has happened, that different geographers, trusting to their own observations of the times of the beginning, middle, and end of an eclipse of the moon, at different places, have put down in their tables, globes, and maps, the same places, as having different longitudes, when they should not. Whoever casts his eyes upon different maps, will see too much of this disagreement in the longitudes of the same places.

It is not our intention to defend those errors in maps, &c. which our author too justly complains of; nor shall we pretend to say what kind of experimental proof Mr. Stone expects, or will allow to be sufficient: but we will venture to observe, that the longitudes of Port Royal in Jamaica, Lisbon, the fort of New York, Vera Cruz, Carthage, and a great number of other places (See Phil. Trans. abridged by Eames and Martyn, vol. vi. pag. 190, 408, 409, 410, &c.) have been settled by eclipses of the moon, Jupiter's satellites, &c. and found, by a great number of voyages made by the ablest navigators, to be consonant to the true east and west distances between those places. Mr. Stone will not, we dare say, object to this method of determining the point in question, because he tells us in his preface, 'that the distances of places upon the earth, situated on the sea-shores especially, of whatever figure and magnitude the earth really is, can certainly be best and truest determined by the inspection and comparison of the journals of seamen, who have often sailed to and from those places.'

'4thly. Another sophistical argument, as I take it to be, proceeds Mr. Stone, brought to prove the earth to be spherical, is, "that the differences of the latitudes of places under the same meridians, are always proportional to the distances of those places."—Here again, continues our Author, the thing is taken for granted; because we cannot be certain it is so, but by the actual measurement of the distances of the places; nor have men ever yet done so much of this business, and so truly withal, as to confirm the truth of the above assertion about that proportionality in all cases that may be necessary.—At land it is no easy matter to measure and ascertain the distances of two remote places, lying under the same meridian or not, sufficiently exact.—Also the latitudes of places can be no otherwise found out, than by taking the meridian altitudes of the sun, or fixed stars, thereby

thereby to obtain the difference of the latitudes. The sun's declination, and stars right ascension, must be known at the time of these observations; and all errors, from the instruments themselves, the observations, the sun's declination, and stars right ascension, will cause errors in the latitudes determined by them.—Copernicus makes the sun's greatest declination $23^{\circ} 28'$.—Tycho Brahe $23^{\circ} 31'$. Mr. Wright, in the year 1600, at London, by many diligent observations of his own, with a quadrant of more than six feet radius, makes it to be $23^{\circ} 31'$. M. de la Hire will have it to be $23^{\circ} 29'$; almost every body else now-a-days make it to be $23^{\circ} 30'$: and which of all these comes the nearest to the truth, I believe no man can tell. Add to this, that some make the sun's greatest declination to be unalterable, and others will have it to be mutable.

Surely Mr. Stone cannot expect a mathematical accuracy in the above particulars; for he must know, from the very nature of things, that it can never be obtained. But if he desires nothing more than a practical accuracy, or what is sufficient to answer every purpose in life, he cannot be ignorant of its being accomplished. The latitudes of most of the capital places and sea-ports in the different parts of the world, are determined, and the distances between many of them are found by navigators to be proportional to their differences of latitude. It is also well known, that Cassini measured the whole meridian of the kingdom of France; and that his numbers when corrected by the latter observations of Cassini the younger, sufficiently prove that the differences of latitude are proportional to the distances.

Such are the arguments Mr. Stone has brought to prove that the earth *may* be an icosaëdron, or at least a polyhedron. He has not, however, brought one single argument to prove, that it is *really* such; or to prove that it is not a sphere. But we should be glad to know, how the waters of the ocean can form parts of this icosaëdron, or what power can support the particles of fluids at unequal distances from the center? By one of the laws of nature, every particle of matter approaches as near as possible to the center. But can this law take place in fluids, supposing the object at rest, and the surface not form the segment of a sphere, or, if revolving round its axis, that of a spheroid? Surely not. Will Mr. Stone suppose that Providence is at the expence of a perpetual miracle to support the waters of the ocean in this strange manner, merely to satisfy his caprice? Can Mr. Stone tell us, how it is possible for a ship to sail upon this ocean, without the laws of gravity being totally altered? It is an allowed axiom in mechanics, that the center of gravity of any body will always be the lowest possible: but this cannot take place on Mr. Stone's ocean; because the ship would be often ascend-

ascending from the center of the earth; and consequently the center of gravity be moving upwards, contrary to its own tendency, and the established laws of nature. Had Mr. Stone considered these physical arguments, we are persuaded he would never have advanced such wild chimeras, or supposed it possible in the very nature of things, for the surface of the ocean to have formed a segment of an icosahedron.

Nor can we see the least reason for his endeavouring to prove that the earth *may not* be a sphere. It is so far from having the least tendency to improve the arts of astronomy, geography, and navigation, that it would, were it possible to prove the earth to be an icosahedron, render them ten times more difficult than they are at present: and we are persuaded, that Mr. Stone himself will be of the same opinion, if he will be at the pains to project a sea-chart on this principle, and solve upon it the different cases of Mercator's Sailing.—But let us proceed to the next proposition.

Prop. 4. To confute, or at least lessen the certainty of the truth of the assertion of the geographers, that the highest mountains, and deepest vallies have no sensible proportion to the semidiameter of the earth, and that these do no more lessen the spherical figure of the earth than small unavoidable irregularities in the fabric of an artificial globe, do lessen its perfect and geometrical roundness.

In order to invalidate the truth of this assertion of the geographers, Mr. Stone has recourse to the progressive flow of rivers, and very justly observes, that the motion of their currents from the spring-head to the sea, sufficiently proves that their source must be higher than the sea; and that if the proper descent of rivers for a certain distance could be found, together with the distance of the spring-head from the sea, the height of that spring-head above the level of the sea would also be easily known. This is certainly just; but let us see the use he will make of it, in order to invalidate the truth of the above assertion of the geographers.

It is by *some* allowed, says Mr. Stone, that the descent of rivers at a medium is about one foot in two hundred (as Varenus says in his geography) and, the river Nile, for example, takes its rise at the Lake Zaire, in ten degrees of south latitude, and runs almost directly north to the *Canobicum Ostinum*, in the thirty-first degree of north latitude, taking a course from its spring-head to the sea of forty-one degrees, which makes above 2850 English miles, allowing $69\frac{1}{4}$ miles to each degree; and taking in the bendings of that river, its course may be estimated at 3000 miles, and allowing one mile of descent for every 200, the height of the Lake Zaire will be 15 miles above

the sea-shore, *whereat* the river Nile runs into the sea, and the tops of the mountains near that lake will be yet higher.'

It is surprising that our Author, of all persons in the world, should have recourse to a mere hypothesis, in order to confute the geographers; he who so loudly and repeatedly exclaims against all fallacious assertions and hypotheses, and will hear of no truth, but what is founded on experience! But here, contrary to his own declarations, he founds his reasoning on the mere *ipse dixit* of Varenus, and then triumphs over the poor geographers, by reasons built on *so stable* a basis. But suppose one of these geographers should insist, that the assertions of others, who say that the descent of rivers is, at a medium, only one mile in a thousand, are as well founded as that of Varenus, and, consequently, have as good a right to be believed; how would Mr. Stone be able to answer them? for certainly one *ipse dixit* is as good as that of another, when both are merely conjectural. But as Mr. Stone has not thought proper to appeal to experience, in order to invalidate the assertions of geographers, we will have recourse to that touch-stone of truth, in order to convince our Author that he has built his reasoning on a sandy foundation; and that the above assertions of the geographers may still be true, notwithstanding what he has advanced to the contrary.

The ingenious Mr. Smeaton, in a report delivered last year to the trustees for improving the navigation of the river Lee, observes, that the descent or fall of that river, during a course of more than thirty-one miles, is one hundred and eleven feet, or something less than one mile in 1760. Consequently the Lake Zaire, by this computation, founded on actual experience, could not be two miles in height.

There seems a very remarkable similarity between the rivers Nile and Lee, with regard to the motion of their currents; they are both navigable, and boats go against the stream in both, without any great difficulty. And with regard to the cataracts of the Nile, so greatly magnified by the antients, their fall will add very little to the general account: for Mr. Norden tells us, that the first cataract has only about four feet fall. (See *Norden's Egypt*, vol. 11. pag. 115. oct. edit.) And Dr Pococke says, that when he visited this famous torrent, the fall was so little that he asked for the cataract at the time he was viewing it. See his *Observations on Egypt*, pag. 121.

Let us now see what effect a mountain even three miles high has with regard to the sphericity of the earth. The diameter of the earth is about 8000 miles; consequently a mountain three miles high is not quite the 2666th part of its diameter. And let us suppose an artificial globe of 15 inches diameter, and this moun-
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tain represented on the surface of such a globe; it will be only the 2666th part of its diameter, or the 177 part of an inch; a division much too small to be distinguished by the naked eye, and consequently cannot impair its sphericity. The assertion of geographers, therefore, may be strictly true, notwithstanding what our Author has advanced to the contrary.

Mr. Stone adds some other proofs from calculations of other rivers; but as they are all built on the same false basis, namely, that the fall of rivers, at a medium, is one mile in two hundred, they merit no farther notice.

We shall not follow our Author through the eight succeeding propositions, which are intended to shew, that no person can positively say whether the earth be a sphere, or a spheroid; or if the latter, whether it be an oblate or prolate spheroid, with some other matters of less importance; as his reasoning here, like that in the former, are built upon mere conjecture, and a desire of cavilling at every thing. It would, therefore, only tire the Reader to enumerate them.

Prop. 13. Any manner of finding the longitude is attended with difficulties and uncertainties, and should not be approved of and used, before it be tried by sufficient experience, and found to be good.

1. Since the longitude of most places at land, says Mr. Stone, are found out by the eclipses of the moon, or those of Jupiter's satellites, it should be first considered and tried by many experiments, whether the shadow of the earth moves, during an eclipse of the moon, equally, or passes over equal spaces in equal times. If it does not do so, the longitude of the places, determined by this method, will be erroneous; and these errors will affect the finding of the longitude at sea or land by a clock or time-piece, or any other way.

2. We are not certain that the parallels of latitude are plain figures, much less circles; nor whether any of the meridians be equal circles or ellipses, or even plain figures; nor whether the earth has any center of magnitude at all; nor whether the earth's axis be a strait line or not. These doubts ought to be removed by sufficient experience; the truth of astronomical and geographical positions is rather to be obtained from much experience and careful observations, than by hypothetical assertions, wherewith astronomy, to me, seems to be too much clogged and corrupted.

3. It does not appear to me that men can contrive any time-piece, clock or watch, that will give the true hour in all places of the earth, and at all times exactly corresponding with that of the sun, at all places and times.

4. Allowing the ingenious Mr. Harrison's time-piece to be the best that was ever made to measure time at sea, or go with

the sun; yet I cannot think it can do this last, but in one place of latitude; because it has been found, by experience, that at places of different latitudes, the pendulum time-pieces and watches do not all go alike, and measure the same hour with the sun at those places; and the law of this difference between the going of the clock, watch or time-piece, and the sun, at different places and latitudes, being not known, must necessarily cause uncertainty and error in the determination of the longitude by any clock, watch, or time-piece whatsoever.

‘ Besides, in the same, or at different places of the earth, the going of clocks and watches is considerably affected by the weather; some going faster or slower, more at one time than another, greater or less heat, or moisture of the air, &c.

‘ Even granting Mr. Harrison’s, or some other time-piece, will always go at sea, and every where keep time with the sun, the longitude cannot then be found by it, unless the moment of the sun’s meridian altitude be found within certain limits of exactness, not easily obtained from observations made with quadrants, &c. at sea. And these are liable to errors, more or less, from several causes.

‘ 5. For all these reasons, and others, whosoever thinks and says, he has found out the longitude by a clock, watch, or any other useful and easy way, practicable to all those who have the direction of a voyage, must convince us and himself by experience, that he has really done it.—A few experiments, sufficiently near the truth, will not be enough; there should be, at least, an hundred made at different times, places and parts of the seas.

‘ 6. I should think it would be best, by this time-keeping instrument, to find the difference of longitude of some known cities and places at land, before the sea-longitude be attempted.

‘ If the business succeeds here, that will be an encouragement to prosecute the thing at sea. If not, the trouble of going to sea with the clock or watch, and the expence too will be spared.

‘ But if in one hundred voyages with such a time-piece, to different parts, made in all varieties of weather, times and places, those voyages have been made sooner, and the ship’s place and track in the ocean better known than by the common methods used before; its excellence will then be discovered and approved, and the author rewarded for such a discovery.’

We have given the above proposition, with the Author’s reasoning upon it, merely to shew the Reader, that nothing but impossibilities will satisfy Mr. Stone. Railing and carping at others seems to be his predominant passion; and rather than acquiesce in any assertions, however rational, he will refer the whole to experience, however difficult, and sometimes even

impossible to be performed. Thus, for instance, he recommends our finding, by actual experiment, whether the axis of the earth be, or be not, a strait line. But how is this to be done? Why, doubtless, by boring a large hole from one pole to the other through the center of the earth; and then, by letting a heavy body fall at one of the extremities, to observe, very carefully, whether the body describes a right line, or not. A very curious experiment, and worthy the author! What pity the commissioners of longitude did not consult Mr. Stone before they paid Mr. Harrison the reward. They would, at least, have saved the nation's money for this century; as one hundred voyages, to different parts of the world, could not have been performed in less time. But we have already said more than sufficient on so strange a performance: if any should think otherwise, they will do well to consult the original.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the ingenious, in many considerable Parts of the World. Vol. LVI. For the Year 1766. 4to. 10s. in Sheets. Davis and Reymers.

WE shall begin our review of this 56th Volume of the *Philosophical Transactions* with the *Medical, medico-chemical, and chirurgical papers*; taking them in the same order, in which they stand in the *Transactions* themselves.

Article III. *A letter to William Heberden, M. D. fellow of the royal college of Physicians in London, and of the royal society, from Daniel Peter Layard, M. D. physician to her Royal Highness the Princess Dowager of Wales, member of the royal college of physicians in London; and of the royal societies of London and Göttingen; giving an account of the Somersham water, in the county of Huntingdon; and transmitting a letter from Michael Morris, M. D. F. R. S. member of the royal college of physicians in London, and physician to the Westminster hospital, to Dr. Layard, on the same subject.*

The peculiarities of the Somersham water are these; that it is a chalybeate, impregnated with a certain proportion of allum; and that it retains its chalybeate principle little diminished, after being kept for a considerable time. Dr. Layard's experiments, he says, plainly demonstrate that the following contents are to be found in the Somersham water.—1. Iron. 2. Dissolved pyrites. 3. A vitriolic acid. 4. A calcarious earth. 5. An ochre. 6. Selenites. 7. A muriatic salt, which doth not crystallize. 8. Allum.—This summary will probably

afford our readers no very favourable idea of Dr. Layard's chemical abilities.—The contents of this water are more properly and concisely characterised by Dr. Morris, viz. 1. Iron. 2. Selenite. 3. Allum. 4. Some marine salt, with a little allum and vitriol in the state of an *aqua magistra aluminis et vitrioli*, incapable of crystallization.

Article XIII. *A hepatitis, with unfavourable symptoms, treated by Robert Smith, surgeon at Edinburgh, now at Leicester.*

This inflammation of the liver terminated in an abscess, which pointed externally, was opened, the matter discharged, and notwithstanding the repeated return of some unfavourable symptoms after the operation, the cure was completed in ten weeks.

Article XIV. *Experiments on the Peruvian bark, by Arthur Lee, M. D.*

The intention of these experiments, says Dr. Lee, was to confirm the pharmaceutic treatment of this medicine where it was just, to correct it where it was erroneous, or to improve it where it was defective.—It appears from Exper. I. that a cold aqueous infusion, contains the aromatic part of the bark, a little of its resinous, and a considerable quantity of its gummy part.—Exp. II. that the residuum from the first experiment, gives a great proportion of resin to spirit of wine.—Exp. III. that in filtering tinctures of the bark made with spirit, the quantity which passes the filter will be encreased by pressure.—Exp. IV. and V. that the resinous part may be extracted from the internal as well as the external *laminae* of the bark.—Exp. VI. that tinctures made in B. M. are more strongly and expeditiously impregnated, than when made in the cold.—Exp. VII. that a tincture of the bark in the caustic volatile alkali does not effervesce with acids.—Exp. VIII. that an aqueous infusion of the bark added to the caustic volatile alkali, does not effervesce with acids.—Exp. IX. that quick-lime dissolved in water, on the addition of powdered bark attracts the fixable air of the bark, and is thus reduced; neither affecting the colour of violet paper, or precipitating the solution of corrosive sublimate in water.—Exp. X. that quicklime is not reduced in the same manner, by the addition of a watry infusion of the bark to lime water.—Exp. XI. that a cold infusion of the bark in common water produces no change on the syrup of violets.—Exp. XII. that the bark added to a solution of sal ammoniac in water, gives a slight colour to the menstruum, but that it remains clear and saline as before.—Exp. XIII. that the solution of common salt treated in the same manner, acquires a deep red colour, but retains its saline taste.—Exp. XIV. that

a well saturated tincture of bark in rectified spirit of wine being added to lime water in the proportion of one third, suffered an immediate decomposition of its resin, as by common water; and in an hour, the lime water made no change in the colour of violet paper. Here there seems to have been a double elective attraction; the quicklime attracted the fixed air, and was reduced; the water united with the spirit, and the resin was precipitated.—Exp. XV. that the pure resin of the bark, put into lime water, is immediately dissolved, and the lime water reduced.—Exp. XVI. that the vitriolic acid precipitates the resin so dissolved.—Exp. XVII. that common water dropped into the same solution unites with it uniformly.—Exp. XVIII. that by agitating five grains of the resin with one ounce of water, one grain is dissolved.—Exp. XIX. that five grains of the same resin being rubbed with an equal quantity of fresh quick-lime, and agitated with an ounce of water, four grains were dissolved.—Exp. XX. that spirit of wine dissolves some of the gummy part of the bark; for the water, which is made use of to precipitate the resin, after it has passed the filter, gives a blackish tinge to the solution of vitriol.—Exp. XXI. that the resin obtained by decomposing the spirituous tincture with water, when rubbed with quick-lime and then dissolved in water, gives a manifest black tinge to the solution of vitriol.—Exp. XXII. that the common decoction, and the cold infusion give the same black colour to solution of vitriol.—Exp. XXIII. that what subsides from a common decoction of the bark, and appears to be pure resin, when dissolved in spirit of wine, changes the solution of vitriol to a black colour.—Exp. XXIV. that the spirit is saturated with the soluble part of the bark in twenty four hours, and consequently does not become stronger by an infusion prolonged to two or three days.—Exp. XXV. that cold water will be saturated in twelve hours. Dr. Lee does not mention the quantity of bark added to each of these menstrua.

‘ These are all the pharmaceutic experiments, says our author, I have hitherto made on the Peruvian bark; they were intended as a part of a compleat history of this medicine, which, though almost finished, an unexpected and indispensable call into my own country, prevents me from making public. I will just beg leave to subjoin a remark, concerning the tincture of the bark with rectified spirit of wine, prepared by heat. I found the filtered water, made use of to precipitate the resin, so strongly impregnated, as to be more intensely bitter than the watery infusions; from whence I conclude, that spirit dissolves not only the resinous, but the gummy part, more powerfully than water; and as it is a more expeditious way than common decoction or infusion, it might be more eligible for preparing the officinal extract. I have remarked

too, that, after one such extraction, the remaining bark is almost wholly insipid, which shows how great the extracting power of spirit is, when aided by heat. In making this tincture, it is necessary that the stopper be taken out of the phial, a little after it has been in the heat, to let the extricated air escape, so that it may afterwards continue stopped without any danger.

Article XVIII. *An account of an uncommon large hernia, in a letter from Dr. George Carlisle to the right Rev. the Lord Bishop of Carlisle, F. R. S.*

This paper contains an accurate history of the dissection of an extraordinary hernia, in which almost the whole of the intestinal canal was forced down into the scrotum, and remained in this situation for many years: the person in the mean time enjoyed good health; the functions of the body were carried on as usual; and he died at last from old age.

Article XXXIII. *An account of the extraction of three inches and ten lines of the bone of the upper arm, which was followed by a regeneration of the bony matter; with a description of a machine made use of to keep the upper and lower pieces of the bone at their proper distances, during the time that the regeneration was taking place: and which may also be of service in fractures happening near the head of that bone. By Mr. Le Cat, professor of anatomy and surgery at Rouen, member of several academies, and F. R. S. Translated from the French by J. O. Justiamond, surgeon to the first troop of horse grenadier guards.*

Mr. Le Cat in the year 1751, communicated to the academy at Rouen the case of Charles Lahee, a child of three years old, from whom he had extracted an entire tibia, exostosed and carious in its whole extent: this great deficiency of bony substance was entirely supplied again by nature, and the patient acquired a new tibia much firmer than that which he had lost.—The case here related is that of a man of forty one years: there was a similar regeneration of bone, and the more extraordinary on account of his age: for the machine and other contrivances we must refer to the paper itself.

Article XXXVIII. *An account of a successful operation for the hydrops pectoris, by William Moreland, surgeon at Greenwich; communicated by W. Watson, M. D. F. R. S.*

As very few instances are to be met with in medical or chirurgical writers, of the successful opening of the thorax in the dropsy of the breast; the following person's case, who was preserved by it in the most imminent danger of death, may encourage others under similar circumstances to perform the operation, which has hitherto been very rarely attempted.

‘ Anne Harmsworth of Crooms Hill, Greenwich, of a thin, hectic habit of body, and subject to desfluxions on the breast, about

about the latter end of the year 1760, complained of a smart, shooting pain in her right side, which somewhat affected her breast. Her evacuations by stool and urine were by no means deficient, nor was there any remarkable appearance on the part affected. A blister was applied, and oily medicines given, which relieved her in a few days, yet not so intirely but that she had returns of the pain at different times, though not sufficient to make her apply for advice, till Nov. 1762, when she was seized with a much greater degree of the same kind of pain, attended with difficulty of respiration, a sense of weight on the diaphragm, and a quick pulse, with a little more heat than usual.

‘On the 18th of December, I saw her, for the first time, with Mr. Mills, a surgeon at Greenwich, when she related to me the above complaints, now much augmented, having a sense of fulness in that side (which was ready to burst, as she termed it) and an evident fluctuation in the right cavity of the thorax. But her left side was free from complaint. She made very little urine, and that limpid. The expectorant medicines (blister and cathartic) were administered without the least relief; her symptoms gradually increasing.

‘On the 1st of Jan. 1763, she could breathe in no other situation than that of the thorax being brought forward to the knees, in which posture she continued till the 30th of January, when finding the ribs elevated exceedingly, and the right side of the thorax uniformly distended, with every other reason tending to confirm the notion of a fluid’s being lodged there: we, in company with Mr. William Sharp (whose opinion we had, this day, requested) proposed the operation to her, which the present pressure of her disease, and the little probability of her living long in that state, determined her to consent to.

‘I, then, in presence of Mr. William Sharp, surgeon to St. Bartholomew’s, and Mr Mills, made an incision, about four inches long, between the sixth and seventh ribs (reckoning upwards) and about half way between the spine and sternum into the cavity of the thorax, and discharged from thence seven pints of limpid serum. Immediately the difficulty of breathing was removed, but a faintness succeeding seemed to endanger her for a short time, occasioned more by the sudden removal of the pressure from the lungs, than any other inconvenience from the operation, the loss of blood being very inconsiderable.

‘From this time to the next morning, the urine was secreted and discharged to the quantity of three pints more than she had drank. On the first dressing, the next day, there issued about a spoonful of serum, but none afterwards: and though she remained weak and faint for several days, yet she had no
other

other inconvenience, from the time of the operation to that of the cicatrization of the wound, which was completed in less than a month; the wound having been dressed superficially the whole time.

‘It may be remarked, that, though, at the time of the operation, she was two months gone with child, she nevertheless completed her pregnancy, and is now in as good a state as she had enjoyed for many years before.’

ASTRONOMY, &c.

We have three astronomical papers by M. Messier. The first gives an account of a solar eclipse, observed August 16, 1765, at Colombes, near Paris: the second, is an account of another solar eclipse on August 5, 1766. and the third, contains the discovery of two new comets. There are three other papers likewise on the above eclipses, one by professor Lulofs; the other two by the Prince *Decroy*: the one made his observations at Leyden, the other at Calais.—M. Mallet astronomer royal at Upsal, gives an accurate account of the transit of Venus over the sun, June 6, 1761, and in another article he gives the theory of the parallaxes of altitude for the sphere.—Mr. Brice has given a short and distinct account of a comet seen at Kirknewton April 11, 1766, and the last paper in this class, is a letter from Mr. Wargentin of Stockholm, giving a new method of determining the longitude of places, from observations of the eclipses of Jupiter’s satellites.

Article XVI. Contains a proposal by Mr. Michell, for measuring degrees of longitude upon parallels of the æquator.—Several steps have already been taken towards discovering the figure of the earth, by measuring the length of a degree of the meridian in different latitudes.

‘But what would tend yet more, says Mr. Michell, to determine this matter, would be the measurement of degrees of longitude, as well as those of latitude. Astronomers have indeed expressed their wishes that this might be done; and tho’ no attempt has been hitherto made towards it, yet, as it is probable, that such measurements may some time or other take place, it will not be amiss to suggest a method, which will admit of more exactness than any I have seen proposed for this purpose, all of which, depending upon an observation of the time, are therefore liable to an error of fifteen seconds of a degree for every second of time; but the method, I mean to recommend, stands upon the same foundation with the measurement of a degree of the meridian, and, the instruments being equally good, and the number of miles to be measured the same, the exactness of it, to that of a degree of the meridian,

will

will be in the proportion of the sine of the latitude to the radius very nearly.'—

'I must not, says Mr. Michell at the conclusion, dismiss the present subject, without observing, that, by means of the above-mentioned method, a country not too near the æquator, nor attended with any other unfavourable circumstances, might be laid down with wonderful exactness. By running a great circle nearly east and west through the midst of it, we should get the longitude of all the places, the great circle passed over; and if, by means of the meridian telescope, we should trace meridians through a few of these places, as far north and south, as the survey was intended to be carried, we should then have a number of stations, in several parts of the country, whose longitudes, with respect to one another, would be very accurately determined, and to which other places might easily be referred, when the length of a degree of longitude in those situations was known.'

We shall now proceed to the

ANTIQUITIES.

The first article which occurs under this head, contains Mr. Swinton's remarks on the *Palmyrene* inscription at *Geive*. An inaccurate transcript of this inscription was communicated some time ago by *Sic. Pietro della Valle*, and published in the 48th volume of the *Philosophical Transactions*.—The inscription as here given by Mr. Swinton, is taken from the stone itself, which is now in the possession of the Earl of Besborough.—In English the inscription runs thus: TO JUPITER THE THUNDERER FOR EVER BE REVERENCE—AGATHANGELUS DEDICATED TO HIM THIS COVERED BED.—Those of our readers who would see a more particular account of these beds of state, together with a number of similar inscriptions, may consult, *Seller. Antiquit. of Palmyra*.—We have next Mr. Swinton's account of an inedited coin of the Empress Crispina, the wife of Commodus. He thinks that from the inscription on this coin, we are enabled to amend the corrupted proper name of a town in Ptolemy;—and that this town, viz. *Dardanossa* or *Daranissa*, was subjected to Commodus when he presided over the Roman world.—We have likewise by the same author, a description of two curious Parthian coins, never hitherto published.

The only remaining article in this class is a letter from Edward Wortley Montagu, Esq; containing an account of his journey from CAIRO in Egypt, to the written mountains in the desert of SINAI.—In this journey, Mr. Montagu was particular in his survey of the red sea and its coast, which way it was that Pharaoh and his host advanced, and in what part they

were overwhelmed: The stone likewise, which Moses struck twice; and the inscriptions on what are called the written mountains, excited our author's particular attention. From Mr. Montagu's criticisms on these and some other particulars, he appears to be well-versed in the Mosaic antiquities.—After describing Hagar Mousa, or the stone of Moses; he proceeds to the written mountains.

‘ We went down, says Mr. M. a large valley to the west, towards the sea, and passed the head of a valley, a part of the desert of Sin, which separates the mountains of Pharan from those which run along the coast, and the same plain, which we had passed from Tor. We had scarce entered these mountains, and travelled an hour, when after passing a mountain where there were visible marks of an extinguished subterraneous fire, we saw, on our left hand, a small rock, with some unknown characters cut on it, not stained upon it, as those hitherto met with; and, in ten minutes, we entered a valley six miles broad, running nearly north and south, with all the rocks which enclose it on the west side, covered with characters. These are what are called Gebel El Macaatab, the written mountains. On examining these characters, I was greatly disappointed, in finding them every where interspersed with figures of men and beasts, which convinced me they were not written by the Israelites; for if they had been after the publication of the law, Moses would not have permitted them to engrave images, so immediately after he had received the second commandment: if they went this way, and not along the coast, they had then no characters, that we know of, unless some of them were skilled in hieroglyphics, and these have no connection with them. It will be difficult to guess what these inscriptions are; and, I fear, if ever it is discovered, they will be found scarce worth the pains. If conjecture be permitted, I will give my very weak thoughts. They cannot have been written by Israelites, or Mahometans, for the above reason; and if by Mahometans, they would have some resemblance to some sorts of Cuphic characters, which were the characters used in the Arabic language, before the introduction of the present Arabic letters. The first MSS. of the Alcoran were in Cuphic: there is a very fine one at Cairo, which I could not purchase, for it is in the principal Mosque; and the Imam would not steal it for me, under four hundred sequins, £. 200. These have not the least resemblance to them: Saracen characters are very unlike; besides, I should place them higher than the Hegira. I think it then not unprobable, that they were written in the first ages of Christianity, and perhaps the very first; when, I suppose, pilgrimages from Jerusalem to Mount Sinai were fashionable, consequently frequent and numerous,

merous, by the new Christian Jews, who believed in Christ; therefore, I should believe them Hebrew characters, used vulgarly by the Jews about the time of Christ.

The following extract is part of what Mr. Montagu observes with respect to the red sea.—‘The third day, says he, from this place, (viz. the valley of the written mountains) travelling westward, we encamped at Sarondou, as the journal calls it; but it is Korondel, where are the bitter waters, Marah. I tried if the branches of any of the trees had any effect on the waters; but found none: so the effect mentioned in Scripture must have been miraculous. These waters at the spring are somewhat bitter and brackish, but as every foot they run over the sand is covered with bituminous salts, grown up by the excessive heat of the sun, they acquire much saltness and bitterness, and very soon become not potable. This place, off which the ships cast anchor, is below the sand, which I mentioned before, near the Birque Korondel. After nine hours and a half march we arrived, and encamped at the desert of Shur, or Sour. The constant tradition is, that the Israelites ascended from the sea here; this is opposite to the plain Badeah, to which the above-mentioned pass in the mountains lead. From this place the openings in the mountains appear a great crack, and may be called a Mouth, taking Hiroth for an appellative. However, I should rather adopt the signification of liberty. It would hardly have been necessary for the Israelites to pass the sea, if they were within two or three miles of the northern extremity of the gulf; the space of at most two miles, the breadth of the gulf at Suez, and at most three foot deep at low water, for it is then constantly waded over; could not have contained so many people, or drowned Pharaoh’s army. There would have been little necessity for his cavalry and chariots to precipitate themselves after a number of people on foot, incumbered with their wives, children, and baggage; when they could soon have overtaken them with going so little about. These reasons, added to the significant names of the places, Tauriche Beni Israel, road of the children of Israel; Attacah, Deliverance, Pihahiroth, whether an appellative or significative; Badeah, new thing, or miracle; Bachorel Polsum, sea of destruction; convince me, that the Israelites entered the sea at Badeah, and no where else. Besides, all the rest of the coast from Suez, and below Badeah, is steep rocks, so there must have been another miracle for them to descend: the current too sets from this place where we encamped, toward the opposite shore, into the pool Birque Pharaon, Pool of Pharaoh, where, the tradition is, his host was drowned: a current, formed, I suppose, by the falling and rushing of one watery wall on the other, and driving it down:

a current, perhaps, by God permitted to remain ever since, *in memoriam rei*; the distance to the bitter waters is about thirty miles.'

The papers in natural-philosophy, natural-history, chemistry, and electricity, will be given in another review.

MONTHLY CATALOGUE,

For NOVEMBER, 1767.

MISCELLANEOUS.

Art. 10. *A faithful Narrative of Facts, relative to the late Presentation of Mr. H——s to the Rectory of Aldwincle in Northamptonshire: setting forth the Manner in which the same was obtained from the Patron, and the subsequent Conduct of Mr. M——n and Mr. H——s. To which are annexed some Remarks on a Manuscript Narrative subscribed M. M.* 8vo. 1s. Printed for the Author.

THE accusation brought by Mr. Kimpton (the patron who presented the living of Aldwincle to Mr. Haweis) against the said Mr. H. and against the Rev. Mr. Madan, who had recommended Mr. H. to Mr. K. has made much noise in the world. From the perusal of Mr. K.'s faithful narrative of the transaction, many impartial readers have been led to conclude, that the patron was, in plain English, trick'd out of a living worth upwards of one thousand pounds; without having been able to obtain any kind of recompence or satisfaction for the same. The charge, indeed, seems to lie very heavy against both Mr. H. and his friend Mr. M. and is attended on their part, (if Mr. K.'s account may be entirely depended on) with the highest circumstance of aggravation; viz. that of adding barbarous, unrelenting cruelty, to the meanest fraudulency, and dishonesty. From this charge, the principal articles of which will presently appear, Mr. Madan has endeavoured to vindicate himself, in the pamphlet which is the subject of the next ensuing article, viz.

Art. 11. *An Answer to a Pamphlet, entitled, A faithful Narrative of Facts, relative to the Presentation of Mr. H——s to the Rectory of Aldwincle, &c. By M. Madan.* 8vo. 1s. Dilly.

Mr. Madan has prefixed, to this answer, an introductory discourse, in which he explains the nature of *simony*, and of the laws against that crime, as it is now understood, and applied to the sale of ecclesiastical preferments. He then proceeds to give what he calls *A true state of facts*, relating to the presentation of his assistant, Mr. H. to the rectory of Aldwincle; in the course of which some very material circumstances are related in a manner widely different from that in which they were mentioned by Mr. Kimpton: and which, if they can be well supported by Mr. M. will go a great way towards wiping off the odium cast on the two reverend gentlemen, in the *Faithful Narrative*. In the latter part of the pamphlet, which is particularly entitled *An Answer to the Faithful Narrative*, Mr. M. directly charges Mr. K. with some very gross misrepresentations, and falsehoods; and, on the whole, endeavours to give his

his readers a very disadvantageous idea of Mr. K.'s character. On this method of attempting to clear one's own reputation, by attacking that of another person, we shall make no particular remark; but will proceed, immediately, to give our Readers a farther account of this dispute, from a tract entitled,

Art. 12. *Remarks on the Answer of the Rev. Mr. M——n, to the Faithful Narrative, &c.* By a Bystander. 8vo. 1s. Lec.

This Bystander has, with commendable moderation, examined Mr. Madan's own state of the matter in dispute between him and Mr. Kimpton; and we shall make a few extracts from this review of the controversy, from whence our Readers will be enabled to form a tolerable judgment of the merits of the case.

The Remarker sets out with declaring himself unknown to, and altogether unconnected with, any of the parties concerned in the transaction which is the subject of his present enquiry; that he has no views of any kind from this publication; and that he is only desirous of preventing a man, whom he believes to have been already injured, from being farther injured by artful misrepresentation: in short, that he desires only to promote, in this affair, the interests of truth and of justice. —His summary view of the transaction runs thus:

‘ Mr. John Kimpton, a person in very moderate circumstances, possessed, in right of his wife, one third of the advowson of Aldwinckle. Supposing this to be a saleable thing, as advowsons or rights of presentation to benefices are frequently sold, he purchased the other two thirds of his wife's sisters for 700 l. though it was with some difficulty that he raised that sum. The living becoming vacant, he treated with a person about the presentation, who was to have given him 1100 l. for it. But this treaty was on some account or other broken off, within fourteen days of a lapse. In this situation he applied to the Rev. Mr. Brewer at Stepney, who advised him to go to the Rev. Mr. M——n, and acquaint him with his case, telling him, that “in him he would be sure of a *good man, a counsellor, and a friend.*” Accordingly they went to Mr. M——n, whom they found at the Lock Chapel. This gentleman, upon hearing the case, it appears, told Mr. K. that a void presentation could not be legally sold, but that he must present somebody to the living, or that it must lapse to the bishop. And if Mr. K. gave the living away, he recommended his assistant Mr. H. who was then in the vestry, as a proper person to take it. Accordingly a few days after Mr. K. presented the living to Mr. H. without having any reason, as Mr. M. and Mr. H. declare, to expect from Mr. H. either a valuable consideration, or a resignation. Mr. K. on the other hand affirms, he understood and expected that Mr. H. would resign when he required him, or purchase the advowson. However, Mr. H. has had the living about four years, and chooses to keep it; by which Mr. K. has lost 700 l. besides the value of a third share of the right of presentation. Mr. K. therefore now complains of the injury done him. How far Mr. K. appears to be right, we shall now proceed to enquire, by making some observations on the answer which has been made to his complaint, by Mr. M——n.

‘ The answer begins with some observations on the nature of simony. As to this, there are but few persons who will not readily admit, that it would be much better, if ecclesiastical livings were not sold at all; but

but it is well known that they are frequently sold; and nothing that is said of simony does particularly affect Mr. K. He understood little of ecclesiastical law; and wanted only to make that advantage of his right of presentation which is frequently done. The question therefore is not whether simony be legal or justifiable, but whether Mr. M. and Mr. H. have acted in a fair, honest, sincere, and candid manner with Mr. K.—n.

The Remarker now proceeds, in the following manner, to examine the state of facts which Mr. M. produces, in justification of himself and Mr. Haweis.

In the first interview Mr. M. had with Mr. K. at the Lock Chapel, Feb. 17, 1764, Mr. M. acknowledges, that Mr. K. freely acquainted him, that he had been in treaty about the sale of the living, with some persons who were to have given him 1100*l.* for it, but had gone off from their bargain. In answer to this it appears, that Mr. M. told him, that “by the laws of the land a void presentation could not be sold;” to which Mr. K. replied, “that he did not know that; but should be glad if he would advise him what to do.” The conversation was, according to Mr. M.’s representation, continued in the following manner. Mr. M. “There are but two things to be thought of; the one is, that you must present somebody to the living, or that it must lapse to the bishop; for sold it cannot be, the laws both civil and ecclesiastical are against it.” Mr. K. “I do not want to infringe upon the rules of the church.” Mr. M. “Then, Sir, you must present, or let it lapse; there is no other lawful way of disposing of it.” Mr. K. “I do not know any body to present; can you recommend a person to me.” Mr. M. “I suppose you would chuse a minister who would faithfully discharge his duty to the people.” Mr. K. “Undoubtedly I should.” Mr. M. “Then, Sir, I cannot recommend you to a better man than my assistant Mr. H.—, who is now in the vestry: if you please we will go into the vestry and talk the matter over with him.”

This part of the conversation is short, but very interesting, as it contains Mr. M.’s advice to Mr. K. and Mr. K.’s manner of receiving it. The advice so far as respects the giving of the living to Mr. H. appears to be dictated by a regard to his friend Mr. H. but not by any concern for the interest of Mr. K. though consulted by him as a friend. It was such kind of advice as must effectually defeat Mr. K.’s intention of making that advantage he legally might have done of his right, and deprive him of all hope of that relief from it, which his circumstances required. How much he stood in need of relief, Mr. M. himself is

• • The above is the account that Mr. M.—n himself gives of this conversation, and which, therefore, may naturally be supposed to be in favour of that side which he espouses. The account given by Mr. K.—n is considerably different; and if admitted to be a true account, would make the behaviour of Mr. M. and Mr. H. appear in a somewhat worse light. We have, however, throughout the whole of this pamphlet, drawn our inferences and reasoned only from Mr. M.’s own account of the affair; and even from that their conduct will appear to be, in our apprehension, very indefensible.

forms us in the following terms, "His distresses, says he, were great, his creditors many, and by what I have since heard impatient, so that he was obliged to make over part of the advowson as a security for their debts; say, he had borrowed the greatest part of the purchase-money, which had considerably increased their demands." Indeed Mr. M.'s zeal to prevent Mr. K. from doing an illegal action, and a view to serve Mr. H. seem to have made him overlook entirely Mr. K.'s interest, about which he was then consulted; though Mr. K. by Mr. M.'s acknowledgment, had just before told him, that if the living went from him in a manner equivalent to what was now proposed, it would be a *dreadful loss* to him. But Mr. M. says, "As for the foolish argument which has been made use of, to inflame the minds of ignorant people against Mr. H. and myself, that K. was poor, and therefore I ought to have advised him how to sell the presentation, and not have suffered him to have given it away: it is too absurd to need an answer." Be it so: but was it not equally absurd and foolish, to recommend to a man in Mr. K.'s circumstances, a method of giving away his right on the most disadvantageous terms he possibly could for himself? Had Mr. M. himself been in the condition he represents Mr. K. to be at this time, surrounded with debts, and distresses, he would probably have thought the advice very foolish and very unkind. Would not Mr. M.—n's invention, under such circumstances, have furnished him with some better method of giving away this living, than that he proposed to Mr. K. and which method might have been taken without violating the law?

The next thing that appears in this conversation, is, the manner in which Mr. K. is said to have received this advice. Mr. M. having made Mr. K. sensible that the living must be given away, Mr. K. Mr. M. tells us, made this calm answer. "I do not know any body to present; can you recommend a person to me?" Strange! Mr. K. who is represented as wanting to make a corrupt bargain; and who is likewise said by Mr. M. to have been many years a distressed and needy man, who had fixed on this advowson, in order to assist in repairing his fortunes, and paying his debts: this interested and designing man, is here represented to have closed immediately with the proposal of giving away the living, without any limitation or condition in his own behalf; and accordingly Mr. M. proposes Mr. H. as a proper person to take it. Reader, is it probable that the truth has not been disguised or concealed, in this important part of the conversation? Is it possible that Mr. K. should be so totally regardless of his own interest and views, as to act in this manner? or if he did, would he not have been generally considered as a lunatic or a fool, and treated accordingly?

This conversation appears by Mr. M.'s account to have passed between himself and Mr. K. in the chapel; and from thence Mr. M. conducts him to the vestry, where they joined company with Mr. B. and Mr. H. Mr. M. then told Mr. H. that Mr. K. had a living void, that he wanted a person whom he might present, and that he had recommended him to Mr. K. Some conversation then passed about the advowson, two thirds of the right to which had, it appears, been bought by Mr. K. of his two sisters for 700 l. the other third being vested in himself, in right of his wife, who was one of the coheiresses to whom this advowson descended.

* Mr. K. having now recovered his senses, which appear before to have been lost, he begins to talk with a view to his own interest, and therefore proposes that Mr. H. should take the living to prevent the lapse, and resign it when Mr. K. should have completed his induction in regard to a purchaser. This proposal Mr. H. we are told, absolutely rejected, refusing to take the living on any terms of resignation, or any conditions whatsoever. Mr. M. then said, "Surely Mr. K. does not know the oath against simony; I desire he may hear it, and then he will see for himself, that all bargains of this kind are attended with perjury." Accordingly Mr. M. ordered a person to fetch a large prayer-book out of the chapel, which being brought, he read the oath aloud, and afterwards proceeded to expatiate for a considerable time on the nature of simoniacal contracts. What followed we will relate in Mr. M.'s own words. "Mr. K. finding himself in such a situation, lamented himself, and repeated, "This living will be my ruin. If I cannot dispose of the advowson for 100*l*. I am ruined." Mr. H. said, "he was sorry for it; but would have nothing to do with the living, unless he would present him to it, rather than let it lapse to the bishop." On Mr. K.'s mentioning again his great distress on the occasion, Mr. H. spoke to the following effect; "I wish I could help you, Sir; but I cannot as the case stands. I will stand in the gap for you, if I could with a clear conscience. I will tell you what I will do, I will go with you to the bishop, and inform him of all the circumstances, and if he will wave the oath, and consent that I shall hold it for a time, I will stand in the gap for you with all my heart." Mr. K. seemed much obliged to Mr. H. and said he would consider of it, and come to us the next morning. We then took our leave, and parted."

* We will now, says the Remarker, follow Mr. M. and Mr. H. home, and there we shall find them agreeing that the offer which had just been made by Mr. H. to assist Mr. K. was *simoniacal*. A most unlucky discovery for poor K—h!

* The next morning being Saturday the 18th, Mr. K. it appears came again to Mr. M.'s; and for what passed there, attend to Mr. M.'s own words. "The discourse about the bishop was renewed: and I do remember full well my repeating the above reasons against it." The matter then stood just as it did before going to the bishop had been talked of. Mr. H. said he could have nothing to do with the living upon any terms or conditions whatsoever; nor would he have any thing to say to it, except Mr. K. thought fit to present him to it, rather than let it lapse to the bishop." Mr. K. said, "he could not present him that morning, having in his way to my house called on his attorney, who told him somebody concerned in the late transaction had some farther proposals to make about it; therefore he could not present Mr. H. then." He said, "he did not expect any thing to be done, and would come on Monday, and give Mr. H. the living."

* The reasons here referred to, are, in Mr. M.'s own words: "As it would be asking him to do a thing, which, I apprehended, he had no power to do; for as the oath is appointed by law, he had no power to wave it. Idly, The transaction would, I apprehended, be notwithstanding, *simoniacal*, and it would appear to be asking the bishop to help forward a *simoniacal bargain*."

Mr. K. who at the last meeting, when no assistance had been yet offered him, is represented to have cried out *ruin, ruin*, so bitterly, as to make an impression even upon Mr. H.; this man, being in the same distressful circumstances, and without hope of relief from them; nay worse, being disappointed in the pleasing expectation with which he had been flattered the evening before; this very man, is here represented to have made answer to all these sorrowful tidings, with all the calmness of a stoic, "I will come on Monday, and give Mr. H. the living." Is this credible; it is certain, that Mr. K. must have entertained a more favourable notion of the terms upon which he was going to give away the living, than is here represented, or he would not have agreed directly to a proposal so ruinous to himself. But what must be thought of his conduct, when he even makes an apology for not immediately completing his ruin? Indeed his behaviour is too inconsistent and absurd to be accounted for, without supposing that he understood the terms quite the reverse.

"On the Monday morning following, says Mr. M. Mr. K. came again to my house, after having sent a letter on the Sunday to Mr. H. to let him know that he intended to call upon him, and present him to the living. Mr. K. accordingly came, and said, "I am come, according to my promise, to give you the living." At the same time Mr. K. lamented his situation in strong terms. I said, "it could not be helped, he should have taken proper advice before he laid out his money, now it was too late, he must either present, or it must lapse to the bishop; no other way could perjury and simony be avoided." "Well, says Mr. K. it is too late now to extricate myself, or words to that effect, and I will give Mr. H. the presentation." Mr. H. said, "Very well, Sir; but take notice I will have nothing to do with it upon any terms or conditions whatsoever. If you give it me *out and out*, so; if not, I will have nothing to do with it." This was repeated more than once, or words to this effect; and Mr. K. acquiesced in it; nor did Mr. H. or myself entertain a suspicion to the contrary; Mr. K. having said more than once, "As I *must* part with the living, I am glad to give it *you*, Sir;" or words to that effect. A presentation was then sent for and filled up, and signed by Mr. K. with which Mr. H. went to wait on the Bishop of Peterborough.

Mr. K. according to this account, came on Monday morning to present the living; but in a quite different temper to what he was on Saturday; that is, lamenting his situation in strong terms, and declaring, "It is too late now to extricate myself." Here Mr. K. seems in a fit of despatch to have been blind to his own interest, or he might have seen that all hope was not lost; as he could have had recourse to his own and old project (as Mr. M. styles it) of putting in an *old* incumbent. Did not Mr. M. and Mr. H. know that this might have been done, and that Mr. K. could then have sold his right to the advowson, to much greater advantage than could possibly be done if he presented the living to Mr. H.? Was it impossible to find an elderly man properly qualified for the living? Did they not know that Mr. K.'s circumstances required, as justice demanded, that he should make the best advantage he legally might of his right? For Mr. M. tells us, that Mr. K. was obliged to take *some* part of the advowson as a security for his debts; nay, he had

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borrowed

borrowed the greatest part of the purchase-money, which had considerably increased their demands. But it is now too late, says Mr. M. you must either present, or it must lapse to the bishop. True perhaps; but he might have presented it on more advantageous terms than to Mr. H. The little friendship Mr. M. and Mr. H. had shewn towards Mr. K. never surely could have induced him to sacrifice himself, his family, his creditors, to serve Mr. H. if he had seen clearly what he was about. Indeed his conduct here appears absolutely inconsistent and absurd; and must, we think, be misrepresented, or the man have lost the use of his reason for a time.

Having now got to the end of the treaty, our Author proceeds to offer a few observations upon it. 'It is remarkable, says he, that this important transaction was begun and finished in *three days*. Is it not extraordinary, that a man in Mr. K.'s circumstances should be so hasty to complete his own ruin, admitting he agreed to the terms Mr. M. and Mr. H. would be understood he did; and not allow himself time to try any other method, when it appears there were about six days to come of a lapse? Indeed such extraordinary conduct exceeds belief.—It is likewise very remarkable, that during the whole course of this treaty, not a single syllable appears to have been said either by Mr. M. or Mr. H. that Mr. K. was not to expect any benefit from the living, if it were given to Mr. H. All that appears to have been insisted on, admitting the most favourable construction of the treaty in Mr. M. and H.'s behalf, was, that the living should be given to Mr. H. *out and out*, without limitation or condition. But when Mr. K.'s ruinous circumstances are considered, and the long and eager expectation he had formed of making some advantage of his right, it must surely appear strange, that neither Mr. M. nor Mr. H. thought of giving any intimation of this kind; in justice to themselves, that they might not afterwards bear the blame of being in any degree accessory to his ruin; and in charity to the man, who was evidently blinded to his own interest. Indeed if Mr. K. could act in the manner he is represented to have done, how very tender of doing what might have the appearance of an injury, ought those persons to have been, who had to deal with a man so extremely weak?

The Remarker now returns to the state of facts. In March, 1764, Mr. H. gets institution, and then goes into the country to be inducted, and take possession. 'From this time, says he, to November, 1764, Mr. M. tells us, Mr. K. intimated nothing of an expected resignation; but on the contrary appeared to be on the most friendly terms with Mr. H. However this be, it certainly affords an argument greatly in Mr. K.'s favour, unless it can be proved that he had any particular occasion to mention it before. For is it not natural to suppose, that any man would behave in this manner, who thought himself obliged to proceed as Mr. K. must, if Mr. H. had taken the living only till it could be disposed of to the best advantage? And had not Mr. K. entertained this notion, it is most probable he would have made some bitter complaint to Mr. H. about his distresses, in the course of friendly conversation; but nothing of this kind being intimated, it is most likely that Mr. K. thought he had sufficient security against these in his friend's disposition. This inference, drawn from Mr. K.'s silence in regard to a resignation, will, we presume, appear far more natural than any which may be drawn from it against him. Indeed no inference, we think, can be

fairly drawn from this circumstance against Mr. K. For unless from the first moment of giving the living, he had entertained an opinion that he gave it upon terms suitable to his circumstances, what inducement could he have to mention this matter after nine months, rather than two or three? Did he hope that length of time would prejudice people in his favour, when he came to require what he has now required, a resignation? Or did any new and extraordinary distress force him to make the demand at this particular time? There appears, indeed, to be no ground for such suppositions. Mr. K. must, therefore, have entertained this opinion from the very first moment, or his behaviour was unaccountably absurd and foolish.

Having thus gone through the most material facts mentioned in that part of Mr. M.'s answer called *a true state of facts*, our Author proceeds to make some observations on the other part, entitled, *An Answer, &c.* in which he contraverts 'the several misrepresentations,' as he styles them, 'charged upon Mr. K.' in this latter part of Mr. Madan's pamphlet. We shall not descend to any of the particulars here canvassed; but the following stricture on Mr. M.'s attack on Mr. K.'s *good name* is not unworthy of notice. 'Mr. M. says the Remarker, appears to be greatly offended, and seems to be desirous that other people should be so too, at Mr. K.'s complaining of the treatment he has received. But it is not surely a just matter of reproach, that a man should complain who thinks himself injured, and who certainly suffers; and that his complaints should increase in bitterness, in proportion to the length of his sufferings, when no redress has been seriously offered, is neither unnatural nor indefensible. In short, Mr. K. complains that he has been injured by Mr. M.'s advice; he has certainly been a sufferer by it. By way of making him some recompense, Mr. M. takes abundant pains to prove that Mr. K. is a very bad man. But of this let it be remembered, Mr. M. has not produced the least satisfactory proof. In particular, Mr. K. is represented to have had very corrupt views with respect to the advowson; but with what degree of truth or justice, we shall now enquire. Mr. K. it appears, being possessed in right of his wife of one third of the advowson, bought the other two thirds of his wife's sisters: "the whole expence, says Mr. M. including the purchase-money of the two shares, came to about 700*l*." By this it appears, that if the whole of the advowson had been bought at the same rate, the purchase-money would have amounted to 1050*l*. But Mr. K. we find had bargained for 1100*l*. consequently if the whole of the advowson had been sold by Mr. K. he would have gained 50*l*. more than the value of his own share, which at the rate he had bought the other two shares, was worth 350*l*. Is it to be supposed Mr. K. would have borrowed money to make this purchase, and run the hazard of sale, if he had been sensible that he could not legally sell it again? Was it worth any man's while to be concerned so deeply in a knavish transaction of such amount, for so small a gain? Would any man hazard the losing all he had, and the favour of his friends, by whose assistance he made this purchase, for this paltry profit? If these things cannot be supposed, then surely we may conclude that Mr. K. bought this advowson as a thing he might legally sell again: and this is confirmed by his giving the full value for the shares he purchased. But if after Mr. K. had made this purchase, it appeared that the thing was not in some respects

faleable: will any man say that he had not a right to make that advantage of it the law would permit, in order to recover his purchase money, and do his friends justice, who had assisted him in this affair?

In fine, the conclusions which our Author apprehends may be drawn from the whole matter are, that it is evident that Mr. M.'s and Mr. H.'s conduct in this affair will not, in general, be deemed blameless; that Mr. H. enjoys the benefit of this transaction; and that Mr. K. suffers by it. Upon the whole, adds he, 'the case seems to stand thus: Mr. K. had a right to dispose of an ecclesiastical preferment. For two thirds of this right, he, though a man in very indifferent circumstances, gave 700*l*. All this Mr. M. admits. Is it possible to suppose that he would have done this, without expecting to receive some advantage from it? He has, however, given this money, and given away what was purchased with it, without receiving any advantage from it. Can the world believe that he would have done this, if he had not expected to be some way or other benefited by it? If they cannot, it must be admitted, we apprehend, by all impartial people, that Mr. K. is an injured man.'

Art. 13. *A Letter to the Rev. Mr. Madan, occasioned by reading two Pamphlets relative to the Presentation to the Rectory of Aldwinkle.* By the Widow of the late Mr. Fleetwood. 8vo. 1*s*. Williams.

This Letter bears no relation to the dispute between Mr. Kimpton and Mr. Hawes, concerning the living of Aldwinkle. The Widow's design is, obviously, to blacken the character of Kimpton, with whom she has been engaged in a contest, on account of her late husband's effects. Mr. Kimpton, it seems, was Fleetwood's executor; and the Widow accuses him of having behaved towards her in a manner not only base and dishonest, but even cruel and brutal. If this charge can be fully supported, it may serve, in some measure, to counterbalance Mr. Madan in the harsh things he threw out against Mr. K. in his answer to the *Faithful Narrative*.

Art. 14. *Anecdotes of Painting in England: with some Account of the principal Artists; and incidental Notes on the Arts; collected by the late Mr. George Vertue; and now digested and published from his original MSS.* By Mr. Horace Walpole. The second Edition. 4to. 4 Vols. 3*l*. 13*s*. 6*d*. Printed at Strawberry-Hill, and sold by Bathoe in the Strand.

Our readers may remember that we gave a pretty full account of this elegant and entertaining collection, at its first appearance*; so that we have only to mention, in regard to this second edition, what improvements the work hath received, on its republication. The improvements, then, consist in the addition of the following Artists, viz.

1. Bulter, an architect, in the reign of James I.
2. Thomas Bussell, a medalist, in the same reign.
3. George Jamesone, the Vandyke of Scotland, in the reign of Charles I. This artist, Mr. Walpole observes, had a double claim to the foregoing title, not only having surpassed his countrymen as a portrait painter, but from his works being sometimes attributed to Sir

* See Review Vols. 26 and 30.

Anthony, who was his fellow scholar, under Rubens. Our Editor has given us a beautiful print of this artist; in which also his wife, and young son are exhibited.

4. — Hefele, a German, who first came hither as a soldier in King William's Dutch troops. He painted landscapes, flowers, and insects neatly in water colours. His works are now scarce.

5. Christian Resin, the celebrated seal-engraver.

6. Herbert Tuer, a portrait painter, in the reign of Charles II.

7. J. Woollaston, a portrait painter in the time of King William. This artist was born in London, about the year 1672, and was happy in taking likenesses. Besides painting, he performed on the violin and flute, and played at the concert held at the house of that extraordinary person, Thomas Britton, the small coal-man, whose picture he twice drew; one of which portraits was purchased by Sir Hans Sloane, and is now in the British museum: there is a mezzotinto from it. Britton, who made much noise in his time, considering his low station and trade, was a collector of all sorts of curiosities, particularly drawings, prints, books, manuscripts on uncommon subjects, as mystic divinity, the philosopher's stone, judicial astrology, and magic; and musical instruments both in and out of vogue. Various were the opinions concerning him: some thought his musical assembly only a cover for seditious meetings; others for magical purposes. He was taken for an atheist, a presbyterian, a Jesuit. But Woollaston the painter, and the father of a gentleman from whom I received this account, and who were both members of the music-club, declared that Britton was a plain, simple, honest man, who only meant to amuse himself. The subscription was but ten shillings a year; Britton found the instruments, and they had coffee at a penny a dish. Sir Hans Sloane bought many of his books and MSS. (now in the Museum) when they were sold by auction at Tom's coffee-house near Ludgate.

This edition is also improved by several additions to the former lives; and by the following new engravings, beside that of George Jameson and family, already mentioned, viz. 1. Henry Giles and John Rowell, glass-painters; 2. Sir Toby Matthews, Pettitot, and Torrensius, in one plate, and, 3. Sevenyans and Herbert Tuer, in another.

N. B. *The catalogue of engravers*, mentioned in the 30th Vol. of our Review, p. 332. stands as the 4th Vol. in the present set; but the Editor desires it may be considered as a detached piece, and not bound up at the 4th Vol. another Volume of the painters being intended; which will complete the work.

Art. 15. *The Military Medley, containing the most necessary Rules and Directions for attaining a competent Knowledge of the Art; to which is added an Explanation of military Terms, alphabetically digested.* By Thomas Simes, Esq; Captain of the Queen's Royal Regiment of Foot. Dublin, printed, by Subscription. 8vo. 10s. 6d. Powell.

Whatever idea the Irish may have affixed to the word medley, to us, on this side the water, it indicates an incoherent, irregular assemblage of things, and those generally of little importance. We conceive it therefore to be a most unfortunate title for a military book. If it should be urged that it is properly expressive of the author's plan, we

answer, so much the worse; the plan is certainly a bad one. The art of war, in its present improved state, is very capable of being reduced to a regular system, than which nothing more effectually facilitates the study of a science. This book consists almost entirely of transcripts from Bland, Muller, Le Blond, M. Saxe, Foillard, and other authors well known to such of our military gentlemen as are at all conversant with books. But there is a circumstance which prevents all criticism, viz. that it is published 'for the benefit of a most humane and important charity, established by the Hibernian society, for the maintaining, educating, and apprenticing the orphans and children of soldiers only.'

This is doubtless a very laudable institution; we have a pleasure therefore in informing the public that from his subscriptions alone, the author was enabled to pay to the above mentioned society, a balance of two hundred pounds.

DRAMATIC.

Art. 16. *The Countess of Salisbury.* A Tragedy. As is performed in the Hay-market. By Hall Harston, Esq; 8vo: is. 6d. Griffin.

The story of this play is taken from a late romance (mentioned in our Review at the time of its publication) entitled *Longsword, Earl of Salisbury*; and the poet hath deviated very little from the Novellist. The Countess of Salisbury, as the Author informs us in his preliminary advertisement, made her appearance about two years ago, on the Irish theatre; where she was received with singular marks of favour: which the young and modest Bard very decently attributes, in some degree, to his having had many friends there; and more especially to the excellent performance of Mr. Barry and Mrs. Dancer. To the last-mentioned cause he likewise ascribes the farther success of this play on the London stage; and he gratefully compliments the English audiences on the good nature and generosity with which they indulged the attempt of a young writer, 'who is indeed ambitious of pleasing, but dares not aspire to excellence.'

If modesty is a sign of merit, as it seems generally allowed to be, the Writer's claim to the candid approbation of his Reader, cannot fail of being admitted; and an Author who speaks with such humility of his performance, as Mr. Harston does of his play, must ever blunt the edge of criticism. His diffidence is, indeed, the more becoming, as he really possesses considerable merit; notwithstanding a few slight defects both in the conduct of this tragedy, and in the poetry.—The piece, however, is, on the whole, one of the best productions which hath lately appeared on the British theatre.

* We would, in particular, recommend to this Writer, to avoid, as much as possible, in his future productions, the disagreeable hiatus, which occurs at the end of many a line in this play, and destroys the harmony of his numbers: thus,

Act I. To unlock his hemlet, conquest-plum'd, to strip
The cushions from his manly thigh, or snatch
Which

Quick from his breast the plated armour, ~~and~~
To oppose my fond embrace.

Again, Ah! suffer not the leaden hand of cold
Despair thus weigh thee down.

This profane conformity was the great defect of the late Mr. Churchill's poems; and it is to be feared that the negligence of so eminent a bard, hath proved an ill example to other writers: who may not be sufficiently aware how shameful it is to resemble a great genius only in his imperfections.

Art. 17. *Lycidas: a Musical Entertainment.* As it is performed at the Theatre-Royal in Covent-Garden. The Words altered from Milton. 8vo. 6d. Griffin.

Milton's Lycidas is here applied to the late breach made in the Royal Family, by the death of the Duke of York. The design was absurd, and the performance was treated as such a piece of impertinence deserved. We may be ordered to put on mourning apparel, when a great man happens to die, but are we also, on such occasions, to have mourning amusements prescribed to us?

Art. 18. *The Songs and Recitative of Orpheus: an English Burletta. Which is introduced in a Farce of Two Acts, called A New Rehearsal; or a Peep behind the Curtain. And performed at the Theatre-Royal in Drury-Lane.* 8vo. 6d. Becket. These songs, &c. are very dull, and properly adapted to the burlesque intention of the piece; which will make the Reader laugh as well as the spectator. The following air sung by Orpheus, after he resolves to fetch back his Eurydice from the lower regions, may serve as a specimen:

Tho' she scolded all day, and all night did the same,
Tho' she was too rampant, and I was too tame;
Tho' shriller her notes than the ear-piercing fife,
I must and I will go to hell for my wife.

As the sailor can't rest, if the winds are too stiff,
As the miller sleeps best by the creak of his mill,
So I was most happy in tumult and strife;
I must and I will go to hell for my wife.

NOVELS.

Art. 19. *The London Merchant, a Tale.* From the French of Madam de Gomez. 12mo. 1s. 6d. Almon.

This is but a simple story, whether told by Madam de Gomez, or Madam de any body else; and it is far from being improved in the language of our Translator.

Art. 20. *The History of Miss Emilia Beville.* 12mo. 2 Vols. 6s. Noble.

This so nearly resembles the rest of our late novels, that what we have said of the Mrs. Draytons, the Miss Grevills, the Miss Howards, and the rest of the Misses, may serve for Miss Emilia Beville, and, probably, for most of the Misses which are to make their appearance, in the course of the ensuing winter.

Art. 21:

- Art. 21. *The History of Major Branley and Miss Cliften.* 12mo. 2 Vols. 6 s. Wilkie.

Differs, somewhat, in character, from the preceding soft and tender love-tale; for here is an attempt at humour. It is, however, but a moderate effort; falling far short of the achievements of a Fielding or a Smollet; of which their unequal imitators unfortunately remind us, whenever they present to our view their faint copies of such masterly originals.

- Art. 22. *High Life: a Novel. Or, the History of Miss Faulkland.* 12mo. 2 Vol. 6 s. Lownds.

Few of these Novels are entirely free from improbability, and other deviations from nature, and real life, in regard to the conduct of the story, and the consistency of the characters introduced into such works. This pretty fancy-picture is chargeable with defects of this kind; as well as the generality of its companions; but then it affords so agreeable a representation of some interesting scenes in the higher walks of life, that those who view them with an inclination to be pleased, rather than with an eye to criticism, will hardly miss their aim. Briefly, there is that peculiarity of spirit, ease, elegance, and vivacity in this history of Miss Faulkland, which plainly marks it a lady's performance; and gives it evident superiority over the heavy productions of those male *adventure-makers*, who have so greatly multiplied the dull romances of the present age.

POETICAL.

- Art. 23. *The Wooden Bowl: a Tale.* To which is added, a Love-match. Taken from Mr. Collet's four celebrated Pieces, viz. *Courtship, Elopement, Honey-moon, and Matrimony.* 4to. 1 s. Moran.

A disgrace to the press.

- Art. 24. *The Priest in Rhyme; an Epistle to the Rev. and learned Mr. Brewster, concerning the Presentation of Mr. Hawes to the Living of Al-nk-e, &c. &c.* 4to. 4 s. Hingston, &c.

Mr. Brewster is here addressed, in tolerable rhyme, on the much agitated subject of Kimpton's presentation of Hawes to the living of Aldwinkle. The Poet apprehends that the truth of this affair is yet in the well; that Mr. Brewster can, if he pleases, draw it up; and he advises that gentleman to ply the windlass accordingly. Thus he urges him,

Utter the truth with confidence,

And vindicate your innocence;

Lest men suspect that you went share

With Madam in this black affair.

The above lines sufficiently shew what part this rhyming pamphleteer takes in the controversy.

- Art. 25. *Conversation; a Poem.* By E. Lloyd. 4to. 2 s. 6 d. Richardson and Urquhart.

Low conversation is here lashed by a writer, who has, unhappily, no other instruments of correction than low sentiments and low language.

- Art. 26. *Methodism Triumphant, or the decisive Battle between the Old Serpent and the Modern Saint.* 4to. 2 s. 6 d. Wilkie, &c.

This is a long poem, consisting of no fewer than five books, all of which

which are employed in the display of methodism, and the character of one of its principal heroes. The verse is Miltonic, and the style is the sublime, in which the Author has shewn his want of judgment; for that kind of style and measure will not adapt itself to any thing that lies between the extremes of Great and Little. The battles of archangels, and the contests of mice and frogs, will equally bear to be described by it; but the absurd doctrines and extravagancies of fanaticism would be more effectually ridiculed in the farcical strain of Butler.

Art. 27. *Psalm* by Dr. Dodd, 8vo. 5s. Printed for the Author.

The best thing we can say in excuse for these poems, is, that they appear to have been juvenile productions; and the only thing we can say in their favour is—that they are very neatly printed by Dryden Leach.

Art. 28. *A Paraphrase of Eight of the Psalms of David*. 4to. 1s. Becket.

The Author of this Paraphrase appears, from his preface and address, to be a modest man, and a genteel writer; out of regard for such accomplishments, therefore, we will freely give him our best advice, and recommend it to him to proceed no further in attempts of this nature.

Art. 29. *An Elegy on the much-lamented Death of his Royal Highness Edward Duke of York, &c.* Folio. 6d. Becket.

There is generally a strange hubbub of rhyme and elegy set up on the death of a prince, or other personage of high rank; whence it should seem that these great folk are denied the privilege of inferior mortals, who are suffered to die in peace. His late Royal Highness, however, has escaped better than his father, and others of his illustrious house have done before him: and this elegy, in particular, is far from deserving to be ranked with the common run of woeful wailings and lamentations with which the public is constantly pester'd on these doleful occasions. The grief of this Bard, indeed, seems to be genuine and natural: for it appears that he had the honour of being one of the Duke's humble companions, particularly in his excursions abroad:

With HIM when better fortune was his guide,

Mean follower, I thro' fair ITALIA stray'd— Stanza iv.

And again, stanza vii.

With him I since have urg'd the jovial chase,

Taught wintry-days in various sports to pass;

Or, pleas'd to quicken the dull evening's pace,

Heard sportive songs, and fill'd the temperate glass.

The Author moralizes very naturally on the transitory nature of human happiness and grandeur. In the descriptive parts of this little poem he is not unpoetic; and where he laments the untimely fate of the royal youth, his expression is tender and pathetic.

M E D I C A L.

Art. 30. *An Address to the Public, on the present Method of Inoculation: proving that the Matter communicated is not the Small-pox; because Numbers have been inoculated a second, third, and fourth*

fourth Time; and therefore it is no Security against a future Infection. With Observations on the prophylactic Administration; and the remarkable Case of an eminent Personage, who had the natural Small-pox in two Years and an Half after Inoculation. To which is added, An Inquiry into the Nature of the Confluent Pox, and its Cure. By William Langton, M. D. 8vo. 1s. Horsfield.

The intent of this address to the public is to point out the inefficacy of the present method of inoculation:—that the clear lymph which is taken either from the punctures before eruption, or from the pustules while in their crude state, is by no means *variola*:—that the symptoms and disease thence resulting are not *variola*:—and consequently no security against the genuine small-pox, as produced either by accidental infection, or by inoculating with well concocted pus.—On second thoughts, Dr. Langton may probably change his opinion; and be convinced, that the authority of those who have written from experience, ought to have more weight than his own *theoretical* reasonings.

Art. 31. *An Account of Inoculation for the Small-pox. Wherein the Constitution, Age, and Habit of Body, most favourable to Inoculation, are particularly pointed out; the various Methods that have been adopted by eminent Physicians, before the Introduction of the present prevailing Practice, are distinctly laid down; their Successes or Failures impartially recorded; interspersed with Remarks on the Writers that have treated of this Dissemper; and a Variety of Cases which happened in the Author's Practice. Concluding with a Summary of all the Arguments for and against Inoculation.* By David Schultz, M. D. 8vo. 2s. Payne.

This is a very useful collection of facts and observations from the several authors who have written on the subject of inoculation.—The collection, however, must have been made, we apprehend, if not published, several years ago; for there are no authorities produced later than the year 1756.—The English of Dr. Schultz is very intelligible, and yet it has the evident marks of being the English of a foreigner.

Art. 32. *A short, plain, and exact Narrative of all the Proceedings, relative to the two Convicts, lately respited by his Majesty, for the Trial of Mr. Thomas Pierce's Styptic Medicines, and the true Causes of his Disappointment shewn.* 8vo. 1s. Printed for the Author, and sold by him at his House near Billiter-square, Fenchurch-street.

Mr. Peirce, in this narrative, complains of the disingenuity of Messrs Ranby, Hawkins and Middleton, serjeant-surgeons to his Majesty.—The only reason advanced by these gentlemen for not encouraging the experiment, which Mr. Pierce had petitioned his Majesty to permit to be made on the convict George Clippingdale, was, 'there being in truth no precise analogy between the human arteries and the arteries of brutes, with respect to the violence of their bleedings, and the means necessary to stop them;—they think therefore, 'there is not sufficient authority for them to recommend the making the experiment proposed in Mr. Pierce's petition.'—We shall give our Readers one of Mr. Pierce's experiments;—and likewise the history of a case in which his method

was

was equally successful on the arteries of the human species after an amputation of the leg.

The experiment. — An amputation of the hinder leg of a full grown healthy male, made in the presence of near twenty gentlemen of the faculty, belonging to St. Thomas's and Guy's hospitals, &c. The hemorrhage stopped without the assistance of either needle, ligature or bandage, with very little loss of blood, and in a short time he went to rest, slept four hours and a half without the least restlessness, and in a fine perspiration the whole time; when awaked he had good spirits, as appears by the following circumstance, for when hoisted by the tackle, which was fixed into a small joist of the ceiling, the tackle gave way and the beast fell on the side the leg was taken from, he continued upon the floor, with a man's weight upon his body ten minutes at least, struggling all that time with his bare stump rubbing on the floor, till the tackle was fixed in a fresh joist; when that was done, he was hoisted so as to have a bearing on his three legs, not one drop of blood appearing all the while; as soon as this was over, he saluted the gentlemen with braying, and immediately had a hot mash, which he eat very heartily, in presence of those gentlemen; he slept well all night, and was visited the three following days by near a hundred gentlemen of the faculty; the fourth day a poultice of bread and milk was applied to take off the coagulum, and the stump washed every other day (for the four following days) with a small quantity of the powder dissolved in warm water. He soon became well with the common dressings.

The History. — *To Mr. Thomas Pierce.* — Sir, during my abode in Bance-Mland, on the river Sierraleon, in Africa, I received in April, 1766, a small quantity of your styptic medicines, from the house of Mess. Oswald, Grant, and Co. in London. On the 22d of May ensuing, I had the following opportunity of trying them, viz. Several of the negroe slaves washing in the river, a shark bit off the leg of one of the boys, a healthy young lad, about nineteen years of age, near several inches below the patella, and fractured the tibia so much that it projected half an inch from the fibula: being called to the assistance of the surgeon of the island, we found amputation necessary to make a good stump; and thought the boy a proper subject to make an experiment upon. The necessary apparatus being ready, we proceeded according to custom, with this difference only, that instead of using the needle, I applied your *potodora* on buttons of lint to the mouth of the vessels, and gave the elixir as you direct; keeping the tourniquet on, and the medles in readiness if wanted; but there was no hemorrhage, and the third day we took off the dressing; when, instead of finding an eschar, as was expected, we found a good digestion of laudable matter, and every favourable symptom appeared. The patient had but four hours fever during the whole time, and the cure was finished by the common methods before I left the island. I am yours, &c.

Gerard Teisse.

P. S. As I am now in England, I am ready, if required, to give any further particulars.

We pretend not to determine what judgment our Readers may form with respect to the conduct of the serjeant surgeons. — We apprehend, however, that if arguments *a priori* were to preclude experiments, little progress would be made either in medicine or natural philosophy.

RELIGIOUS and CONTROVERSIAL.

Art. 33. *An Address to their Graces the Archbishops of Canterbury and York, and the Right Rev. the Bishops of the Church of England.* 8vo, 1s. Becket.

The anonymous Addresser is extremely apprehensive of the dreadful consequences that may ensue from the (alleged) increase of popery; and he recites some little anecdotes to prove the *reality* of the increase. To prevent the ill effects which he supposes must naturally flow from a cause so justly alarming to a protestant nation, and to stop the progress of the Romish religion, the Author proposes three several schemes: previous to which he would abrogate the present laws against popery, which he condemns as being not only too severe, but ineffectual. His first proposal is, 'that any Roman catholic, male or female, priest, abbé, or other person, who shall be proved to have perverted any of his Majesty's subjects to popery, shall be transported to Quebec, the capital of Canada, where his Majesty hath been pleased to permit the exercise of the Popish religion, to the late subjects of the French king.'

If the above scheme be disapproved, the Author, in the second place, proposes, that whenever any Roman-catholic dies within these realms, his goods and chattels, lands, tenements, &c. shall be equally divided among his heirs male and female, share and share alike; and in case of failure thereof, the whole to be confiscated to his Majesty's exchequer.

His third proposal is, 'that no Roman-catholic whatsoever, except foreign ambassadors, &c. shall be permitted to take into their service any man, woman or child, who hath been educated in the reformed protestant religion,—that the great influence, and almost coercive power which masters and mistresses frequently exercise over their families, in this particular, may be laid under due restraint;' the person who shall knowingly have been hired into a popish family, after this prohibition, to be also liable to a proper penalty.

To these three different schemes for the reduction of popery, the Author has added a proposal for the advantage of the protestant church of England, by providing effectually for the widows and orphans of deceased clergymen; and he hopes that his Majesty might be graciously induced to suffer the revenues arising from the first-fruits and tenths to be appropriated to this best of purposes, instead of continuing to be applied to the benevolent but inadequate benefactions of Queen Anne. His reasons for this, we shall give in his own words; viz. First, he urges 'the extreme difficulty there is in obtaining a proportional bounty, either from particular persons, or from the respective parishes in which you [the right reverend prelates to whom he addresses himself] may have assigned the sum of 500 l. toward the increase of small livings.' This, he says, is an unanswerable argument of itself. For, he adds, 'to say no more, how many scores of poor livings have you been pleased to appropriate an augmentation to, that for want of the above *finé quâ non*, are still meaner in their incomes, than what a common journeyman can acquire by his manual labour! the money, in the mean while, which you have humanely destined for the best of purposes, is placed out at *two per cent.* for the benefit of the wretched incumbent! I blush to say any more on this shocking subject of complaint. Should your lordships be inclined to scrutinize seriously into this affair, permit

me to refer you to the melancholy detail of Mr. Bacar's most generous donation to the above purposes; and to the late Archbishop Bonker's, in the North of Ireland. He proceeds:

'At a moderate computation, I presume there may now be lodged in the hands of you my lords, and of the other most eminent persons, the trustees of good Queen Ann's intended bounty, the neat sum of 160,000*l*. For God's sake, then, do your best endeavours that this enormous heap may be appropriated towards building *four colleges*, in the four quarters of England, and endowing them nobly for the maintenance of clergymen's widows and orphans: let the widows of bishops, deans, and other dignitaries of the church, be appointed superiors of these establishments: let them have prudent, modest, and notable clergymen's daughters for their attendants, and to be the managers of the young women and girls under their tuition: let the men-servants consist of a porter, butler, gardener, and brewer, all of 50 years of age: let the women-servants be few but useful: let the young women be taught embroidery, making of lace, and other choice manufactures: let their place of residence be denominated by the eastern, western, northern, or southern retreat: and let it be in the neighbourhood of a convenient country-town, but not too near a capital city.' On these several proposals we leave our Readers to make their own observations.

Art. 34. *An Answer to "Apostle vindicated in Eleven Letters,"* said to be written by the late Rev. Mr. James Hervey. By a Country-Clergyman. 12mo. 1*s*. 6d.

Contraverts Mr. Hervey, defends Mr. Wesley, and plays the deuce with William Cudworth.

Art. 35. *Faith, Hope, and Charity, described and recommended, in Two Sermons.* By C. Atkinson, Minister of Deane in Borkfairs. 8vo. 1*s*. J. Payne.

Serious and sensible, pathetic and useful.

A D D E N D A.

Last March, we gave some account of a book, intitled, *An Attempt to explain the Words, Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius.* By a Clergyman of the established Church. Printed for Wm. Johnson, Ludgate Street; who hath lately published another edition of it, and hath added a letter of the Author to his Bishop, which for its extraordinary nature and contents, we think worth presenting to our Readers.

To the Right Rev. the Lord Bishop of Ferns, in Dublin.

'My dear good Lord!

Since I did myself the honour to write to you last, I have been very unwell*, occasioned by a violent agitation in my mind, upon a subject of the highest importance to me. But now that my resolution is fixed, and my mind a little settled, I find myself, in some measure, capable of writing to you. And first, my Lord, suffer me to return you all the thanks that can flow from the most grateful heart, for your great goodness to me.

* This word is commonly used in Ireland for *ill*, or indisposed.

That you should not only offer me the parishes of Tullimony and Ballyquillane, but assure me, in your last letter, that you would accommodate me in the best manner you could!—How then must I lament, in the second place, that I find myself incapable of receiving your Lordship's favours? I beg leave to inform your Lordship, that last October a book was put into my hands, which (though it had been published many years) I had never seen before, called *Free and Candid Disquisitions*, &c. I set about reading it with some prejudice against the avowed design. But upon considering matters seriously, I was brought over to be of the author's opinion in several particulars. So that I find I cannot now bring myself to declare an unfeigned assent and consent to ALL things contained in the Book of Common Prayer, &c.

In debating this matter with myself, besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence.—And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these.—That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of Truth, it must be disagreeable to him, to profess, subscribe, or declare, in any matter relating to his worship or service, what is not believed strictly and simply to be true.

Thus, my Lord, I have presumed to represent to you the present state of my mind. And now, I fear, I must take my leave of your Lordship. Suffer me then to do it, with assuring you that I am, with all gratitude, esteem, respect and affection, my dear good Lord, your Lordship's most obliged, most dutiful, and most obedient humble servant,
Ravilly, January 15, 1760. WM. ROBERTSON.

P. S. I am quite at a loss what I shall say to my good Lord Primate†. If your Lordship will please to make my most grateful acknowledgements to him, you will oblige me much.

† Who had recommended Mr. Robertson to the Bishop.

S E R M O N S.

I. A Charity Sermon preached June 27, 1767, for the newly erected Charity-school, at St. John's, Clerkenwell, London. By the Rev. Chr. Nicolls, Curate of St. James's Clerkenwell, and Lecturer of St. Michael, Wood street. Turpin.

II. The Duty of decorating religious Houses, deduced from the Example of Mary's anointing our Saviour.—Preached at the first public meeting of the Trustees of the Rev. Mr. Hanbury's Charities at Church-Langton, Leicestershire. By the Rev. Mr. Alton, Vicar of Weston with Sutton. Robinson and Roberts.

III. At the Ordination of Mr. Symonds, at Bedford, Aug. 4, 1767. By Sam. King. With Mr. Symonds's Confession of Faith, and the Charge delivered to him by Samuel James. 1s. Buckland.

ERRATUM in our last Month's REVIEW.

Page 275, line 14, for *universal* degree of irritability, read *unusual* degree, &c.

✍ The Continuation of Dr. Priestley's *Electricity* will be given as soon as possible.

T H E MONTHLY REVIEW,

For D E C E M B E R, 1767.



Continuation of the Account of Lord Lyttelton's History. See Review for October.

WE now come to the direct part of Lord Lyttelton's history, which opens (*anno* 1331) with the birth of Henry Plantagenet; who had the advantage of being descended both from the Saxon and Norman kings of England, though he had not a hereditary right to the kingdom by a lineal and regular course of succession from the Saxon Royal family. Not long after, died Henry the First, whose character, at large, is deferred to the conclusion of the work, in order to be compared with that of his grandson; but, in the mean time, our noble Author makes the following judicious reflections upon the state of the constitution under this prince.

‘ It is from his reign, says Lord L. we must date the first regular settlement of the Anglo-Norman constitution. A rough draught of it indeed had been sketched out by William the First; but was defaced by his tyranny and by that of his successor; Henry gave it consistency, strength, and duration. The principle of it was founded in *liberty*, as fealty and homage were not unconditional, but were always understood to require a return of protection and of justice; the obligation being reciprocal between the lord and the vassal in every degree of subinfeudation: a policy inconsistent with any idea of *right divine* in a tyrant. It had also this inherent and essential advantage, that the very service required of the military vassals necessarily put arms into the hands of almost all the considerable land-holders. Nevertheless it was faulty in many points of great moment, and particularly in this, that the commons in England, till long after these days, were much overbalanced in property and power by the clergy and the nobles. The royal authority was too weak in some respects, and too strong in others; nor were the bounds of it well fixed, or clearly defined. The kind of sovereignty exercised

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exercised by the barons over their vassals, however subordinate in the sense and intention of the law to that of the crown, in fact encroached upon it a great deal too much; from whence there arose perpetual struggles between them and the king, which kept the state in a ferment very unfavourable to agriculture, commerce, and arts. It must be also observed, that the temper of the nation was, by the military genius of this constitution, so impelled to war, that, when they were not led out, to make it in foreign countries, they naturally fell into civil commotions: and thus a spirit of conquest, however improper to our insular situation, and destructive to that which ought to be the sole ambition of England, the increase of its trade, was rather encouraged than restrained in our kings by their parliaments; and some of the best of those kings engaged in unnecessary wars on the continent, less perhaps from a desire of acquiring new dominions, than of preserving tranquillity in those of which they were possessed.

‘The *middle powers*, interposed between the crown and the people, were indeed so many barriers raised against despotism; but the abuse of these powers, when not properly controuled by a vigorous exercise of the royal authority, was sometimes as oppressive as despotism itself; and the people then suffered all the evils of slavery, under the appearance of freedom, without the advantages of union and concord, which monarchies pure and unmixed are framed to procure.

‘Yet, though from these, and many other defects or faults, which will be distinctly marked out in the course of this work, the plan of government settled by Henry the First was very imperfect, and far less eligible than that under which we now live; he seems to have modelled it as wisely, as the state of the nation, and the general temper of those times could well admit. Gradual improvements were made upon that plan; some by his grandson, Henry Plantagenet; but the original faults of it were not wholly removed, till many centuries after, when great alterations having happened in the balance of property, from many causes combined, a more *extensive*, more *equal*, and more *regular* system was happily established.’

‘It has been the singular fortune and wisdom of England, that whereas France, Spain, and other realms, in which much the same feudal policy had heretofore taken place, have, through an impatience of the oppressions which the people often suffered from the nobility, desperately run into absolute monarchy, or have been compelled to yield to it by force of arms; in the change which has gradually happened in ours, all that excess of power, which the nobles have lost, has been so divided between the crown and the commons, that the whole state of the kingdom is much better poised, and all encroachments
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of any one part on the other are more effectually restrained. Yet still the *best principles* of the ancient constitution, and some of the *great outlines* remain, viz. the legislative power in the king, and general assembly of the nation; the executive in the king, but under an obligation of advising with the parliament, as his great council; a right in that assembly to call the ministers of the crown to account, and represent to the king the interests, the complaints and the desires of his people; a privilege in the subject to be exempt from any arbitrary or illegal taxations; trials by juries, and other good customs derived from our Saxon ancestors, and confirmed by the charter of King Henry the First. Nor can we refuse some grateful praise to the memory of a prince, under whose auspices those rights were established, which, at the distance of more than six hundred years, are the great basis whereon our freedom is founded.

‘ If human prudence could always regulate the changeable course of future events, the measures Henry had taken to secure his dominions to his daughter and grandson would have succeeded. But, notwithstanding the apparent solidity and wisdom of these measures, Stephen Earl of Mortagne and Boulogne, a grandson of William the Conqueror, by Adela, his fourth daughter, procured himself to be chosen king; though in so doing he was guilty of the blackest perjury and ingratitude. The circumstances that contributed to his election, were, the absence of Matilda, and the Earl of Gloucester; the inveterate prejudices which still remained in that age against the idea of a female dominion; the perfidy of many persons who had been under the highest obligations to Henry, and particularly of the Bishop of Salisbury; the intrigues of the Bishop of Winchester, brother to Stephen; some plausible qualities in Stephen himself, together with the glory of the house into which he had married; the unsettled state of affairs at home, owing to a revolt of the Welch; the concessions he made to the barons and people of England; and, above all, the favours and privileges he granted to the clergy. Indeed, this prince acquired, or rather purchased, the crown, by such condescensions, both to the papacy and to his own subjects, as much impaired the dignity of it, and made it sit very uneasily and loosely upon his head. The bishops pursued their advantage, and in the first parliament held by him at London, earnestly exhorted him to *give the church a complete uncontrouled jurisdiction over all her own members, to allow her institutions to be preferred to all laws of secular powers, and her decrees prevail against all opposition or contradiction.* Though such a language had never been held to an English monarch in parliament, he heard it with patience, and gave his assent to it, in presence of the whole nation, as far as he could by general words, without passing any act in the form of a law. The

wisdom of the legislature was not so corrupted, nor so entirely overpowered by the madness of the times, as to give a legal authority to such propositions: but the clergy made use of the king's unwise complaisance, and proceeded upon it, to arrogate to themselves a total independence on the civil authority, which they had long desired, but had not dared so openly to assert, till they brought in this prince, not to govern, but to subject the kingdom of England to them and to Rome. Yet, notwithstanding the boundless facility which appeared in his conduct, he really designed to shake off not only the fetters which they had imposed upon him, but all other restraints: for he was no sooner in the throne than he had recourse to a method of government, which evidently tended to set him above the controul of the laws, and absolutely subvert the liberty of the realm. Without any apparent necessity, or any warrant for it in the advice of his parliament, he brought over, in the first year of his reign, a great army of foreign mercenaries into England; and this force, the most odious that can possibly be conceived, he made the chief support of his government. At the same time, by his profuse liberalities, he bought the acquiescence of his principal nobles, and corrupted those whom his soldiers could not fright. But the means of that corruption soon failing by the indigence he was reduced to, the peace of his realm was destroyed by the very methods he took to secure it, and his whole life was one dismal scene of affliction and dishonour, to him and his people.'

The foreign and domestic events of Stephen's reign; the disorders, the contentions, and the civil wars by which it was disgraced; are related by Lord Lyttelton at large: but as it would be impossible for us to give a regular account of them, in the limits assigned to a Review, we shall content ourselves with selecting some few circumstances for the entertainment of our Readers.

It was observable, that when the king was obliged to retreat from Scotland, in the course of his war with David, the sovereign of that country, one reason alledged for this retreat, by a contemporary author, is, that many of the English soldiers, out of a scruple of conscience, refused to bear arms during Lent. Such was the genius of the times, wherein, though religion had but a very small influence, superstition had a great one, over the minds of the people.

After the treaty which Stephen had entered into with Scotland, his affairs were in so prosperous a situation, that he might easily have subdued the feeble remains of Matilda's party in England, if he had not given new life to it, by an unreasonable quarrel with the church, which had been his greatest support, and which he ought to have kept attached to his interests, till he had entirely pacified and reconciled to himself the rest of the

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the kingdom. His conduct was to the last degree absurd and shameful, during the whole of the quarrel. His brother, the Bishop of Winchester, convened a synod at that city, as the pope's legate, and cited the king himself to appear before him there and answer for his behaviour. 'This was such an affront to the majesty of the crown as would have roused the most abject spirit; yet, instead of resenting and punishing it, Stephen allowed himself to be subject to that jurisdiction, which he ought not to have permitted his brother to exercise over the lowliest man in his kingdom. He did not indeed appear in person; but he suffered the synod to meet, and sent some of his ministers to plead for him before them. If the injured bishops had complained of the king's proceedings, and demanded redress in the high court of parliament, the utmost attention ought to have been given to them: but for a subject of England, acting by an authority derived from the pope, to make himself and the clergy judges over their sovereign, in their own cause, was as great an offence against the royal dignity, as what he had done was prejudicial to the rights of the nation and the privileges of the peerage. One is no less astonished at the boldness of that prelate's presumption, than at the tameness of Stephen, in submitting so far to it, after the spirit with which he had set out in this affair.'

The king, having thus condescended to permit his cause to be pleaded before the legislative council, completed his folly, by ordering his minister to notify to the synod, that, seeing they would do him no justice, he appealed against them to Rome. 'Such an appeal, says our noble Author, was a fatal wound to the royal authority. Indeed his whole conduct in this unhappy affair was a continued series of errors and faults. He offended the pope; he offended the English clergy, who were his best friends, by an unseasonable attack on their privileges; and yet, in the process of that violent act, he more than ever debased his own dignity, by mean and unkingly condescensions to both. A virtuous prince would have respected those privileges which he had sworn to maintain; a prudent one would have found a more proper time for this quarrel, and less odious measures to support it; a resolute one, after having drawn the sword, would have decided by *that* a dispute of this nature, in which *that* alone could render him successful. Stephen neither preserved the affection of his clergy, nor humbled their insolence: he did enough to make them his enemies, but not enough to make them his subjects.'

It was in consequence of the encouragement which she derived from this contention, that Matilda, after waiting almost four years, resolved to come over and put herself at the head of her friends. Accordingly, she and her great support, the Earl

of Gloucester, her natural brother, passed into England, and began the civil war, which reduced the kingdom to the most deplorable situation. 'Most of the villages and farms were deserted; the lands were uncultivated; and, famine ensuing, multitudes died of hunger. Commerce and industry were extinct; the merchants were ruined; some of them left the kingdom; others, who before the troubles began had been possessed of great wealth, now begged their bread from door to door. The seats of the gentry were destroyed; towns and cities were fired; not even the convents or churches were secure from rapine or sacrilege. The great number of foreign troops, which both the contending parties now brought into England, completed its ruin. Stephen's mercenaries, hardened to every crime, inhuman, remorseless, infested and desolated all parts of the country that was subject to Matilda. On the other side, the Earl of Gloucester, compelled by necessity, called in, to his aid, ten thousand Welch, rapacious and bloody barbarians, whom he could not restrain by the curb of any regular discipline, to which, in their own country, they had not been accustomed.—In short, all the enormities that avarice, lust, and rage, unawed by government, could be guilty of, in their utmost excesses, were committed alike by both parties.'

The king, after the battle of Lincoln, in which he was taken prisoner, was deserted, in the most infamous manner, by his brother, the Bishop of Winchester; who, by virtue of his legatine power, summoned a council of the prelates and clergy, and pretended that *to them the privilege of electing and ordaining a sovereign more particularly belonged*. 'Having therefore,' says he, in a speech which was made by him to the assembly, 'first invoked (as our duty requires) the assistance of God, *we do elect to rule over both England and Normandy Matilda the daughter of our late king*.'—'Thus did a bishop of Winchester, acting as a minister of the pope, and the English clergy under him, assume a power to dispose of the kingdom of England, and of the duchy of Normandy, by what they called an *election*, without the consent, or participation, of the temporal barons or people of either country, having only summoned the deputies of the city of London to their council. The whole proceeding was without a precedent; nor has any thing like it been done in later times. But the bigotry of that age produced such monstrous acts, as the reason of the present can hardly believe.'

The clergy having so unanimously declared for Matilda, there was almost a general revolution in her favour; but she soon destroyed her own fair prospects by her absurd, insolent, and arbitrary conduct. The Earl of Gloucester in vain endeavouring, by his counsels, to keep her within the bounds of wisdom and moderation. The inhabitants of London rose against her, and

and drove her from that city; the Bishop of Winchester deserted her; and Stephen's party gained strength every day. It was a great additional misfortune to her, that in a skirmish at Stockbridge, the Earl of Gloucester was taken prisoner; in submitting to which calamity, he most generously sacrificed himself to the safety of his sister and sovereign, though she had brought the danger upon herself by her wilful imprudence in acting without his advice. He was, however, some time after, singly exchanged for the king: a most extraordinary proof of his merit! there being no other example in history of a captive king having been set free in exchange for a subject. Indeed, the Earl of Gloucester and his transactions are much the most agreeable objects that we meet with in the reign of Stephen. The character of this nobleman was admirable in all respects: none of his contemporaries were equal, or nearly equal, to him in merit: and it was a peculiar advantage to young Henry Plantagenet, that he was brought into England, and continued there four years, under the care of his uncle, who trained him up in such exercises as were most proper to form his body for war, and in those studies which might embellish and strengthen his mind. 'The Earl of Gloucester himself, says Lord Lyttelton, had no inconsiderable tincture of learning, and was the patron of all who excelled in it: qualities rare at all times in a nobleman of his high rank, but particularly in an age when knowledge and valour were thought incompatible, and not to be able to read was a mark of nobility. This truly great man broke through that cloud of barbarous ignorance, and, after the example of his father King Henry, enlarged his understanding and humanized his mind by a commerce with the muses, which he assiduously cultivated, even in courts and camps, shewing by his conduct how useful it was both to the statesman and general. The same love of science and literature he likewise infused into his nephew, who, under his influence, began to acquire what he never afterwards lost, an ardour for study and a knowledge of books not to be found in any other prince of those times. Indeed the four years he now passed in England laid the foundations of all that was most excellent in him; for his earliest impressions were taken from his uncle, who, not only in learning, but in all other perfections, in magnanimity, valour, prudence, and all moral virtues, was the best example that could be proposed to his imitation. Nor was it a small advantage to him that he was removed from the luxury of a court, and bred up among soldiers in the constant practice of chivalry, which gave a manly turn to his mind, and made him despise a life of effeminate sloth. In this situation the Earl of Gloucester was able to keep the smooth poison of flattery from him, and the first lessons he learned were those of truth.

'While he was thus formed to greatness by a good education, the kingdom he was born to inherit was fought for, with alternate success, by the empress his mother, and Stephen. So many sudden and wonderful changes of fortune as both of these experienced, during the course of this war, are not to be found in any other history, and hardly in any well-invented romance.'

Our noble Author, in his view of foreign affairs, has favoured his readers with an account of the rise and progress of the crusades that happened in this period; and especially of that crusade in which Louis king of France, called the Young, was principally engaged. Indeed, Henry Plantagenet was deeply concerned in the consequences of this enterprize, and owed to some incidents, which happened in the course of it, his marriage with Eleanor; a marriage which gave to him, and to the kings of England, his posterity, the great duchy of Aquitaine, and produced much of the happiness and unhappiness of his life: neither could the spirit or distinguishing character of the times be perfectly understood, without a peculiar attention to a transaction so famous, in which almost all the princes and nations of Europe engaged with such ardour, that they seemed to think no other interest deserved their regard.

While the crusades were carrying on abroad, England was so miserably torn and distracted with all the rage of civil war, that, according to a contemporary writer, *more than a third of its inhabitants perished*. Besides all the mischiefs described before, a terrible famine now raged in most parts of the kingdom; the war, and the many vexations that the people endured, having occasioned, for some years past, a failure of tillage. The flesh of horses and dogs, with other unusual and loathsome food, which they were taught to use by dire necessity, became the chief supports of the poor; infinite numbers of them dying of hunger, or of epidemical distempers, produced by bad nourishment.—Perhaps no civil war was ever carried on, for so long a time, with so little affection, or esteem, in either of the parties, for the sovereign whom they fought for, or with so much indifference to the good of the public. It had been, for several years, a mere conflict of factions, kept up by the hatred that they bore to each other, by the pride of not acknowledging themselves overcome, or by the fear of submitting to those whom they had injured.

Notwithstanding the admirable conduct of the Earl of Gloucester, Matilda's affairs greatly declined; and the death of that illustrious nobleman completed her calamities. Courage and resentment, for a while, combated in her heart with despair; but at length she was obliged, though with the most painful reluctance, to leave a country, over which she had long expected to reign. The anguish of her mind was, however, soothed by
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the hope, that Prince Henry, her son, might, when he should attain to an age of maturity, be able to revenge her on Stephen, and recover the crown, which she had lost. Nor was this hope in vain; for Henry Plantagenet soon began to make a considerable figure in Europe, and, in a course of time, renewed the war in England, with great vigour. In this situation of things, the principal nobility began to wish for an accommodation between Stephen and Henry; and as the Earl of Arundel was a prime agent in planning and conducting the treaty that was afterwards concluded, Lord Lyttelton has thought proper to put into his mouth a sensible, elegant, and spirited speech in favour of it.

‘ In composing the speech, says our noble Author, in a note, I have followed the example of the most admired historians, Thucydides, Livy, Sallust, Tacitus, Guicciardino, Bentivoglio, Lord Bacon, and several others, both of ancient and modern times, who thought it proper to introduce some ornaments of this nature into their narrations; though some persons of good sense have objected against them, particularly Pere Daniel. They certainly give a dignity and spirit to history; for which reason, I think, they ought to be admitted, when they are only brought in upon great and weighty occasions, and when there is warrant sufficient to determine the matter, and general scope of them; as in this given here.’ With submission, however, to his Lordship, we think that, in this instance, he has been seduced by the authority of eminent names, and by his classical taste. The custom of ascribing to the principal characters direct speeches, which were never delivered by them, seems to derogate from the truth and purity of history. It is particularly unsuitable to modern history, in which the strictest adherence to facts is indispensibly required. Our most elegant and accomplished historians, Hume, Robertson, and others, have avoided the practice; and it should, if ever, have been avoided in such a work as Lord Lyttelton’s, one grand excellence of which is, that it is built upon the most original and indubitable authorities.

The plan of accommodation, formed by the Earl of Arundel, was retarded for a time; but, upon the death of Eustace, the eldest son of Stephen, it was carried into execution. Not long after, the king himself died, in a convent at Dover; and his character, which is drawn at large, is summed up in the following manner. ‘ Considering him in the most favourable light, we shall find him unfit for a throne. If he had been only an Earl of Mortagne and Boulogne, he might, perhaps, by his courage, liberality, and good nature, have supported that rank with a very fair reputation. But no great idea can be formed of a monarch, whose whole conduct broke every rule of good and
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true policy: who, having gained his crown by the love of the nation, governed by foreign ministers and foreign arms; yet, at the same time, gave way to innovations which rendered his subjects formidable to him; then, by all the means of absolute despotism, without regard to law or justice, endeavoured to subdue the power he had raised; and after having made his whole reign a long civil war, purchased at last a dishonourable and joyless peace, by excluding his son from the succession to the crown, adopting his enemy, and leaving himself little more than the vain pageantry and name of a king.'

[To be concluded in our next.]

Debates relating to the Affairs of Ireland in the Years 1763 and 1764, taken by a military Officer. To which are added, an Enquiry how far the Restrictions laid upon the Trade of Ireland, by British Acts of Parliament, are a Benefit or a Disadvantage to the British Dominions in general, and to England in particular; for whose separate Advantage they were intended: with Extracts of such Parts of the Statutes as lay the Trade of Ireland under these Restrictions. 8vo. 2 Vols. 12s. Almon.

WITH the highest pleasure we congratulate our countrymen on the frequent appearances of the spirit of liberty which arise from that glorious engine the Printing-press, and diffuse a light and lustre over these happy dominions, so little known or seen in the rest of the world!

The compiler of these debates has, with an honest freedom, set before us the proceedings of one session of the Irish parliament, we suppose, as a sample of all the rest; in which we see two strong parties, struggling with all the powers of eloquence and artifice to carry their respective points. One consists of avowed advocates for every measure of the court; while the champions of the other appear as strenuous asserters of their country's happiness. And here we cannot but lament, that the court and country interest are ever set in opposition to each other; for, in reason, there should be as close a connection between them, as there is, in fact, between the head and the members of the human body. This is a metaphor often made use of; sorry we are that the consideration of it has not always its proper effect!

The dedication of these volumes (to the right honourable William Pitt) is signed with the letters J. C. which are supposed to stand as initials of the name of a gentleman of Ireland, who is a man of learning and genius, and who hath written some good things in defence of the protestant religion, against popery.

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He says, in the preface, ‘ I attended in the house of commons from its first sitting till the recess at Christmas; and in this time, the great questions concerning the grant of pensions on the civil establishment, and the sums necessary for the military establishment in time of peace, were debated. A debate also came on concerning an address to his majesty on the peace: the report of the committee appointed to enquire into the insurrections in the north; the residence of the clergy; the publication of a libel; and several others, which were objects of a very interested curiosity. When I retired, my memory enabled me to recollect what had been said upon these occasions; and when I had recorded these speeches, so much to my own satisfaction, I could not help wishing to communicate the pleasure I had received.—I considered that, except some faint and imperfect attempts in England, this service had never yet been rendered to the public. A desire, therefore, of obtaining honour to myself, concurring with that of benefiting others, determined me to make public what I collected only for my private amusement and satisfaction.

‘ Indeed the subjects debated in the parliament of Ireland are not of the same importance with those of her sister country, on which the fate of a constitution, which is the admiration and envy of the world, depends; and which, in some degree, involve the interests of all the states in Europe; yet they afford a sufficient field for the patriot and the orator: and they affect, not only this part of the British dominions, but have some relation to the whole.—The parliamentary debates of this country are interesting, not only on account of the importance of the subjects, but the abilities of the speakers. Our house of commons consists of gentlemen, who have eminently distinguished themselves in every learned and honourable profession: and, upon this occasion, I cannot but observe, that there is scarce one native of this country in the parliament of Great Britain that is not a speaker of some distinction. Let me add, that, in my travels through many nations, during an absence of seven years from my country, I came into no kingdom where I did not find natives of *Ireland* in every profession, and almost in every art, who had been preferred to eminent stations merely by their merit, having entered the country under all the disadvantages of aliens, without money, and without friends.

‘ I flatter myself that these debates will discover abilities in the speakers that would do honour to any age and any nation; and that, notwithstanding their different situation, and the different circumstances in which the business of parliament is transacted, their speeches will not suffer by a comparison even with those of the senate of *Great Britain*.

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‘ The present situation of Ireland is such as renders it absolutely necessary that some persons of the greatest experience and abilities should make it the object of their serious and most mature consideration, particularly as to its defence, when another war shall break out ; its government, with respect to popularity and resources ; and above all, its trade, in its present most deplorable state.—And I hope it will not be thought presumption in me to say, that if a proper attention is not given to these particulars *soon*, it will be too late, and the consequence will be fatal.’

The first thing to be noticed in these debates is a recital of the lord lieutenant’s* speech to the parliament, Oct. 11, 1763; in which his excellency, after taking notice of the general peace, and the birth of two princes, since their last meeting, recommends the suppression and prevention of the tumultuous risings of the lower sort of people ; the care of the charter-schools and linen-manufacture ; a continuance of the supplies for the support of the establishment ; and a *proper attention* to the reduction of the public debt. All which the dutiful commons promise, in return, faithfully to perform.

After the usual addresses to the king and the lord lieutenant were agreed upon, on the second day of their meeting, Mr. H. F. who is said to be Henry Flood, Esq; member for Callen, made a motion, that the proper officer do attend and inform this house, whether any patents, granting pensions at will, now in being, out of the revenues of this kingdom, are inrolled ; and if any such inrolments there are, that the proper officer may lay those inrolments before the house. Which motion Mr. F. introduced with a most pathetic speech, in which he says, ‘ It is a melancholy reflection, that those who distinguish themselves by their independence, disinterestedness, and public spirit, those who made the advantage of their country their only object, are too often branded with the name of *faction*, and under that opprobrious appellation held forth to public obloquy and reproach, merely because they will not concur with the mean, interested, and selfish views of those who implicitly adopt the measures of a court, that they may themselves become the objects of court favour. But whatever designing knavery may pretend, or thoughtless ignorance admit, the word *faction*, as a term of reproach, may be justly retorted upon those by whom it is so liberally bestowed upon others. Those are certainly a faction, in this sense, who unite upon any selfish or contracted views, against the public or general interest, whether they are many or few : those who insidiously endeavour to extend the prerogative, under the specious pretence of supporting it : those who encourage

* Earl, now duke, of Northumberland.

he exercise of unconstitutional power, assumed by a minister, under the colour of strengthening the hands of government; and those who concur in the distribution of pecuniary gratifications to individuals, at the expence of the nation, as a compliment to royal munificence; those, and those only, deserve to be stigmatized by the name of **FACTION**. It is certain, indeed, that they do not more mistake their own true interest than the true interest of those in whose measures they implicitly concur. As the supreme and only real happiness and honour of the prince are derived wholly from the freedom, wealth and happiness of his people; so the happiness and honour of a minister, if he is capable of any thing truly so called, is nothing more than the reflected honour and happiness of his prince. So true it is, that Providence has made the real happiness of the individual depend upon the same conduct that produces the happiness of the whole; that every vice is manifestly a folly; and that he who sacrifices the interest of his country, its freedom, independence, or wealth, to any private advantage of himself, his family, or his friends, eventually betrays the very individuals he would serve, by taking away what is of infinitely more value than any thing he can give: for what, in the estimation of honesty and reason, can be equivalent to a common interest in those invaluable blessings that distinguish a free people.—I say, he only pursues the true interest of his family, his friend and his relation, who concurs in every measure to secure to them *that* upon which every other blessing depends; that freedom and independence, without which neither labour is profitable, nor rest is sweet; without which gold is not wealth, nor are titles honour. The narrow-minded, selfish court sycophant, who, in the wickedness of a folly, sacrifices the *many* to the *few*, does, in fact, sacrifice a few *with* the many; and does nothing more than involve those, for whom he is willing to betray his country, in the ruin which his treachery is bringing upon it. The tool of court flattery is, like those who employ him, the dupe of his own cunning, and the scourge of his own vice.—While this insatiation spreads among us, and its effects are proportionably more extensive and more alarming, it behoves those, who are not yet circumscribed by the enchanted circle, those who have still the use of unperverted reason, and who still estimate the blessings of life by their just value, to exert themselves in behalf of their native country, and, like its guardian angel, to *watch over it* and *do good*. They are deeply concerned for its particular welfare, distinct from other parts of the British dominions, and they are acquainted with its true interest, and know how it is to be pursued; which cannot be the case with those who honour us with their company from the other side of the water. This

tender,

tender, this jealous vigilance is still more necessary, as it is not our happiness to have a native prince to wield a native sceptre among us; but must appear to our sovereign as we are represented by others, and receive the benefits of his administration, not directly, but, as it were, by reflection.'

As there was no act for limiting the duration of parliaments in Ireland, the same house of commons was continued there thirty-three years, during the whole reign of George the Second; and it is not improbable, from its most dutiful behaviour, that it might have been continued thirty three years more, if that monarch had lived so long. By this means, the leading gentlemen, in that assembly, assumed the power of conducting every thing in that country; and always engaged with the lords lieutenant, to *undertake*, that every thing should be done which the court desired; but—upon condition, that they and their friends should have such places and preferments, as they chose: and, to make things go on easily, this was generally complied with. The court had their pensions, their armies, their loans, &c. granted to them; and the *undertakers* had luxury, drunkenness, riot, extravagance, vanity and titles granted to them, in return. What became of the people, was not much the concern of either; though both pretended, that every thing was done for their sakes. To prevent such pernicious traffic, as far as possible, for the time to come, several gentlemen now thought, that the best method would be to limit the duration of parliaments in Ireland, as it had been done before in Britain, and perhaps for the same reasons. On the third day, therefore, of the session, C. L. M. D. (Charles Lucas, Doctor of Physic, member for Dublin) made a motion, which was agreed to; That leave be given to bring in heads of a bill for limiting the duration of parliaments in this kingdom; which motion he introduced with a speech, in which he says, 'I rise up to remark a defect in this constitution no less manifest than important, the long duration of our parliaments. As the evil of this defect is self-evident, I might reasonably suppose all arguments for the proof of it to be precluded; and, as it is of the most alarming and fatal kind, I might also, with equal reason, suppose all arguments for the removal of it to be superfluous. Indeed, the proof of what is already manifest, is no less difficult than unnecessary; for by what form of ratiocination could I prove the light to shine at noon-day, or demonstrate the colours which the objects around me derive from that light? Yet, because there may be some, who by shutting their eyes, and involving themselves in voluntary darkness, obtain a pretence to doubt the reality of what others intuitively perceive, I will endeavour to display what all who are *willing to see, do see*, in such a manner as to make it impossible for those who love darkness rather than light,

light, to suppose, or even pretend to suppose, the light does not shine; and that the figure and colour of the objects it makes visible, are the mere illusions of fancy.

‘ To drop the metaphor, continues the Doctor, it is impossible to suppose that men, in general, will discharge their duty with a zeal, steadiness and assiduity, when it is contrary to their interest; equal to that which they will exert in fulfilling it, when their duty and their interest coincide. The duty of a member of this house, is infinitely the most important that can devolve upon a subject; and his interest must either be connected with it, or opposed to it, in proportion as he is dependent upon his constituents, or upon any minister, who may have formed designs, in which his constituents could not possibly concur. By the defect which I have remarked in our constitution, a member once chosen to sit in this house, sits in it for life, or at least, for the life of the prince upon the throne; a proposition from which the following deductions incontestably proceed: He has nothing either to hope or to fear from his constituents; but from a minister his expectations may reasonably be great. He will be tempted to oppose a good minister, merely that he may be bought into his service; and to sell himself into the service of a bad minister, for the same advantage. The minister also may afford to bid high, when he buys for life; so that a degree of virtue, which might resist a small advantage, may be surmounted by the minister, merely in consequence of his being in a situation which will make it worth his while to offer greater. Time for this iniquitous compact is also abundantly allowed, which, whatever might be the inclination and interest of the parties, would not be the case, if parliaments, instead of lasting for life, were, according to their primitive institution, to last but a year; or, according to a late regulation, for three. A representative, who has a seat for life, may become an absolute stranger to his constituents, while he continues the trustee of all that is dear and important to them upon earth.—It would be very easy for me to shew, by citing indubitable facts from our history, that what I have endeavoured to prove *must be, has been*; that our constitution has flourished when parliaments have been short, and declined when they have been long; that bad kings, and corrupt ministers, have made the transition from short parliaments to long; and good kings and upright ministers, the transition from long parliaments to short. But to enumerate effects as evidences of their causes, when the necessary efficiency of their causes has been demonstrated, would be like bringing evidence to prove that a man did not walk, and eat, and sleep, and transact his business, after having already demonstrated that he is dead. Let it, however, be remembered, that the first who extended parliaments to a longer duration than three years, was Henry

VIII.

VIII. a violent and ambitious tyrant, the slave of every depraved appetite, and equally impatient of restraint from the laws both of God and man. As he knew that his arbitrary will could not be gratified, but by gaining an ascendancy over his parliament, he first contrived to make his parliament long, as the only means of obtaining that ascendancy; and the slavish obedience of the parliament, when he had thus modelled it to his purpose, is well known. It is also well known that Charles II. obtained a long parliament, which knew no rule of acting, but the will of those who gave its members their pay: this parliament obtained the name of the *pension parliament*, and was, perhaps, the model upon which some later parliaments have been formed.'—

They then made some faint enquiries into the insurrections, which, a little before, had happened in the North and South of Ireland.

On the fourth day, Mr. H. L. supposed to be Hercules Langrishe, Esq; member for Knocktopher, in the county of Kilkenny, made a motion, which he introduced with a most eloquent and pathetic speech; that leave be given to bring in heads of a bill for discharge, without fee, persons who shall be acquitted of offences, for which they are or shall be indicted; and for making a compensation to sheriffs, gaolers and clerks of the crown for such fees. Which was ordered accordingly.

Then Mr. R. F. (Robert French, Esq; member for Carrick) brought in a petition in favour of the charter-schools, which he recommended by a very affecting speech; and then moved, that the petition be referred to the consideration of a committee, that they do examine the matter thereof, and report the same with their opinion thereupon to the house; which was accordingly done.

The Right Honourable A. M. (Anthony Malone, Esq; member for Castle Martyr, in the county of Cork) then moved that a supply might be granted to his majesty; and that, for the greater freedom of debate, the house might resolve itself into a committee of the whole house.

Mr. J. E. then said, that as the pensions granted on the establishment of Ireland, were objects most interesting to the nation, and most worthy the strictest parliamentary enquiry, he was of opinion they should be made as public as possible, by being printed, that every body might know by whom these enormous annual sums were received, in what proportions, and for what time; also in what country the pensioners resided, that people might the better judge how far they were a national advantage, or otherwise. He therefore moved for printing the same. 'Ordered that the list of pensions on the civil and military establishment be printed.'

On the fifth day, the right honourable F. A. (Dr. Francis Andrews, provost of the college of Dublin, and member for Londonderry) the right honourable J. H. H. P. S. (supposed to be John Hely Hutcheson, Prime Serjeant) and Mr. R. F. made speeches, desiring that a committee might be appointed to consider of a bill for raising the salaries of curates, and for securing the tithes, &c. to the clergy: and a committee for this purpose was appointed.

On this day a motion was made by Mr. R. L. (Richard Longfield, Esq; member for Charleville, in the county of Cork) that an humble address be presented to the lord lieutenant, that he will be pleased to order the report of his majesty's attorney and solicitor-general of this kingdom, with respect to the legality of granting the office of chancellor of the exchequer of this kingdom, for life, to be laid before this house. This occasioned a great debate among the lawyers, which ended with the following humorous speech of Mr. W. H. supposed to be William Harward, Esquire, member for Lanesborough.—
 ‘ My sentiment is, that lawyers *do*, and that they *should*, differ, in opinions, upon points of law. I think, also, that it is very proper for lawyers, upon some occasions, not only to differ from one another, but from themselves: I believe there are many gentlemen present who have found the advantage of it. If all lawyers were to be of the same opinion, what subjects could there be for litigation? If there were no subjects for litigation, there would very soon be no lawyers; and, if there were no lawyers, what would people do for advice; and, to whom could even the crown have applied upon the *great and momentous* occasion that we are now considering? —I cannot sufficiently admire and commend my worthy friend's opinion, that my brethren of the law ought *always* to be consulted, especially upon important and public occasions; it is an opinion from which great and manifest advantages will result, if it should be adopted: and I cannot but congratulate with my brethren, that it is adopted in a very considerable degree already. There are knotty points, which, even those august personages, the lords, to whom we, in this lower house, look up with an humble sense of our inferiority, may, possibly, find it something difficult to discuss; they have, therefore, as it is very fit and becoming they should, the prime of our lawyers for their counsellors. The lawyer of a lord should not be, certainly, less than a judge; and, accordingly, we see that our learned judges, seated on the soft wool-pack, and distinguished by the lordly robe, are always at hand, in their house, to be occasionally consulted by them, to save them the labour of thinking, which is, certainly, beneath the dignity of personages so sublime and august. If it is fit, as my worthy friend

has advanced, and, as I heartily agree, that lawyers ought *always* to be consulted, it is fit that we should have our lawyers too, and it gives me great pleasure to see that we are not without them. Look which way I will, some of the learned body are still in my eye; and this being the case, what need have we to look abroad? It would neither do us nor our lawyers credit to have consultations without doors, to explain or determine what they are expected to explain, and we are to determine within. I humbly conceive, that this affair, *great and solemn and momentous as it is*, may maintain its dignity in parliament, as well as in a court of law; and be as skilfully discussed, and as wisely determined. As to the laying the written opinion of the attorney and solicitor-general before the house, I confess, I do not see what end it will answer.—What their opinion *was*, I cannot tell; and if I could, I might be equally at a loss to know what their opinion *is*. As the gentlemen, therefore, are here ready to answer for themselves, I must declare myself against the motion.' And it passed in the negative.

[*To be continued.*]

An Essay on the Life of Jesus Christ. By William Craig, D. D. one of the Ministers of Glasgow. 12mo. 2s. 6d. Cadell.

THE subject of this Essay cannot fail of being interesting to every serious and well-disposed reader; it is treated in a very sensible and judicious manner; and whoever peruses it with attention will receive both pleasure and instruction.—The Author's design, and manner of prosecuting it, will best appear from his preface and introduction, which are as follow.

'The principal design, says he in his preface, of the following essay, is to delineate the character of Jesus Christ, from the facts recorded in the history of his life. In the execution of this design, it was thought proper to prefix a short account of the extraordinary interpositions of Providence, recorded in the gospel; in order to excite the greater attention to the principal subject and design of the essay. This is done in the first section. In the two following sections, a particular explication of the character of Jesus is attempted to be given, from the history of his life. Many useful observations have been made, by different writers, on this subject; and the several virtues and perfections, which appeared in the life of Jesus, have been marked. But what these writers have observed, gives us rather a detail of scattered, though beautiful particulars, than a single and connected view of the whole character at once. It would appear however from the records of the gospel, that the character of Jesus Christ was formed, in every part of it, upon the influence of one great and leading principle: and that the whole

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tenor of his life, proceeding from this influence, was one united and consistent thing.—To give this simple and united view, is the design of what is offered in the second and third sections. In the last section a few general reflections on the life of Jesus are subjoined, which, 'tis hoped, will appear to be sufficiently supported by the preceding narrative.'

'It must be evident (continues our Author in his introduction) at first view, to every one who looks into the writings of the four Evangelists, that they have given to the world the history of a very extraordinary personage. Jesus Christ whose life and actions they have left upon record, was in their apprehension, the Son of God; "Had been in the beginning with God," and was sent into this world by the special appointment of his Father, on a very important and extraordinary design: and Jesus Christ himself *so* soon as he appeared publicly amongst mankind assumed this high and sacred character, declaring that what he taught and did was by his immediate commission and authority. Hence we are naturally led to enquire, what is to be found in the history of his life, that is equal to the dignity and importance of this character; and we unavoidably expect to meet with some peculiar marks of excellence and merit in the life of a person whom we are taught to honour as the messenger and Son of God. We shall find accordingly in the history of his life, such a series of extraordinary events, as fully answers this natural expectation, and marks his character in a very striking and distinguished manner.

'These extraordinary events were of two kinds,

'1st, Such as proceeded more immediately from the providence of God, and were the effects of an extraordinary interposition of his power.

'2dly, Such as proceeded more immediately from Christ himself, and were the consequences of his own extraordinary wisdom, power and goodness.'

In treating of the extraordinary interpositions of divine providence recorded in the history of Jesus Christ, our Author divides this history into the following periods; the period of his infancy and childhood, when he made his first appearance in this world; the period of his public ministry; the period of his last sufferings and death; and that period which succeeded to his death till he finally departed from this world.

'Let us take a view, says he, of the infancy and childhood of the Lord Jesus Christ, and observe by what extraordinary appearances he was then distinguished by divine Providence, and declared to be the Son of God. A patient and candid reader will not be surpris'd, if the manner in which he was conceived and brought into the world is mentioned in the first place; and the rather that this extraordinary circumstance is so well con-

nessed with the sequel of the history, and so admirably suited to the dignity of him who was declared to be the Son of God. "In the beginning he had been with God;" and when he came into this world, he was to be distinguished from the whole human race, by being "Holy, undefiled, and separate from sinners." There could not therefore be a more proper introduction to the life of such an extraordinary man, nor could any circumstance either more strongly indicate the honour which in the beginning he had with God, or presage his future innocence and purity, than this extraordinary event; and it may deserve our particular observation, that if it did not happen as recorded by the writers of the gospel, it is impossible to conceive how they came to think of it, or to devise a circumstance so admirably suited to the dignity of the person whose history they have wrote. If it was only a contrivance of their own, to dignify the subject of their story, they must have had a degree of ingenuity and art, of which no reasonable man can believe they were possessed.

In considering the third period of our Saviour's history, Dr. Craig observes, that two very singular attestations were given to the innocence and dignity of Jesus, during this period, which, though they don't strictly come within the plan of his essay, merit particular attention: he means the attestations which were given by Judas, by whom Jesus was betrayed; and by Pilate, by whom he was condemned. There is something, we are told, exceedingly remarkable in each of them.

'Judas had been a constant witness and companion of our Saviour's life, and a preacher of his gospel. By him nevertheless Jesus was betrayed into the hands of those who waited for a proper opportunity of apprehending him, and putting him to death. This treatment from one of his particular confidants and friends, *behooved* at first to have a most unfavourable influence upon his character, and to confirm the prejudices of his countrymen against him as a wicked and designing man: and undoubtedly had there been any marks of artifice or wickedness in the life of Jesus, Judas would have readily and joyfully proclaimed them, with a view to justify himself. The secret therefore, if there had been any in the case, would have now come out, and his enemies have had it in their power to baffle all his projects. But this was so far from being the consequence of Judas' perfidy, that by its means a very singular testimony was given to his master's innocence and dignity. Judas was unable to recollect a single instance of iniquity or artifice in the conduct and designs of Jesus: nay the simplicity and virtue of his life appeared to him on recollection in so strong a light, that the remembrance of his guilt and baseness in betraying him, pierced his conscience with insufferable anguish. He returned the price

price for which he had betrayed him, declared in the most public manner his own baseness and injustice in betraying him; and in order to get rid of his intolerable anguish and remorse, went and hanged himself.

‘Something similar to this happened in the behaviour of his judge. Pontius Pilate after he had examined and conversed with Jesus, and had heard all the evidence against him which his accusers were able to produce, judicially and solemnly declared his opinion of his innocence, and employed his utmost influence and art to prevail with his accusers to consent to his release: nor could he be brought to condemn him, till he saw from the factiousness and tumults of the populace that his own safety and authority might be in danger by preserving him; and when he was in this manner, constrained to condemn him to be crucified, he added to the sentence a weak superstitious attempt to transfer the infamy and guilt of putting him to death, from himself to his accusers, “He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.”

‘This is perhaps one of the most singular occurrences in history. A judge from the bench of justice publicly declares the innocence of the man whom he publicly condemns. Pilate, one would think, might have at least feigned a conviction of his guilt, in order to conceal his own injustice; and in any other case a prudent man would have acted in this manner. But he had, it would appear, such a strong conviction of the innocence of Jesus, and such a deep impression of his dignity, that (though an artful man) he was not in the present case, able to refrain from declaring in a public and judicial manner, his conviction of his innocence and dignity, at the very time that he publicly and judicially condemned him to be crucified.’

Our Author concludes this first section in the following manner.

—‘These were the extraordinary interpositions of Providence, by which Jesus was declared to be the messenger and Son of God: and the following observation may be made on this part of the sacred history; that if Jesus is supposed to be the person whom he is described to be in the history of the gospel; (and surely no one can say it was impossible for such a person to exist, or to come into this world) if he is the only “Begotten, and eternal Son of God;” if he came into this world by an immediate commission from the Father, to enlighten, purify, and redeem the human race, if men’s reception of him as the Son of God, and their obedience to the gospel, be of such importance to their virtue and happiness, as they are there described to be; from all this it is natural to infer, that the extraordinary facts which have been mentioned, are not so unlikely, or so difficult to be believed, as their marvellous, and extraordinary

nature would at first sight lead us to conceive. The unusual nature of these events, and their being so different from what happens in the ordinary course of things, gives them an improbable appearance, and with some persons totally destroys their credibility. But it ought to be considered, that in the history of such a person as Jesus is described to be, they are probable events, and such as we might naturally expect to meet with in the records of his life. Their improbability is removed by the peculiar circumstances of the case. The appearance of such an extraordinary messenger from God, *believed to be declared* in some singular and extraordinary manner by his providence: and it will puzzle, any man to imagine in what more significant and certain manner this could have been done, than by the marvellous events which have been mentioned: nor will it be easy to avoid the following alternative, either to affirm that it was impossible for such a person, as Jesus is described to be, to have existed, and to have come into this world; or to allow, that the marvellous events recorded in the gospel were the probable effects of his appearance, and such as we might expect to find in the history of his life.'

In the two following sections, our Author considers those marks of dignity and merit in our Saviour, which proceeded more immediately from himself, and were the effects of his own extraordinary wisdom, power, and goodness.

'There is in every character, says he, consistent with itself, some ruling principle or passion, which gives it its peculiar distinction: and in order to perceive the different parts of which it is composed, in their proper light, we must consider them in their connexion with this ruling principle. Attempting in this manner to ascertain the character of Jesus Christ, it will appear from the records of the gospel, that the ruling principle of his life was a compassionate concern for the miseries of men; especially those fatal and eternal miseries which flow from ignorance of God, depravity and guilt, together with an ardent, generous desire to restore them to the opposite felicity, arising from religious wisdom and immortal life; animated in this desire, by the thought, that by promoting these important and everlasting interests of men, he did the will of God, and executed the commission which was given him by his Father. Prompted by this principle he had come into this world. "He came to seek and save that which was lost: to minister and give his life a ransom for many: to save his people from their sins: that whosoever believeth on him might not perish, but have everlasting life:" and having been determined by this motive, to come into the world, he was directed by its influence in every instance of his conduct. This we shall find was his distinguishing and peculiar

liar character, by which we must explain all the particular transactions of his life, and place them in their proper light.

‘ Before we attempt to trace the influence of this principle, in the measures of his conduct, it may be proper to observe with relation to the principle itself; that it equally referred to the will of God, and the happiness of men; and that Jesus by an equal attention and regard to each of these, was directed in the whole proceedings of his life. In all those compassionate and generous endeavours to promote the virtue and immortal happiness of men, in which he spent his life; we shall find him constantly expressing a devout attention to the will of God, and doing good with a peculiar cheerfulness and zeal, because it was the work which his heavenly Father had given him to do. The truth of this remark sufficiently appears from the records of the gospel. It is needless to *adduce* particular passages in proof of it. The reader may only be put in mind of the manner in which he began his public ministry, and in which he reflected on it, towards the conclusion of his life. When he made his first attempt to instruct the people of Jerusalem, he informed his friends, “ That he was then about his Father’s business.” When near the close of life, he reflected on his former conduct, he addressed his heavenly Father in this manner; “ I have glorified thee on earth, I have finished the work which thou gavest me to do.” Thus, was the spirit of devotion and humanity, equally expressed in the character and life of Jesus Christ.—He was indeed the most devout person that ever lived upon the earth. An affectionate and serious sense of God, and a reverend attention to his providence and will, were expressed in every word that proceeded from his mouth, and in every action of his life. His frequent retirements from the world, to converse with God in prayer. The devout addresses which he made to him by prayer, in the presence of his friends. The exhortations which he gave them to be frequent and importunate in prayer. His directions to make God the supreme object of their love, their fear, their trust, his perfections the pattern of their imitation; and his approbation the ultimate and highest aim of all their actions: above all, his patient and perfect resignation to the will of God, when he suffered by the order of his providence; these sufficiently discover the devotion of his character.—Jesus was at the same time a person of the most benevolent and active spirit; for he spent his life in offices of mercy, and “ went about continually doing good.”

‘ This remarkable coalition of devotion and humanity, proceeded from those amiable and joyful views which he always entertained of the goodness of his heavenly Father. His devotion towards him, was all of it an exercise of love, proceed-

ing from the knowledge of his goodness, and directing him to serve him, under the delightful apprehension of a merciful and loving Father. From this idea, he perceived that nothing could be so grateful an expression of his piety to God, as his doing offices of mercy towards men, whom he considered as his family and children. By this means, his piety was equally removed from a monkish, fanatical retirement from the world, and a weak superstitious attachment to external forms. Devotion and humanity, coinciding in their dictates and demands, directed him with equal influence, in every action of his life: and by that same tenor of conduct, by which he did the will of God, he promoted the immortal interests of men. In this light he himself puts his character, and the motive of his life.'

In treating of our Saviour's character, Dr. Craig very justly observes, that when he acted under the influence of that benevolence and pity to the souls of men, which was the leading principle of his life, he expressed a fortitude and strength of mind, and at the same time a tenderness and sensibility, that were very singular, and, which being equally discovered in his conduct, set the peculiar turn and spirit of his character in the strongest light,

'These two qualities, says he, hardly meet together in the same character, in an eminent degree. Strength of mind, and an intrepid zeal, in opposing the corruptions of the world, have been usually accompanied with a certain harshness and severity, which destroy the more tender and humane feelings of the heart: and this appears to have been a blemish in the character of some of the best of our reformers. On the other hand, men of delicate and tender sentiments, are, from this particular complexion, apt to fail in that determined opposition, which they ought to give to the errors and corruptions of the world. When therefore, these two different qualities are united, and their different extremes are equally avoided; they form at once, the most respectable, and amiable character. They discover withal, that the virtue of the person thus disposed, is not founded on his natural complexion, but upon a rational, and moral principle, seated in the heart. Now each of these, in an eminent degree, were united in the character and life of Jesus.

'By the acknowledgment of his opposers, "He was true, and taught the way of God in truth, neither cared he for any man, for he regarded not the person of men." This firmness and integrity remarkably appeared in the bold and open opposition which he gave to the most favourite superstitions of the populace, and the prevailing corruptions of those who were in the first rank of power and popularity. Hereby he provoked the universal hatred of his countrymen against himself, as a dangerous innovator in religion, and one who intended to destroy
their

their law and prophets. On this account he was condemned, and put to death; and thus suffered as a martyr in that cause which he came from Heaven to promote.

‘ Did any of the ancient philosophers in the same brave and honest manner, testify against the superstitions and idolatries of their countrymen? Amidst the many excellent lessons which they taught, did they not still comply with those absurd idolatries, which their philosophy should have led them to renounce? ¶ The wisest and the best of them vindicated himself from the imputation of impiety, by appealing to the regard he had expressed for those ignorant idolatries, which were opposed with such a generous and manly zeal by the apostle of the Gentiles, when he preached the gospel to the Athenians*.

The behaviour of Jesus in this particular, was equally prudent and courageous. He prudently and piously observed those public forms, which either had their authority from God, or were serviceable to the cause of true religion: whilst with the most intrepid honour and integrity, he publickly declared against the superstitions by which it was corrupted and debased. The accounts which are given of the public and solemn manner, in which he testified against the corruptions of the Pharisees and Scribes, who were at that time deemed the guardians of religion by the populace; show an example of integrity, fortitude, and public spirit, which in a very distinguished manner mark the character of *him* who was to come into this world, as “a witness, a leader, and commander to the people,” and of whom it had been prophesied, “† That he should not fail, nor be discouraged, till he had set judgment in the earth.”

‘ By this public opposition to the doctrine and example of the Pharisees and Scribes, against whom he constantly expressed the warmest zeal, Jesus gave the most convincing evidence of the disinterestedness of his designs, and that, “He sought not his own glory, but the glory of him that sent him.” The populace in every age are fond of a religion consisting of external form. To this they are usually attached with an excessive zeal, paying to it an attention and regard, superior to what they give to the most important laws of moral conduct. This, in particular, appears to have been the distinguishing spirit of the Jewish nation, at the period in which our Saviour lived: and the Pharisees and Scribes being the chief conductors and examples of this popular superstition, were therefore followed with an implicit admiration, by the people of Jerusalem.—Had then Jesus intended to procure the favour of the Jewish nation, and to have ambitiously employed it to his own private repu-

¶ See Plato and Xenophon's Apologies.

* Acts xvii. 16.—

† Isaiah xlii. 4,

tation, or advantage; he must have easily perceived, that the proper measure, was to flatter this prevailing inclination; and to adapt the religion which he taught, to that excessive fondness for external form, for which the Jewish nation was at that period so remarkable.—Jesus however observed a very different and opposite plan. The religion which he taught, was of a very simple nature, and of a moral tendency; consisting in the exercise of virtuous and good affections towards God and man, and in obedience to the important and eternal laws of “justice, faithfulness, and mercy.” These with him were the weightier matters of the law; which he set in opposition to all external forms, and in particular to the forms to which the Jewish people and their most admired instructors, were at that time most zealously attached. Hence, instead of gaining the applause and leading of the populace, his instructions were exceeding disgusting and unpopular; and therefore as an enemy to true religion, he was persecuted and reproached, and put to death.

Our Author illustrates this part of our Saviour's character by several striking instances that occur in the history of the gospel, and then proceeds to shew that, to this openness and intrepidity, in declaring against the errors and corruptions of the world, Jesus added the most amiable tenderness and sensibility.

Thus, continues he, it may appear with what an amiable tenderness of spirit Jesus was endowed. Compassion for the miseries of men, especially for those miseries, which they had brought upon themselves by their own ignorance and guilt; was the ruling principle by which he was conducted through the whole of life. To the gentle dictates of this generous compassion, all impatience or contempt, anger or revenge, so natural and so powerful in the mind of man, constantly gave place.—You will find him accordingly, always putting the most merciful and mild constructions on the faults of men, which they could admit of; especially on such as were committed against himself.—Hence he check'd the severity and resentment of his disciples against the Samaritans, who had oppos'd him in his journey to Jerusalem.—Hence he check'd the pride and severity of the Pharisees against the woman who had been convicted of adultery.—Hence, when he rebuk'd his disciples in the garden of Gethsemane, for their inattention and stupidity, he at the same time made the mildest and the best apology for them that he could. “The spirit indeed is willing, but the flesh is weak.”—Hence he check'd the anger of the disciples at the sons of Zebedee; adding the divinest lesson of meekness and humility, that ever had been taught, “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you: whosoever will be great among you let him be your minister:

ster : and whosoever will be chief among you, let him be your servant ; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—— Hence in fine, expiring on the cross he interceded with his Father in behalf of those who were barbarously putting him to death ; adding for them an apology, which nothing but the highest pitch of humanity and mildness could suggest, " Father forgive them, for they know not what they do."

‘ To set this gentleness and goodness of the blessed Jesus in its proper light, it ought to be observed ; that by the construction of the human nature, men are led to consider wickedness and guilt, as the proper object of their hatred and anger, and as meriting a proper punishment. This part of the human frame we cannot but approve, and in our present situation it appears to be of great importance. There is nevertheless another light in which the milder dispositions of humanity would lead us to consider the wickedness of men ; viz. as the source of their own unhappiness and misery ; and on that account, the object of compassion to a virtuous and honest mind. If then, while one retains all that aversion and hatred to the vices of the world which is requisite to discourage and oppose them, he, at the same time, from a meek and calm attention to the misery, with which they are connected in the scheme of providence, is disposed to pity, rather than to anger, and from this gentle principle employs the strongest efforts in his power, to enlighten and reclaim the vicious ; this undoubtedly discovers the most excellent and perfect state of mind we can conceive.—In this state of mind, Jesus so invariably preserved himself through the whole of his transactions with mankind, that in no one circumstance of his life, do we find him expressing any sentiment or affection towards them, but what proceeded from its influence. The wrathful and vindictive passions of the human heart seem to have had, in no instance, the direction of his conduct ; though they often met with the severest provocation. We are indeed informed that he was once provoked to anger. But it was but once : and by attending to the circumstances of the case, we shall be able to perceive, that this single instance of his anger perfectly consists with what has been just now observed, nay is a strong confirmation of its truth. When the Pharisees were watching for an opportunity of accusing him, " He looked round about on them," says the Evangelist, " with anger, being grieved for the hardness of their hearts." This hardness of their hearts, or the unfeeling and obstinate opposition which they gave to the important instructions which he brought from God, the truth of which he had confirmed with such convincing evidence ; moved his anger. But this anger, we are told, proceeded from his grief ; he looked upon them with

with anger, "being grieved for the hardness of their hearts." This grief could be nothing but the tender and humane distress which his pity made him feel, when he observed their ignorance and guilt, and its fatal consequences on their future happiness. It was the grief which a compassionate and tender heart conceives at the sight of human misery. His anger proceeding from this generous and amiable source, could not be accompanied with pride, hatred, or revenge, but with gentleness, benignity and mercy: nor could it prompt him to oppose, but, to promote the happiness of the persons by whom it was provoked. It was the same species of anger which is felt by an affectionate and tender parent, when he sees his beloved child straying from the path of innocence and happiness, and running himself into destruction by his own insensibility and folly.'

After having attempted to delineate the character of our Saviour, from the history of his life, our Author, in his fourth section, presents his Readers with some general reflections upon the subject.

'Upon the whole review, says he, which has been taken of the life of Jesus Christ, and the spirit and design of his religion, may we not conclude, that a wise and good man will be very cautious of embarking in the cause of infidelity, or attempting to diminish mens regard for the respectable founder of the Christian faith; much more of treating him with such indecent and contemptuous abuse, as in any other case, every man of sense and candour would condemn with indignation.—

'It would be absurd to say that every man is bound implicitly to believe the religion of his country; otherwise the greater part of mankind would be bound to believe the most palpable absurdities. But if the public faith be subservient to the interests of true religion; if our countrymen and friends derive the strength and security of their virtue, and the comfort of their lives, from the religious faith in which they have been bred; can a man, with innocence, employ his wit and learning to discredit its authority, and bring it into contempt?—Philosophical and curious enquirers, may, it is possible, differ in their judgments about the degree of evidence which is offered for the truth of the gospel history. But does any man affirm that the religion of the gospel, as it is taught and exemplified by Christ himself, has not the most powerful tendency to promote the virtue and happiness of men: or that Christians may not, by its influence, arrive to a height of purity and happiness, which it would have been difficult, or impossible, for them to attain upon any other system of religion upon earth?—In every nation where the Christian religion has been received, and tolerably understood, it has produced the most desirable effects. In our own nation in particular, can any one doubt, that there have been

been in former times, and are at present, great multitudes, who draw from the doctrines of the gospel, and the example of its founder, the highest improvement and comfort of their lives; and whose virtue, usefulness, and happiness, would be much impaired, were they to be deprived of the knowledge and faith of Jesus Christ?—

'Granting that the arguments offered in defence of the gospel history (since it has been made the subject of a critical debate) were as extensive and intricate a thing, and as much beyond the understanding and capacity of the far greater part of mankind, as a certain ingenious *philosopher contends; yet in this respect, they stand upon the same footing with the arguments offered in defence of the truths of natural religion, against the objections by which they have been opposed. 'Tis only a few retired and speculative men, who have leisure to examine, and capacity to understand them. The rest of mankind ever did, and ever must, embrace religious truths, either by some immediate perception of their evidence and certainty, whenever they become the object of their thought; or as things which they have learned from education and example. In this way, the knowledge of religion, and the most interesting concerns of human life, have hitherto proceeded; and the virtue, and happiness of men have been preserved; and upon the same footing they will probably proceed to the end of the world.'

In the remaining part of this section, our author considers some objections made by *Rousseau*, against the authority of the christian religion, and in the appendix to his essay, he gives an account of the motives on which the Jewish council and the Roman governors in Judea proceeded in condemning Jesus to be crucified. The observations contained in this part of the work, appear to us to be very pertinent and sensible, and throw an additional light upon our Saviour's character, and the design of his religion: we recommend them, together with the whole essay, to the serious reader's attentive perusal.—With regard to the Doctor's language, we have only marked a few northern phrases, for his notice, in a second edition, if he thinks them worth his attention.

* Rousseau.

Tables and Tracts, relative to several Arts and Sciences. By James Ferguson, F. R. S. Octavo. 5 s. Millar.

THIS miscellaneous volume, cannot fail of being useful to many readers, as the tables will save an infinite deal of labour in various calculations. The author remarks, that there are many tables and tracts, relative to useful arts and sciences, which lie scattered in different volumes, some in print and some in manuscript, to which many curious persons cannot always

have ready access. Such of these as the author judged would be most acceptable to the public, he has collected in this treatise, together with a few easy rules and examples relative to their use. To these are added several of his own, and he has taken care that the numbers should be correct.

As this work consists of a great variety of pieces, the very naming them would extend the present article to an uncommon length, we shall only mention some of the more remarkable particulars, and refer the reader to the work itself, which is calculated for general use.

In page 63, Mr. Ferguson has given the following plain and easy method for solving the phenomena of the harvest moon, by means of a common globe.

‘ Make chalk marks, says he, all round the globe on the ecliptic, at $12\frac{1}{2}$ degrees from each other (beginning at Capricorn) which is equal to the moon’s mean motion from the sun from day to day, near enough for your purpose. Then elevate the north pole of the globe to the latitude of any place in Europe; suppose London, of which the latitude is $51\frac{1}{2}$ degrees north.

‘ This done, turn the ball of the globe round westward, in the frame thereof; and you will see that different parts of the ecliptic make very different angles with the horizon; as these parts rise in the east: and therefore, that in equal times, unequal portions of the ecliptic will rise. About Pisces and Aries seven of the marks will rise in about two hours and a half, measured by the motion of the index on the horary circle; but about the opposite signs, Leo and Virgo, the index will go over eight hours in the time that seven marks will rise. The intermediate signs will, more or less, partake of these differences, as they are more or less remote from them.

‘ Hence it is plain, that when the moon is in Pisces and Aries, the difference of her rising will be no more than two hours and a half in seven days: but in Virgo and Libra it will be eight hours in seven days: and this happens in every lunation.

‘ The moon is always opposite to the sun when she is full; and the sun is never in Virgo and Libra but in our harvest months. And therefore the moon is never full in Pisces and Aries but in these months: and consequently, when the moon is about her full in harvest, she rises with less difference of time, for a week, than when she is full any other month of the year.

‘ Here we consider the moon as moving always in the ecliptic. But as she moves in an orbit inclined to the ecliptic, her rising when about the full in harvest, will sometimes not differ above an hour and forty minutes through the whole of seven days; and at other times it will differ three hours and a half in a week, according to the different positions of the nodes of her orbit in the ecliptic, in different years.

‘ In our winter the moon is in Pisces and Aries about the time of her first quarter; and rises about noon: but her rising is not then taken notice of, because the sun is above the horizon.

‘ In spring, the moon is in Pisces and Aries, about the time of her change; and then, as she gives no light, her rising cannot be perceived.

‘ In summer the moon is in Pisces and Aries about her third quarter; and then, as she rises not till about midnight, her rising passes unobserved; especially as she is so much on the decrease.

‘ But in harvest, Pisces and Aries are opposite to the sun, and therefore the moon is full in them at that time, and rises nearly after sun-set for several evenings together; which makes her rising very conspicuous at that time of the year, as it is so beneficial to the farmers, in affording them an immediate supply of light after the going down of the sun, when they are reaping the fruits of the earth.’

Among the rules for solving astronomical problems, Mr. Ferguson makes the following remark with regard to the placing of sun dials: we have added it here, because very few, if any of the writers on dialing have taken notice of it.

‘ If the dial, says our author, be made according to the strict rules of calculation, and be truly set at the instant the sun is on the meridian; it will be a minute too fast in the forenoon, and a minute too slow in the afternoon, by the shadow of the stile; for the edge of the shadow that shews the time is even with the sun’s foremost edge all the time before noon, and even with his hindmost edge all the afternoon, on the dial. But it is the sun’s center that determines the time in the (supposed) hour-circles of the heaven. And as the sun is half a degree in breadth, he takes two minutes to move a space equal to his breadth; so that there will be two minutes at noon in which the shadow will have no motion at all on the dial. Consequently, if the dial be set true by the sun, in the forenoon, it will be two minutes too slow in the afternoon; and if it be set true in the afternoon, it will be two minutes too fast in the forenoon.

‘ The only way that I know of to remedy this, is to set every hour and minute division on the dial one minute nearer twelve, than the calculation makes it to be.’

In page 180, Mr. Ferguson has endeavoured to ascertain the year of our Saviour’s crucifixion, and to prove the darkness which happened at that period to be supernatural.

In order to ascertain the time of our Saviour’s entering upon his public ministry, and also that of his death, Mr. Ferguson has recourse to the famous prophecy of Daniel, concerning the seventy weeks. The translation of this prophecy, as it stands in our
Bible,

bible, Mr. Ferguson will have to be erroneous, and gives us the following, as more conformable to the Hebrew.

“ Seventy weeks are determined upon thy people, and thy holy city to finish the transgressions and to make an end of sins; and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the visions and prophets, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the prince, shall be seven weeks and threescore and two weeks: The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself. (And the people of the prince that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood; and to the end of the war desolations are determined.) And in one week a covenant shall be made confirmed with many, and in half part of the week HE shall abolish the sacrifices and offerings. And for the overspreading of abominations, he shall make desolate even to consuming; and that which is determined shall be poured upon the desolate.”

The first part of this prophecy, Mr. Ferguson observes, relates to the coming of Christ, and his being put to death, when all other sacrifices and offerings were to end; and the latter part to the destruction of Jerusalem.

It is well known that Artaxerxes Longimanus, in the year of the Julian period 4256, commissioned Ezra to go up to Jerusalem in order to repair the city of Jerusalem. Ezra began his journey on the first day of the first month, which began about the time of the vernal equinox. From this time therefore we are to count the above mentioned seventy weeks of years to the death of Christ.

The beginning being thus found to be in the 4256th year of the Julian period, their ending must have been in the year of the Julian period 4746, in the 33d year after the year of Christ's birth: and consequently in the 4764th year of this period our Saviour was, according to this prophecy, crucified.

It is sufficiently evident from the four gospels, that the crucifixion was on a Friday, because it was on the day preceding the Jewish Sabbath; and on the day the passover was to be eaten. And according to Josephus they always kept the passover at the time of the full moon next after the vernal equinox.

• And I find by calculation, adds Mr. Ferguson, that the only passover full moon which fell on a Friday, from the 20th year after our Saviour's birth, till the 40th, was the 4746th of the Julian period, which was in the 33d year of his age, and the said passover full moon was on the 3d of April,

• And

'And thus we have an astronomical demonstration of the truth of this ancient prophecy, seeing that the prophetic year of the Messiah's being cut off, was the very same with the astronomical.

'Besides, we have the testimony of a heathen author, which agrees with the same year. For Phlegon informs us, that in the fourth year of the 202d Olympiad, (which was the 4746th year of the Julian period, and the 33d year after the year of Christ's birth) there was the greatest eclipse of the sun that ever was known; for the darkness lasted three hours in the middle of the day: which could be no other than the darkness on the crucifixion-day; as the sun never was totally hid above four minutes of time, from any part of the earth, by the interposition of the moon.

'If Phlegon had been an astronomer, he would have known that the said darkness could not have been occasioned by any regular eclipse of the sun; as the moon was then in the opposite side of the heavens, on account of her being full. And as there is no other body than the moon that ever comes between the sun and the earth, it is evident, that the darkness at the crucifixion was miraculous, being quite out of the ordinary course of nature.'

Several other curious particulars are scattered in different parts of this miscellaneous work; which, together with the many valuable tables it contains, render the whole at once both useful and entertaining.

The Arithmetic of Infinites, and the differential Method, illustrated by Examples. The Elements of the Conic Sections, demonstrated in three Books. Book I. Of the Ellipsis. Book II. Of the Hyperbola. Book III. Of the Parabola. The Nature and Properties of Curve Lines. Book I. Of the Conchoid, Cissoid, Cycloid, Quadratrix, Logarithmic Curve; the Spiral of Archimedes, the Logarithmic Spiral, the Hyperbolic Spiral. Book II. Of Curve Lines in general, and their Affections. By W. Emerson. 8vo. 7 s. 6d. Nourse. 1767.

THE work before us is a continuation of a course of mathematics, with which the ingenious Mr. Emerson proposes to oblige the public, and which every true lover of those sciences must sincerely wish he may accomplish. The neatness and elegance of the solutions and demonstrations in this able mathematician's writings, are very remarkable; and the perspicuity and conciseness with which the whole is delivered, render his works a very valuable acquisition to the republic of science.

The first article of this work, viz. The arithmetic of infinites, is contained in nine pages; but the whole theory, and its application to practice, is delivered in so conspicuous a manner,

ner, that this useful branch of science may be obtained with very little study.

In the scholium to prop. vi. the author very justly observes, that in the arithmetic of infinites applied to practice, 'lines are supposed to be made up of an infinite number of equidistant points; plain figures of an infinite number of parallel lines, like the threads in a piece of cloth; and solids of an infinite number of planes, like the leaves of a book. Yet these points, lines and surfaces, are not really such, but are called so by reason of the similitude. For these points are in strictness, infinitely short lines; the lines infinitely narrow parallelograms; and the planes that compose the solids, infinitely thin solids; so that whenever we speak of points, lines, or planes, composing any geometrical magnitude, it must always be understood in the sense here mentioned.'

For want of attending to this particular sense of the words *point*, *line*, and *surface*, very false ideas of the arithmetic of infinites have been formed; and even the whole doctrine supposed to have been built on a sandy foundation. It has been said, that a point, which in the language of geometricians, has no parts, can, consequently, form no part of a line; that a line, which in the common definition, is said to have no breadth, can form no part of a surface; and a surface without thickness, can form no part of a solid. This is undoubtedly true, when the terms are taken in their common acceptation, but far otherwise, when taken in the sense mentioned by our author; and which is their true import whenever they occur in the arithmetic of infinites. We will go a little further, and observe, that their dimensions in the practical part of this doctrine, will be greater or smaller in proportion to the accuracy required in the solution. Thus, for instance, if the area of a parallelogram were required, when nothing less than a superficial inch is to be regarded, it will be sufficient to take the dimensions true to the tenth part of an inch; and consequently the lines in this parallelogram, will be one tenth of an inch broad. If a greater degree of accuracy be required, their dimensions will be less in proportion: the same may be observed of points and surfaces.

The differential method and the interpolation of series, which make the subject of the second section, are laid down with great conciseness and perspicuity. The latter, viz. the interpolation of series, is extremely useful in various parts of the mathematics, especially in astronomy. For there is frequent occasion to find the position of a planet or comet, at some given time when an observation cannot be made; but by the help of other observations, the thing required may be found by the interpolation of series.

The differential calculus, has too often been confounded with
the

ie doctrine of fluxions, and the principles upon which they are founded supposed to be the same. But this is a very great mistake : or tho' the method of investigation in each is the same, and they both produce the same results ; yet the principles upon which they are founded, are very different. The differential method teaches us to consider magnitudes, as composed of an infinite number of very small constituent parts put together ; whereas, the fluxionary method teaches us to consider magnitudes as generated by motion. A line, for instance, is described, and in describing, is generated ; not by an apposition of points or differentials, but by the motion, or flux, of a point ; and that velocity with which the generating point moves, is called its fluxion ; so that to call a differential a fluxion, or a fluxion a differential, is an abuse of terms ; for a fluxion has no relation to a differential, or a differential to a fluxion, because they are of a different nature. The fluxion shews us the law and manner of flowing, in which we are taught how to determine the proportion of magnitudes, one to another, from the celerities of the motions in which they are generated ; which is a pure and abstract way of reasoning, and agreeable to the method made use of by the ancient geometers : whereas the differential being only an infinitely small part of the magnitude itself, we are consequently to conceive magnitudes as made up of an infinite number of these small constituent parts, disposed in such a manner as to produce a magnitude of a given form ; and that these small constituent parts are to each other as the magnitudes of which they are differentials ; and consequently, that one infinitely small part, or differential, must be infinitely great with respect to another infinitely small part or differential : This must happen when we consider magnitudes according to the differential method. Consequently, the way of considering the different degrees of magnitude, as arising from an increasing series of mutations of velocity necessary to the generation of quantities to be formed, is much more simple and less perplexed than the other ; and therefore, all the operations founded on the method of fluxions, must be much more clear, accurate, and convincing, than those which are founded on the differential calculus. In the former, quantities are rejected, because they finally vanish ; in the latter they are rejected, because they are finitely small ; which often occasions some ambiguity or confusion in the mind.

We would not be understood by the above remark to mean, that our author has confounded the differential with the fluxionary method. He has treated the subject in a very different manner, and drawn his conclusions from the genuine principles of the differential calculus ; but we thought it necessary to make

the above distinction, because the two methods have been, and often are, confounded with one another.

‘The differential method, says Mr. Emerson, is the art of working with the differences of quantities. By this method any term of a series may be found from the several orders of differences being given; and *vice versa*, any difference may be found from having the terms of the series given: It likewise shews how to find the sum of such a series. And it gives rules to find by interpolation, any intermediate term, which is not expressed in the series, by having its place or position given.

‘When any series of quantities is proposed, take the last term from the second, the second from the third, the third from the fourth, &c. then all these remainders make a new series, called the *first order of differences*. In this new series take the first term from the second, the second from the third, the third from the fourth, &c. as before; and these remainders make another series, called the *second order of differences*. In like manner, in this series, take the first term from the second, the second from the third, &c. and these will make a series called the *third order of differences*. And after this manner you may proceed as far as you will.’

After premising these necessary observations, our author proceeds to explain the differential calculus, delivering the theory in nine propositions, and applying it to practice in twenty-five examples.

In the second part of this treatise, Mr. Emerson has given the elements of the conic sections, demonstrated in a very elegant manner. In treating this subject, he has judiciously demonstrated the properties of these curves from their simple description upon a plane, without having any recourse to the cone. This method is certainly very eligible, and easier to be understood than the other. For when the demonstrations are taken from the section of a cone, they are more difficult to comprehend, because there are so many intersections of planes with planes, and planes with solids, that they confuse the reader. Whereas these properties are easily drawn from their mechanical description upon a plane; and, at the same time, the demonstrations are more simple and natural. But that this method may leave no doubt in the mind of the reader, Mr. Emerson has shewn what sort of curves those are which are made by cutting a cone by a plane in such and such positions; and demonstrated that these are the very same with these before treated of, and their properties demonstrated from their simple description upon a plane. Nor has our author had recourse to any analytical calculations, or harmonical ratios; but the whole is performed by the pure synthetic method of demonstration.

In the third part of this treatise, Mr. Emerson has considered the nature and properties of curve lines. In the second book, which treats of curve lines in general, and their affections, this able mathematician very properly observes, that 'curve lines may be conceived to be generated these three ways. First, they may be made by the section of a solid and a plane. Secondly, they may be defined by an equation, expressing their nature, or some principal property thereof. Thirdly, they may be conceived to be described *in plano* by local motion.

'First, those who consider curve lines as generated in the surface of a solid by a plane cutting it, find it proper and necessary to consider the properties of that solid; and to demonstrate from thence what must be the nature of a figure arising from such a section. Accordingly, the ancient geometers considered the conic sections, as made by a plane cutting a cone.

'2. In the second case, equations, which express the nature of curve lines, are not properly definitions of those curves, but retain arithmetical computations, grounded on some property of these curves, and which (duly managed) may lead us to the knowledge of these properties. For these equations being analytical expressions, will (like the science itself) lead us in a retrograde order from the equations themselves, to the properties on which they are founded. For it is well known in analytics, that by considering the things sought, as if they were known, last, by equations expressing their conditions and relations, we arrive at the real knowledge of them. Just thus in geometry, by denoting the conditions of a curve by an equation expressing its nature, we at last arrive at some property of that curve, upon which that equation is founded. Therefore, it is plain, that equations are not true definitions of a curve, but only artificial expressions, by the help whereof, and the given conditions, we are able to trace the first, most simple and denoting property of such curve. An equation then is nothing but a description, by which a figure is rendered more easy to the conception. When the nature of a curve is expressed by an equation, we must find out by what motion of points, intersection of lines, or by what description or construction a curve is generated, which shall have the conditions expressed in that equation. An equation then presupposes a curve described according to some law or rule, upon which that equation is founded.

Thirdly, The description of a curve *in plano*, is the most natural and proper definition of a curve, and the proper original thereof, and from which all other properties may be determined. This construction may be effected various ways, as by the section of lines, the motion of points, simple or compound,

after several manners, which will generate several sorts of curve. Thus a circle is described by a line revolving round a fixed center; an ellipsis is described by a flexible line moving round two fixed centers; a cycloid is described by a point in the circumference of a circle, whilst it turns round along a right line and so of others.'

We shall conclude this article with our author's reasoning prop. xvii. to prove, that 'the properties of curves of a superior order, agree likewise with those in inferior orders.

'An equation of a curve of the third order is denoted thus $y^3 + ax + b \times y + cxx + dx + e \times y + fx^3 + gx^2 + bx + k = 0$. f, g, h, k be supposed $= 0$, then the equation will become $y^3 + ax + b \times y + cxx + dx + e = 0$, which is one of a lower order. Now the properties of the curve belonging to the latter equation, must hold good of the curve belonging to the former equation, with all the quantities that remain; and therefore the properties are included in the former. For all the differences that some line or lines become 0 and vanish, and others become infinite, some coincide, others become equal; likewise some points coincide, and others are removed to an infinite distance yet, under these circumstances, the general properties still hold good with the remaining quantities: so that whatever is demonstrated generally of any order, holds true of the inferior orders. And, on the contrary, there is hardly any property of the inferior orders, but there is some similar to it in the superior ones.

'For, as in the conic sections, if two parallel lines are drawn terminating at the section; the right line that bisects these, bisects all other parallels thereto; and is therefore called the *diameter* of the figure, and the bisected lines *ordinates*; the intersection thereof with the curve, the *vertex*, and the intersection of all the diameters the *center*; and that diameter, the one which is perpendicular to the ordinates. So likewise in higher curves, if two parallel lines are drawn, cutting the curve in a proper number of points; the right line that cuts these parallels so, that the sum of the parts on one side the line to the curve be equal to the sum of the parts on the other side, it will cut other parallels in the same manner, which cut the curve in many points; then these parts may be called *ordinates*; and the line so cutting them the *diameter*; the intersection of the diameter and curve, the *vertex*; the intersection of two diameters the *center*; the diameter perpendicular to the ordinates, if there be any, the *axis*. And when all the diameters concur in one point that is the *general center*.

'Again, the conic hyperbola being a line of the second order, has two asymptotes; so likewise that of the third order

may have three; that of the fourth, four, and so on; and they can have no more. And as the parts of any right line, between the curve and its asymptotes are equal; so likewise in curves of the third sort of lines, if any line be drawn cutting the curve and its asymptotes in three points: the sum of the two parts of it, drawn the same way from the asymptotes to the curve; will be equal to the third part, drawn the contrary way from the third asymptote to the curve. And so of higher curves.

‘Also, in the conic sections which are not parabolical. As the square of the ordinate or the rectangle of the parts of it on each side the diameter, to the rectangle of the parts of the diameter, terminating at the vertexes; so is the latus rectum, to the distance, of the vertexes, or transverse diameter: so in non parabolic curves of the second gender, the solid under the three ordinates, is to the solid under the three abscissæ, or the distances to the three vertexes; in a certain given ratio. In which ratio, if you take three lines proportional to the three diameters, each to each; then these three lines may be called each of them the *latus rectum*, and these diameters the *transverse diameters*. And in the common parabola, which has but one vertex for one diameter, the rectangle of the ordinates is equal to the rectangle of the abscissæ and latus rectum. So in curves of the second kind, which have but two vertexes for the same diameter. The solid under the three ordinates, is equal to the solid under the two abscissæ, and a given right line, which therefore may be called the latus rectum.

‘Lastly, since in the conic sections, where two parallel lines terminating at the curve both ways, are cut by two other parallels likewise terminating at the curve; make the rectangle of the parts of one of the first, to the rectangle of the parts of one of the second lines, passing thro’ the same point of division: as the rectangle of the parts of the second of the former, to the rectangle of the parts of the second of the latter two, passing also thro’ the common point of their division. So when four such lines are drawn in a curve of the second kind, and each meeting it in three points: the solid under the parts of the first line, will be to that under the parts of the third; as the solid under the parts of the second line, to that under the parts of the fourth.

‘The legs of curves of the second and higher genders, just as those of the first, running on infinitely; will be either of the *hyperbolic kind*, having some asymptote, or of the *parabolic kind*, having no asymptote. These things appear plainly from the foregoing propositions; and therefore it is sufficiently confirmed, that the properties of curves of a superior order, include those of an inferior order.’

The 56th Volume of the Philosophical Transactions, concluded.
See Review for last Month.

CHEMISTRY.

THE Hon. Henry Cavendish, in article the 19th, has given the chemical history of **FACTITIOUS AIR**: and this indeed is the only paper which can strictly be ranked under the head of **CHEMISTRY**.—‘By factitious air, says our Author, I mean in general any kind of air which is contained in other bodies in an unelastic state, and is produced from thence by art.—Factitious air is then divided into three classes; viz. I. Inflammable air. II. Fixed air, or that species of factitious air, which is produced from alkaline substances, by solution in acids, or by calcination. III. Air produced by fermentation or putrefaction.

Of Inflammable Air.

It appears, that there are only three metallic substances, zinc, iron, and tin, that generate inflammable air by solution in acids; and these only by solution in the diluted vitriolic acid, or spirit of salt:—that the air thus produced has no tendency to lose its elasticity by keeping, or is at all absorbed either by water or by fixed or volatile alkalies:—that this air, like other inflammable substances, cannot burn without the assistance of common air; and that three parts of inflammable to seven of common air, make pretty nearly the proportion which burns the most readily and gives the loudest explosion:—that there is little difference as to density, specific gravity, or inflammability, in the air obtained from different substances:—that it appears from a medium of experiments, that inflammable air is about eleven times lighter than common air.—That from a solution of copper in the marine acid there is produced an elastic fluid, which is not inflammable, and which even loses its elasticity, as soon as it comes in contact with water.

Of Fixed Air.

From Exp. 1. it appears, that the air produced, by dissolving marble in spirit of salt, is soon absorbed by water; and that the water thus impregnated, precipitates the earth from lime-water; a sure sign that it had absorbed fixed air.—Exp. II. that this same fixed air is quickly absorbed by soap leys, but not at all by quicksilver; that its nature is not altered by keeping, neither has it any disposition to lose its elasticity, unless it meets with water, or some other substance proper to absorb it.—From the other experiments on fixed air, it appears; that water, when the thermometer is about 55° , will absorb rather more than an equal bulk of the more soluble part of the fixed air of marble; that water absorbs more fixed air in cold than in warm weather; and that water heated to the boiling point does not
absorb,

absorb, but even parts with the fixed air it had already absorbed; that water also parts with its fixed air by being exposed to the open air. That spirit of wine, at the heat of 46° , absorbs near $2\frac{1}{2}$ times its bulk of the more soluble part of this air. That olive-oil absorbs very slowly an equal bulk of the air, the thermometer being between 40 and 50 . That fixed air is $1\frac{1}{16}$ times heavier than common air. That fixed air has not the power of keeping fire alive, as common air has; that it even greatly diminishes this property in common air, when mixed with it only in a small quantity. That marble contains $\frac{4}{1000}$ of its weight of fixed air; volatile sal ammoniac $\frac{1}{1000}$; and pearl ashes $\frac{3}{1000}$ of their weight.

Of Air produced by Fermentation and Putrefaction.

The experiments on this head, show, that the fixed air arising from the fermentation of sugar and water is near $\frac{1}{1000}$ parts of the weight of the dry sugar; that this air is absorbed by soap leys; that the fixed air procured from sugar and water, and probably that procured from all other sweet juices of vegetables, is of the same kind with that produced from marble by solution in acids, or at least does not differ more from it than the different parts of that air do from each other, and may therefore justly be called fixed air.—That the factitious air produced from the putrefaction of gravy broth, or of raw meat, is inflammable; and that this sort of inflammable air is nearly of the same kind as that produced from metals.

For the particulars of these experiments on factitious air, and the ingenious manner in which they are executed, we must refer our Readers to the article itself, as published in the Transactions.

NATURAL PHILOSOPHY.

Mr. Baker, in the 11th article, makes his report concerning the microscope-glasses, sent as a present to the Royal Society, by Father di Torre of Naples.—They are very small globules of glass, formed over a lamp, and placed in cells of brass, adapted to Wilson's microscope. The smallest of these globules is only half a Paris point, or the 144th part of an inch in diameter, and is said to magnify the diameter of an object 2560 times, and consequently must magnify the object itself, or the square of such diameter, 6,553,600 times.—Mr. Baker employed much time and labour in the examination of these glasses, and the sum of his report is this, 'that they are matters of curiosity rather than of real use.'—The most obvious difficulty with regard to the use of these glasses, is the very great proximity of the focus to the glass itself.

The 25th article contains the observations of Mr. Ross, on the

the variation of the magnetic needle, made on board the Montague man of War, in the years 1760, 1761, and 1762.

In the next article, we have a new manner of measuring the velocity of wind, and an experiment for ascertaining to what quantity of water a fall of snow is equal.—Mr. Alex. Brice, the author of this paper, ingeniously determines the first of these points, by measuring the velocity of the clouds from their shadows: and observes, that in a small westerly breeze he found the velocity of the wind, thus measured, rather more than nine miles per hour: in a fresh gale twenty-one miles; and in an exceeding high storm near sixty-three miles per hour.—The manner of ascertaining the other point is simple and easy: the depth of the snow is first measured; a stone jug is then inverted and pressed upon the snow, so as to take up the whole from top to bottom; the snow is then dissolved and the yield of water examined.—Snow, says Mr. Brice, newly fallen, with a moderate gale of wind, freezing cold, will produce a quantity of water equal to 1-10th part of its bulk; or snow, ten inches deep, when dissolved, will moisten the earth as much as if a quantity of rain had fallen, equal to the depth of one inch.—The last article under this head, is the abstract of a journal of the weather in Quebec, between the 1st of April 1765, and 30th of April 1766, by Capt. Alex. Rose.

NATURAL HISTORY.

A letter from Dr. Parsons, on the double horns of the rhinoceros, makes the first article in natural history. From this paper it appears, that there is a species of the African rhinoceros, which has two horns: and hence Dr. Parsons defends the text of Martial,


Namque crescere GEMINO cornu sic extulit ursum.
against the criticisms of Bochart, Mattaire, Dr. Mead, and others.

In articles 7 and 39, we have a full proof of the existence of *native tin*, from the specimens communicated by the Rev. Mr. Borlace, and the experiments made on those specimens by Mr. da Costa.

Dr. Limbourg, in article 17, attempts a more accurate history than has hitherto been given, of the Ascarides, Cucurbitini, and particularly the Tæniæ. He concludes from the observations he has made, that the Tæniæ are not formed by an union of the Cucurbitini, so as to make one continued chain; but that the Cucurbitini are nothing more than separated segments of the Tæniæ: that it is probable the Tæniæ have no head; that they are not solitary, for two and even three have been found in the same subject; that the Tæniæ of the hare and of the human species are different; that their origin is from eggs conveyed

conveyed into the stomach and intestines with aliments or water.

Article 20. In the 54th volume of the Philosophical Transactions, Dr. Wolfe had given an account of the Polish cochineal; to which we have here some additions, particularly an elegant engraving of the male fly, about which the Doctor was before uncertain.

Mr. Hommel, in the next article, gives some further intelligence relating to the Jaculator fish, together with the description of another species, by Dr. Pallas.—‘When the Jaculator fish, says Mr. Hommel, intends to catch a fly or any other insect, which is seen at a distance, it approaches very slowly and cautiously, and comes as much as possible perpendicularly under the object: then the body being put in an oblique situation, more or less in this manner,  and the mouth and eyes being near the surface of the water, the Jaculator stays a moment quite immovable, having its eyes directly fixed on the insect, and then begins to shoot, without ever shewing its mouth above the surface of the water, out of which the single drop, shot at the object, seems to rise.

‘With the closest attention I never could see any part of the mouth out of water, though I have very often seen the Jaculator fish shoot a great many drops one after another, without leaving its place and fixed situation.

‘No more than two different species of this fish are found here.

‘The first and rarest kind is that which I sent before; and to the description published in the 54th volume of the Philosophical Transactions, the foregoing account may be added. You now will receive from me, a specimen of the second species, which is the most common here.’

Art. 22. An account of an amphibious Bipes; by John Ellis, Esq; ‘These two specimens, says Mr. Ellis, of a remarkable kind of animal, which I have the honour to lay before this Royal Society, I received last summer from Dr. Alexander Garden, of Charles-Town South-Carolina, who says, it is evidently a new genus not yet taken notice of by naturalists, and that it appears to him, to come between the *Muræna* and the *Lacerta*.’ Linnæus thus expresses himself with respect to this animal. ‘I received Dr. Garden’s very rare two-footed animal with gills and lungs. The animal is probably the larva of some kind of lacerta, which I very much desire that he will particularly enquire into.

‘If it does not undergo a change, it belongs to the order of Nantes, which have both lungs and gills; and if so, it must be a new and very distinct genus, and should most properly have the name of Siren.

‘I cannot

‘ I cannot possibly describe to you how much this two-footed animal has exercised my thoughts ; if it is a larva, he will no doubt find some of them with four feet.

‘ It is not an easy matter to reconcile it to the larva of the lizard tribe, its fingers being furnished with claws ; all the larvas of lizards, that I know, are without them (*digitis muticis.*)

‘ Then also the branchiæ or gills are not to be met with in the aquatic salamanders, which are probably the larvas of lizards.

‘ Further, the croaking noise, or sound it makes, does not agree with the larvas of these animals ; nor does the situation of the anus.

‘ So that there is no creature that ever I saw, that I long so much to be convinced of the truth, as what this will certainly turn out to be.’—There is added an anatomical description of this animal by Mr. John Hunter.

23. In this paper Dr. Parsons makes some ingenious observations upon animals, commonly called amphibious.—It is well known that the essential difference (as to the general structure of the heart) between amphibious and meer land animals, or such as never go into the water, is that the *foramen ovale* remains always open ; thro’ this there is a communication, and the circulation is kept up, tho’ the animal does not respire while under water.* Dr. Parsons divides amphibious animals into two classes. 1. Those that enjoy their chief functions by land, but occasionally go into the water. 2. Such as chiefly inhabit the water, but occasionally go on shore. Of the latter he says, there are but very few

* We shall briefly observe to our Readers, that the circulation in the fœtus is thus carried on. The blood brought by the vena cava into the right auricle of the heart takes three different courses. One part goes directly from the right auricle through the foramen ovale into the vena pulmonalis ; and thence into the left auricle, without passing through the lungs. The other part goes from the right auricle into the right ventricle of the heart, and thence into the pulmonary artery : this again is divided into two courses ; one part proceeds from the pulmonary artery, into the aorta descendens, through the canalis arteriosus ; and what remains, is sent through the lungs by the ramifications of the pulmonary artery.—Hence it is evident, that in the fœtus, but a small proportion of the blood passes through the lungs themselves ; which are as yet collapsed and in a great degree impervious. After birth, however, in meer land animals, respiration takes place, the passage through the lungs becomes free, and the foramen ovale, with the canalis arteriosus, are closed. Hence the whole mass of blood must necessarily after this pass through the lungs : and consequently whenever respiration ceases, and this passage through the lungs is obstructed, whether from immersion in water, or from any other cause, the circulation is suppressed, and death must immediately ensue.

species.

species.—With regard to the first class, it is observed; that they are obliged to repair to the land, because they have lungs, and the circulation cannot be kept up, but for a limited time, without respiration; their flesh likewise becomes flabby and relaxed by long maceration in water.—The Phocæ, which are of this tribe, are real Quadrupeds; they go out to sea to hunt their prey, and to great distances from shore; and can remain for an hour or two under water. The dam of the Phoca frequently plunges her cub into the water, and by this practice keeps the foramen ovale still open: and Dr. Parsons is of opinion, that if a whelp of a true water-spaniel was, immediately after its birth, in the same manner immersed in water, to stop respiration for a little time every day, the hole and canal would be kept open, and the dog thus made able to remain as long under water as the Phoca.

Otters, beavers, and some kinds of rats, go into the waters for their prey, but cannot remain long under water. I have seen, says our Author, an otter go softly from a bank into the river, and dive down, and in about two minutes rise, at ten or fifteen yards from the place he went in, with a middling salmon in his mouth, which he brought on shore; I shot him and saved the fish whole.—Frogs cannot avoid living on land. The lacertæ aquaticæ are obliged to come to land to deposit their eggs, to rest, and to sleep. The crocodiles dwell much in rivers, and, from the scaly texture of their covering, can remain in the water longer by far than any species of the phocæ; and yet they sleep and lay their eggs on shore. The same is to be observed of the testudo, or sea-tortoise. The hippopotamus, a quadruped, can remain under the water for a considerable time, but his chief residence is upon land. All these, it is evident, enjoy their chief functions on the land.

The second class of amphibious animals mentioned by Dr. Parsons, consists of those who chiefly inhabit the waters; but occasionally go on shore. These are but of two kinds; the eels and water-serpents, or snakes of every kind.—The gills, or branchiæ of fish, are analogous to the lungs of land-animals: air is necessary to the proper action of the lungs; and water is in like manner necessary to keep the gills of fish in their proper state; without this they soon grow crisp and dry, the blood is obstructed in its motion, and they die. Further, as the bodies of land-animals would be destroyed by too much maceration in water, so the bodies of fish would be ruined by too much exsiccation.—Now eels and water-serpents have their gills well covered, and supplied with mucus; their whole bodies likewise furnish a considerable quantity of mucus, which prevents their becoming dry, though exposed to the air for a considerable time. Hence, though their proper residence be in the water, they can live much longer in the air, than the other kinds of fish.

rock is in many places stained blue, and green, and the veins of ore are not above a foot deep. In the fissures, and in the solid rock, is contained lead ore, which is sometimes found even on the surface; and yet the following plants grow out of the soil, which covers these arsenical sulphurous veins, and is not more than a foot deep; true oak, flax, white thorn, juniper, cystus, wild-rose, uva ursi, phlomis, verbascum, stoechas, sage, thyme, serpillum, rosemary, and many others, which it would take up too much time to mention. The earth of this same hill is covered with the same sweet small grass as the rest of the country.

‘ I have also made the same observations, out of Spain, at the three greatest mines in Europe, viz. St. Mary of the mines in Alsatia; Clausthal, in the Hartz-mountains of Hanover; and Frayberg, in Saxony.

‘ The mines of St. Mary are at the head of a valley. Its hills are some of them covered with oak, pines, and others with apple, pear, plum and cherry, and others, with fine grass downs. The tops of others are fields of wheat, which, in the year 1759, as I found by my notes, gave a produce of eight for one. All these vegetables grow in a soil, a foot or two deep, which covers a rock, full of the most arsenical, sulphureous, silver, copper, lead, and cobalt ores, in Europe, and most of the veins are near the surface.

‘ The mines of Frayberg are in low hills near the city. I saw them all covered with barley in July. A stranger would not imagine that men were reaping corn over hundreds of miners heads, who were blowing up veins of ore, arsenic, and brimstone.

‘ The mines of Clausthal are in a plain, which, in truth, is the summit of a mountain; the Dorothy and Caroline veins of silver, lead, and copper ore, stretch away eight miles to the Wild-man mountain; the finest meadows and sweetest grass are upon these veins, and all their branches near the city: they feed nine hundred cows, and two hundred horses; they are mowed in June, and a second crop springs up, which is mowed in August: a multitude of plants grow in these high meadows, over the mines.

‘ It is true, I saw mines in the barren naked mountains and hills: but it is certain that their barrenness is not the effect of mineral vapours; but the air, moisture, heat, and cold, have more power over the surfaces of some rocks, than of others, to moulder the stone into earth. Such is the high mountain of Ramelsberg, above Goslar, whose inhabitants have lived by the mines found therein. I crept up this steep rock to its summit; I found it split and cracked into millions of fissures, from one foot to an inch wide; in other places, it was shivered into small
rotten

rotten stones, which became a receptacle for a few plants, grass, moss, &c. and, as this decayed stone moulders into earth, it will be more abundant in vegetable productions; this may, perhaps, have been the original state of those mountains, which are now covered with verdure.

In the 30th article, Mr. Hudson gives a catalogue of the fifty plants from Chelsea garden, presented to the Royal Society, by the company of apothecaries, for the year 1765, pursuant to the direction of Sir Hans Sloane.—And in the 35th or last article under this class, we have a description of the *coluber cerastes*, or horned viper of Egypt.

ELECTRICITY.

There are only two articles under this class.—One of these contains some new, entertaining, and ingenious experiments, by Joannes Baptista Beccaria.—In the other, we have a curious electrical history of the tourmalin-stone, by Torbern. Bergman.

Conclusion of the Account of Dr. Priestley's History of Electricity.
See the Review for October.

WE cannot with propriety conclude our account of the historical part of this work, without taking some particular notice of a section, in which our Author gives us a summary of what has been done with regard to the application of electricity to medicine. The result, we think, is such as might be expected from the union of so *capricious a couple*. We mean not, by this expression, to shew any ill opinion of electricity, employed in this useful view, but rather to encourage a more extensive prosecution of it. Many of the anomalies and caprices of the electric fluid, when acting only on inanimate matter, of which Dr. Desaguliers and Mons. du Faye complained, and which have perplexed many an electrician since their time, have ceased by dint of repeated experiments, and the consequent discovery of certain principles, by which these apparent irregularities were produced; so that we can now with confidence answer for the event of many experiments, whose results were formerly dubious or unexpected. In like manner, we may hope, from the success which has undoubtedly, in some cases, attended the small advances hitherto made in medical electricity, that nothing is wanting to reduce the practice of this more complicated branch, (which too has been cultivated by much fewer hands than the more simple, to some degree of consistence) but perseverance in the application of it, and a careful induction, formed on numerous trials. After all, electricity thus allied, must, we own, partake of the uncertainty attending the very complicated art with which it is combined, and in which, unfortunately for

humanity, we are more frequently liable to be led astray in our deductions, by that old sophism, *post hoc; ergo, propter hoc*, than in any other.

——— *Casus, medicus-ve levavit*
Agrum a præcipite?

HOR.

is often a question of very difficult solution; and if truly resolved, the answer would not turn out to the honour of physic so often as we could wish. We have reason however to hope that a less degree of ambiguity will be one of the good consequences attending its present more simple mode of administration.

From the concussion given to the nerves and muscular fibres by the electric shock, electricians were naturally and early induced to try its efficacy in paralytic affections. It was natural to expect that one of the principal indications of cure in these disorders would be effectually answered by a substance which so evidently appeared to act as a stimulant on the organs of sensation and motion. The most celebrated and best authenticated instances on record, as collected by our Author, of cures of this kind effected by electricity, are, that of a palsy of the right arm, of 15 years continuance, performed by Professor Jallabert of Geneva: an hemiplegia, or rather an almost universal paralytic affection of two years standing, in a woman aged 33, cured by Mr. Patrick Brydone in three days: the use of an arm, which had been paralytic from the age of five to that of twenty, restored by John Godfrey Teske: the cure of a contraction of the muscles, which had rendered the hand and wrist useless, related by Dr. Hart of Salop: the very extraordinary cure, performed by Dr. Watson, of that dreadful disorder, an universal *tetanus*, or rigidity of the muscles, in a girl belonging to the foundling hospital, whose whole body had, for above a month, felt more like that of a dead animal than a living one. Mr. Lovet mentions one cure of a hemiplegia, and relates a well-attested case from Mr. Floyer, surgeon at Dorchester, of a complete cure of what seemed to be a *gutta serena*, or paralytic affection of the optic nerve.

On the other hand, with regard to this particular class of disorders, we collect from our Author that the Abbé Nollet's experiments on paralytics had no permanent good effect; that he never perceived any bad one. This was not the case with a girl partially paralytic, whom Dr. Hart electrified, and who became universally so, on two different trials. The new disorder was removed by medicines each time, while the old one continued. Dr. Franklyn sent the united charge of two six-gallon jars, thrice each day, through the paralytic limbs of several patients. A greater sensible warmth in the affected limbs, and an increased strength of power of motion, were the fluctuating

ering effects of the operation for the first four or five days : after which there was no visible amendment ; and the patients afterwards relapsed. The Doctor suspected that the shocks he gave were too great and too few.

We shall here stop to observe that one great source of uncertainty, among many others, in the medical administration of the electric shock, appears to us to arise from hence ; that though we are able to transmit it, for instance, from one extremity of a paralytic limb to another, yet the electric fluid is by no means under our command in its course between these two points, which it shapes out for itself *through the best and most continuous conductors and shortest passage* : and as there is reason to suppose that it moves through bodies, in the form of a ball or cylinder, of no very great diameter ; it may, or it may not, touch those parts, in its passage, on which its action would be beneficial : nor can we imagine (we speak for ourselves only) any method by which this salutary direction of the electric fluid may be procured, otherwise than *en tâtonnant* ; that is, by varying from time to time the points of its entrance into and greis out of the affected part.

Certain wags have humourously enough compared a physician to a *blind man*, who comes to the assistance of the patient struggling with his disease (which they personify on this occasion) armed with a *cudgel*, which he lays about him most furiously, *à tort et à travers*, with a view of knocking down the distemper, which however he often misses, and what is worse, not without sometimes giving the poor patient a confounded rap, in its stead. Pursuing the idea furnished by this *Jeu d'esprit*, without venturing to inquire too nearly into the justice of it, the medical electrician appears as blind, at least, as any of his new brethren, and under equal uncertainty in the dealing of his blows. With his *discharging rod* in his hand, he aims a stroke at Dame *Paralysis*, for instance, perched on the trunk of the *brachial nerve*. The old beldam sits unmoved, while he hits the head of the *os humeri* a violent rap, or only skims perhaps the surface of the skin.

In the experiments above-mentioned the operators were conducted by a rational and pretty obvious analogy : but considerable success appears to have attended likewise the seemingly promiscuous and indiscriminate application of electricity to diseases not at all, or very distantly, related to those above-mentioned, under the *exhibitions* of Mr. Lovet and the Rev. Mr. Westley. We do not mean to reflect on the very laudable practice of those gentlemen, or to condemn even random experiments made in the infancy of so promising a branch of the medical art ; especially as we have but one instance on record, that above-mentioned, related by Dr. Hart, of any bad consequences attending its use. The first of these gentlemen, in consequence of numerous trials, looks upon electricity as almost a specific in all violent pains ;

as obstinate headachs, the sciatica, cramp, bastard-gout, and toothach. The last he affirms scarce ever to have raged a minute after the operation. In his hands it is said to have cured hysterical disorders, inflammations, a fistula lachrymalis, recent rheumatisms in young subjects, the falling sickness, and fits of various kinds and long continuance. However, Mr. Lower, we observe, does not choose to appear to have acted altogether inconsequentially in the application of electricity to these and various other disorders; as we find that he supposes the *modus operandi* of the electric fluid in all of them to have been the removing secret obstructions, from whence they probably arise. If electricity should be found equal to the cure, or even sensible relief, of that extensive and formidable train of diseases which may without violence be brought under this very general class, it will be a most valuable acquisition to the medical art. Mr. Westley has followed Mr. L. in this useful course of medical electricity. With regard to paralytic disorders, he candidly owns he has not known any instance of an hemiplegia cured, though many paralytics have been relieved by it. On the other hand, he affirms that he has, almost in every trial, cured quotidian and tertian agues, by shocks all over the body; that he has cured or relieved blindness, and says he has known hearing given by it to a man born deaf. He mentions cures performed by it in cases of bruises, running sores, the dropsy, gravel in the kidneys, and genuine consumption.

Those who, with us, are inclined to suspect that, in several of these instances, these gentlemen may have been under the influence of the sophism above-mentioned, will pay more regard to the experiments of one of the most eminent of the faculty, Dr. de Haen of Vienna, who in the 1st and 2d Vol. of his *Ratio Medendi* has given many instances of the efficacy of medical electricity, during six years uninterrupted use of it; and though he owns it has often been applied in vain, yet he estimates it as one of the most valuable assistances of the medical art. In palsies, from one to twelve years standing, it afforded great relief. Some who, on discontinuing the electrification, had relapsed, recovered, though more slowly, on repeating it. A paralysis, or trembling of the limbs, from whatever cause, was always, he says, relieved by it; and he gives a history of a remarkable cure, of this kind, performed by the exhibition of ten shocks. St. Vitus's dance likewise, he says, never failed to be cured by it. He found it to relieve in female obstructions, and some cases of deafness; but failed in applying it to gutta serena.

On the whole, the most sceptical must allow that there is reason to hope for considerable advantages, on a better acquaintance with this new article of the *materia medica*. To facilitate the dispensing of it, our Author's proposed electrical machine

ade to go by wind or water (the construction of which he recommends to some physician of understanding and spirit) might be used with advantage to procure a long-continued, simple electrification; which he thinks in some cases preferable to either the electric sparks or shocks. The person subjected to this gentle operation might, he observes, have it in his power to sit down, read, sleep, or even walk about on a floor raised on electrics. That such a continued electrification may be of service in many cases, as an alterative regimen, by operating a very gentle stimulant and promoter of the finer secretions, may be inferred with great probability. It may give relief in the most slow and gentle manner with change of air and asses milk: for cures of *ecclat*, speedy and decisive, we think more is to be expected from the electric shock. The electric fluid, diffused in that vigorous manner, may in time, we hope, rank as an article in the *materia medica*, with opium, mercury, and bark. We shall take this occasion of observing, for the honour of philosophy, that there is reason to hope that the *catalogo medicamentorum* will ere long be enriched with another promising article, the pure result of philosophical researches: we mean *fixed air*; a substance successfully investigated by the illustrious Dr. Hales, and which appears in a fair way of being happily applied to the relief of putrid disorders, and particularly of the sea-scurvy, in consequence of the ingenious experiments of Dr. Macbride, and his very natural practical deductions from them.

Our Author has not, we observe, in any part of his history, given notice of a remarkable (supposed) electrical phenomenon, concerning which the Dutch philosophers have been giving us extended accounts for some time past: we mean that singular notion felt on handling the *gymnotus*, a fish, found in the river of Surinam, which is said to affect the person who immediately touches it, or handles it with a conductor of electricity, with a concussion perfectly resembling the electric shock. Professor Allemand speaks, in the *Haarlem* memoirs, of cures operated by it in rheumatic cases; and P. Muschenbroeck, in his *work* (Introduct. ad Philos. Nat. 2 Vol. 4to.) treats it without hesitation as an electrical phenomenon, on the authority of Sieve, of Gronovius. It is pretended that this fish gives an electric shock, when touched as it swims freely in deep water, and that even a person in a boat, at fifteen feet distance from the fish, will receive a shock, only on putting a finger into the water, and that it kills fishes that swim near it, by the electric commotion. We do not call in question the reality of the effect given by the American *gymnotus*; as that produced by the European *torpedo* has been satisfactorily and circumstantially ascertained by the experiments of Reaumur, made on

himself and others; who plausibly accounts for it by the sudden mechanical action of certain muscles on its back. Certainly the experiments and conclusions above-mentioned are so contrary to the best-established electrical principles, that we think we shall do no injustice to this *piscine electricity*, if we venture to rank it among the *deliramenta* of electricians, in company with Mr. Grey's planetarium, the Italian medicated tubes and globe, and the beatification of professor Boze.

In the second general division of his work, our Author gives us a series of propositions deduced from the preceding history, comprising all the general properties of electricity; in which he has endeavoured to steer as clear as possible of all system, and has admitted no dubious facts.

In the 3d part Dr. P. treats of the various theories which have been formed with a view of explaining the nature and accounting for the operations of the electric fluid. We shall confine ourselves to those of the Abbé Nollet, Dr. Franklin and Mr. Symmer; proposing to speak more particularly of the last.

The Abbé Nollet supposes that, in every electrical operation there is a double current, or as he expresses it, a simultaneous affluence and effluence of one and the same electric fluid, in motion in both directions, on the excitation of the globe. This opinion, which the Abbé took up in the early days of electricity, seduced by the seeming facility with which he thought it accounted for some of the more simple phenomena, has since most strenuously maintained against both fact and argument, and has shewn his ingenuity, at least, in accommodating it to the new phenomena, which have been continually arising to embarrass it.

We have already been pretty copious on the subject of Dr. Franklin's theory, particularly in applying it to the explanation of the principal phenomena of the Leyden phial. We add with our Author that truly philosophical greatness of mind, consequence of which the excellent author of this theory also speaks of it with the utmost diffidence. 'Every appearance says he, which I have yet seen, in which glass and electricity are concerned, are, I think, explained with ease by this hypothesis. Yet perhaps it may not be a true one, and I shall be obliged to him who affords me a better.'—The sincerity of this declaration was afterwards evinced by the readiness with which the Doctor lent Mr. Symmer his apparatus, which was not to be employed in establishing a theory contrary to his own. The very curious experiments made by this last-mentioned gentleman on the electrical cohesion and other phenomena of black and white silk stockings and plates of glass, gave birth to another revived this theory, which has attracted the attention

met with the approbation of several electricians both at home and abroad. Dr. P. nevertheless thinks that justice has not been done it, even by its author; and though he prefers the more simple theory of Dr. Franklyn, yet, to shew his absolute impartiality, he has taken some, we think, not unsuccessful pains with it. *Lateritiam accepit, marmoream reliquit.* He has, indeed, by methodising, explaining, altering, and extending it to various phenomena, made it, in a manner, his own. According to this theory, thus new-modelled, there exist two electric fluids, denominated the vitreous and resinous, which have a strong chemical affinity to each other, while the particles of each fluid, considered among themselves, as strongly repel one another. Though this mixt fluid consists of two principles, each separately exceedingly active; yet, when united in bodies, in the proportions natural to them, that is, in bodies on which no electrical operation has been performed, they shew no sign of their existence. In like manner, we may observe, the *caustic acid*, vitriolic spirit, when united with the *pungent salt* of quicklime, forms an *inactive, insipid* selenite or gypsum; or, to use an illustration of our Author's, 'What powers in nature, he observes, are more formidable than the vitriolic acid, and phlogiston (which consists principally, if not wholly, of mephitic air) and what more innocent than common sulphur, which is a composition of them both?' All bodies are supposed to attract these two fluids equally, and to contain at all times the same quantity of the mixt; though the relative quantity of either of its parts is capable of being increased or lessened in any body, by the act of electrification, which, according to this hypothesis, appears to be a kind of *chemical process*, by which this compound fluid, residing in the body to be electrified, is decomposed, or resolved into its two constituent principles; one of which is *departed*, or expelled from thence, and conveyed in a current, flowing thro' the rubber and the conducting parts of the machine, to the earth; while its place is instantly occupied by an equal portion of the other fluid, forced into the body, from the common mass, through the same channels. When the body, thus electrified, is approached by a body communicating with the earth, the spark which then appears is produced by the superabundant fluid leaving the electrified body, in consequence of the mutual repulsion of its parts; while the other fluid, at the same time, rushes into union with the remainder, by which it is strongly attracted, and which it completely saturates; thereby forming the same concrete as before the operation: in other words, the body is thus reduced to its natural state, or non-electrified. But the nature of this hypothesis will appear more clearly, in applying it to the charging and discharging the Leyden phial, the phenomena of which are

well adapted to the illustration of a new theory, and at the same time furnish no bad test of its merits.

The phial being suspended on the prime conductor, and its outward coating connected with the insulated rubber, it is supposed that, in the act of electrification, the mixed electric fluid on the inside of the phial, for instance, is decomposed, and that the resinous fluid, quitting its union with the vitreous, flows through the rubber to the outside of the phial; where a similar and simultaneous decomposition takes place; an equal quantity of the vitreous fluid being expelled from thence, and conveyed to the inside; where it occupies the space formerly possessed by the ejected resinous fluid: that when all the resinous fluid of the inside surface has been thus forced on the outside of the phial; and all the vitreous of the outside crowded into the inside surface, the phial is completely charged: that, in this state, no part (or at least a very small one) of the redundant fluid on either side, can be withdrawn, on the contact of a conductor communicating with the earth, nor consequently any part of the deficient fluid restored on the same side, unless the other side is likewise connected with the earth, and thereby put in a condition of parting with its redundant, and receiving its deficient fluid, at the same time; the two fluids resisting strongly a change of situation, under these circumstances, in consequence of their strong mutual attraction, through the substance of the intervening glass, which they sometimes even break, in the act of forcing a passage to each other: but that on forming an external communication between them, the superabundant fluids on each side violently rush into their former union with the contrary fluids on the opposite sides, and thus (if we may be allowed the term) completely *neutralising* each other, the phial is discharged, and these two active principles form, by their union, the inert *tertium quid* which subsisted in it before the operation.

This theory, to which we fear we have not been able to do justice, in the contracted view in which we have endeavoured to present it, and which Dr. P. renders still more plausible by some very ingenious illustrations, seems to us formed on a model similar to that adopted by the ancient *Electricists*: for it borrows the doctrine of two electricities from Mons. Du Fay: it is indebted to the Abbé Nollet for its simultaneous *affluents* and *effluences*: not to omit its very great obligations to the theory of Dr. Franklin, from which it appears, at first sight, to differ so much. From thence it borrows those very capital and leading principles, the impermeability of glass, the *different states* of its two surfaces, when charged, and the position that it always contains the same quantity of electric fire, whether charged or not; which last principle is indeed, in this theory, extended

extended to all bodies whatever. Notwithstanding the predilection which our Author might be supposed to entertain for this theory, after having rendered it so respectable, he sends this adopted child into the world with a cool *Valeat quantum valere potest*; imitating herein that very laudable example of philosophical indifference with regard to system, set him by Dr. Franklyn.

In the 4th part of the work, which treats of the *desiderata* in the science of electricity, are proposed numerous hints and queries, in many of which we think we can perceive the germs of future discoveries. At least, many electricians, who have hitherto contented themselves with repeating the experiments of others, may, on the perusal of these fruitful hints, be led into a train of thinking and experimenting for themselves; to the extension of a science, with regard to which, notwithstanding the late great discoveries, we are probably yet, as our Author observes after Dr. Watson, but in our noviciate. As a specimen, we shall set down some of the *hints and queries concerning the electric fluid*, contained in the first division of this part.

‘ Is there only one electric fluid, or are there two? or is there any electric fluid *sui generis* at all, distinct from the ether of Sir Isaac Newton? If there be, in what respect does it differ from the ether?’

‘ Does not some particular order of the particles, which Sir I. Newton supposes to be continually flying from the surfaces of all bodies, constitute the electric fluid; as others, he imagined, constituted the air, and others the ether?’

‘ Are the particles which affect the organ of smelling, as well as the particles of light, parts of the proper electric fluid, or are they merely adventitious; being some way or other, brought into action by electricity?’

‘ Is not the electric light a real vapour ignited, similar to that of phosphorus; and may not experiments be hereafter made, where we shall have the explosion, the shock, and the other effects of electricity, without the light? Is the electric light ever visible except *in vacuo*? In the open air, the electric fluid makes itself a *vacuum* in order to its passage.

‘ Dr. Franklyn observed that iron was corroded by being exposed to repeated electric sparks. Must not this have been effected by some acid? What other marks are there of an acid in the electric matter? May not its phosphoreal smell be reckoned one? Is it not possible to change blue vegetable juices into red by some application of electricity? This, I think I have been told, has been done at Edinburgh.’

In the last section of his original experiments, our Author appears to have attempted the detection of the acid hinted at in the last queries, by frequently sending the electric spark through a small

a small quantity of syrup of violets ; but without producing any change of colour. Considering, with our Author, this discovery still as an electrical *desideratum*, (though we observe Dr. Berkenhout has lately, we know not on what authority, classed the *aura electrica* among the substances in which the vitriolic acid is to be found) we conceive that the business is not only to find a matter which may shew signs of the existence of this acid, when received into it ; but one that is qualified to *attract* as well as detain it. Chemistry will furnish us with many hints of methods by which this may be attempted, on the principle of *elective attraction*. But indeed the electric effluvia, supposing them properly sulphureous, are probably already decomposed, in the state of accension which they apparently undergo, both in the *electric aura* and spark ; and consequently, the supposed vitriolic acid the more easily to be laid hold of. For our own parts, did not the sulphureous *smell* draw our attention towards the *vitriolic acid* ; the peculiar hissing *noise* accompanying the electric blast, spontaneously issuing, for instance, from the pointed wire of a fully charged phial, appears to us rather to mimic the explosive action of deflagrating *nitre* ; and may accordingly, without much violence, be supposed to arise from the nitrous, aerial acid, violently commensuating with the phlogiston, which it either meets with in the air, or which is conveyed to it by the electrified body : or, were we to adopt the hypothesis of two distinct electrical fluids, we might, by way of temperament, propose as a query ; whether the *nitrous acid*, &c. may not be the constant concomitant of those *explosive pencils* of light, which are observed to dart from the points of bodies replete with the *vitricous electricity* ; while the *silent and languid luminous specks*, (resembling the small tip of a lighted match) appearing on the extremities of bodies endued with the *resinous electricity*, may as probably indicate the accension of a sulphureous matter, and consequently the presence of the *vitriolic acid* : the electric spark of explosion, appearing on the approach of the two bodies, being considered as the effect, at least in part, of the menstrual action of these two acids on each other, &c. We venture to throw these hasty conjectures into the common stock of electrical hints and queries, without however pretending that it will be much enriched by them.

Before we quit this subject, we are tempted to observe, that, had the late great electrical discoveries been made somewhat sooner, while the rage of transmuting the impurer metals into gold subsisted in full force, what a glorious subject would this electrical sulphur have been in the hands of the alchymists ! We are almost sorry that this patient and indefatigable set of natural philosophers had not the handling of this mysterious fluid, whose strange phenomena would have been well adapted

to humour the wildest of their *reveries*. Even the most temperate of the class would have formed no small expectations from this new-discovered being. According to the most rational system that has been formed on the subject of transmutation, mercury is supposed to be the common matter, or *ens primum* of all the metals; debased, in the imperfect ones, by an impure and crude sulphur, and a vitrifiable earth; but forming pure gold, when combined with and fixed by a certain subtile sulphur, which Homberg, one of the latest and most intelligent of the philosophical alchymists, supposes to be the matter of light, or fire. Now nothing could answer better to the idea of this simple and subtile sulphur than electric fire; and Homberg, who, with a view of fixing mercury into silver, digested it with the inodorous oil, which, after numberless trials, he at last obtained from choice human excrement (furnished him by four stout healthy fellows, with whom he shut himself up for three months, watching all their motions, and strictly dieting them on the finest white bread, with as much of the most exquisite champaign as they would drink) would more rationally, at least more consistently with his own principles, have digested his mercury with electric fire. He would not perhaps hereby have fixed this volatile semimetal; but electricity would have been the better for his experiments; which, considering the princely patronage under which they would have been made, in the superb and well-appointed laboratory of the Duke of Orleans, would no doubt have been in the *grand gusto*, and have thrown no small light on this branch of philosophy.

We must refer the practical electricians to the work itself, for the excellent observations which the Author gives us, on the construction of an electrical apparatus, contained in the 5th part; contenting ourselves with only giving a short idea of Dr. P.'s electrical batteries, which constitute the greatest force which has yet, we believe, been brought into the electrical field. The first which he constructed consisted of 41 jars, 17 inches high and 3 in diameter, coated within two inches of the top, and consequently containing a square foot each: but many of these bursting by spontaneous discharges, he constructed another which he much preferred to it, of 64 jars, each 8 inches long and $2\frac{1}{2}$ inches diameter, coated within an inch and half of the top, and containing 32 square feet of coated glass. These being placed in rows in a box, constitute a large surface, and consequently form a very great force contained in a small compass. In many of the Doctor's experiments he has joined these two batteries together, and added several large jars to them. Even the *residuum* of electric fire, left in these batteries, after they have been discharged, is still formidable. The Doctor tells us that he has more than once received shocks, which he should

should not choose to receive again, when the wires shewed no sign of a charge; even two days after the discharge, and when papers, books, his hat and many other things had lain upon them the greatest part of the time. He has known even the *residuum of a residuum* to remain in his batteries several days. 'I cannot boast, (he afterwards adds) like Dr. Franklyn, of being twice struck senseless by the electric shock; but I once, inadvertently, received the full charge of two jars, each containing three square feet of coated glass. The stroke could not be called painful; but, though it passed through my arms and breast only, it seemed to affect every part of my body alike. The only inconvenience I felt from it was a lassitude, which went off in about two hours.'

Not content with the great power which we have been describing, the Author wishes to see a machine turning twenty or thirty globes, and charging electrical batteries adequate to them. 'I make no doubt, says he, but that a full charge of 2 or 3000 square feet of coated glass would give a shock as great as a single common flash of lightning. They are not philosophers, he adds, who will say that nothing could be gained, and no new discoveries made by such a power.'

He need be a well-seasoned electrician, and have served a preparatory campaign or two at Dr. P.'s batteries, who should undertake to wield the discharging rod, and be *spark-drawer*—we beg the proper officer's pardon—THUNDERER, on this occasion. For our parts, we should be afraid to trust ourselves within the same wall's with this formidable power; left in the midst of some of those sublime *reveries*, with which the speculative electrician is apt to indulge, in the midst of his apparatus, we should run our head against some deadly wire, and thereby unwittingly, and, it might be thought, unfairly, anticipate Professor Boze, by rushing, ourselves, into the honourable seat which we pointed out to him in a former Review.

The 6th and 7th parts of the work are intended for the use of young electricians; tho' several of the practical maxims contained in the first of them may probably be new to many old ones; particularly those relating to the charging of large batteries. In the 7th we have a description of the most entertaining experiments made in electricity, collected from preceding authors.

The 8th and last part contains the Author's original experiments, made, if we consider their number, in a very short space of time; the earliest of them being dated at the beginning of the year 1766. Before that time the Author appears to have been only an *amateur*; but after that period, he must have engaged most heartily in the work to produce so large a set of experiments. We shall give a short and general view of the contents

tents of the sections into which this part is divided; referring our philosophical Readers to the work itself.

The 1st section contains experiments on excitation, particularly of tubes containing condensed air. By many curious experiments contained in the 2d section, the Author proves that a *real current of air* flows from the points of bodies, whether electrified positively or negatively, and endeavours to shew how the phenomenon, in the last of these cases, is reconcileable to the system of Dr. Franklyn. In the 3d section he relates several experiments made on mephitic air and charcoal, with a view of throwing light on some of the fundamental principles of electricity, with regard to the conducting power of metals; which the Author suspects to arise from the mephitic air: (on which, according to the modern chemists, their metallic state depends) as, while they are in the state of a calx, they are electrics, or non-conductors; but, on receiving mephitic air, by being fused with charcoal, they become at the same time metals and conductors. In the 4th section is contained the result of numerous experiments on the conducting power of various substances, and in the 5th several experiments on the diffusion of electricity over the surface of *new* glass, which terminated in a discovery of a new method of giving the electric shock, which, to exercise the sagacity of our electrical Readers, we shall, with a small variation from our Author's *manœuvre*, propose under the form of a problem: *s. c. To prepare and electrify the Leyden phial in such a manner, that it shall give a shock by means of the electricity of one of its sides only.* In the 6th section we are presented with several experiments made with a view of verifying part of Signior Beccaria's theory concerning thunder-storms. The 7th section contains several new and very curious facts concerning the charging and discharging of glass jars, and large electrical batteries formed by them. It is difficult to account for that want of retention, as it may be called, in certain jars, in consequence of which they discharge themselves spontaneously, even when the interval between the inside and outside coatings is very considerable. With regard to the bursting of charged jars, our Author infers, from a great number of experiments, 'that while a jar continues charged, the electric matter is continually insinuating itself farther and farther into the substance of the glass; so that the hazard of its bursting is the greatest some time after the charging is over.'

In the 8th section are related several experiments of the Author's, relative to the transmission of large shocks through the bodies of animals; on which we shall not dwell: as the utility of such experiments appears to us very distant and problematical, and we cannot help *feeling* the injustice of them. We join therefore most cordially with the Author, in the declaration which

which he makes at the end of this section, that 'it is paying dear for philosophical discoveries, to purchase them at the expence of humanity.

The 9th, 10th, and 11th sections, contain a set of new and striking electrical phenomena, the product of the very great force employed by the Author. In the first of them is contained a particular account of certain circular spots made on metals by large electric explosions. In the first experiment in which this was accidentally remarked on the knob of the brass discharging rod, a circular spot was observed, the center of which seemed to be superficially melted, in numerous dots, which diminished in size as they receded from it. Round this central spot, and at some small distance from it, there was an entire and exact circle of shining dots, consisting of places superficially melted like those of the center. Our Author, following the train into which he was led by this experiment, procured afterwards no less than three concentric circles, with intervals between them. On the whole he concludes that, in large electrical explosions, the electric matter issues in the form of hollow cylinders included within, and at some distance from each other; and that the sides of these cylinders are formed of other smaller and solid ones; since all the circles are made of round dots: or that these last may possibly likewise be hollow, though, on account of their smallness, the metal could not shew that circumstance. This discovery the Author ingeniously applies to a remarkable phenomenon, related by Mons. Monnier, concerning five peasants, who were passing, in a right line, through a corn-field near Frankfort on the Oder, during a thunder-storm; when the lightning killed the first, the third, and the fifth of them, without injuring the second and the fourth; who were probably in the intervals on each side of the central spot; while, of the three others, the middlemost may be supposed to have been upon the central spot; the two others being at the same time on two opposite points of the circumference of the circle surrounding it. Mr. Price suggested to our Author that the circles called *fairy rings* might possibly be owing to a similar cause; which Dr. P. thinks by no means improbable.

From the very first use of his batteries, our Author had observed a *black, gross smoke* or dust to arise upon every discharge, even when no wire was melted; and the brass chain he made use of was of a considerable thickness. These observations led the way to the discovery of a black powder, which is thrown off from metals by the violence of the electric explosion, and which the author supposes to be a metallic *calx*, or the *calx* and *phlogiston* in a different kind of union from that which constitutes a metal. Signior Beccaria is said, on the other hand, to have revived metals, as likewise the metallic body called zink, by sending the

the electric explosion through their *calces*. This we may suppose to have been effected by the *phlogiston* thrown off from the metallic conductors of the electric shock; though we do not see how that could operate in the revivification of mercury from *cinnabar*, which he is likewise said to have effected by the same means; unless this ingenious Italian gives that name to the *mercurius calcinatus per se*, which is a true calx, or, at least, a substance capable of being revived by the addition of any phlogistic matter.

The experiments in the 11th section are singular and pleasing. In them we find the electric explosion passing visibly over the *surfaces* of good conductors, such as flesh and water; and the electrical battery, by these means, discharging at a distance about 20 times greater than it would usually do. Those who are inclined to attribute that great natural phenomenon, the earthquake, to the electrical fluid passing over the surface of the earth, and giving a peculiar concussion even to the waters of the sea and to bodies swimming upon it, will here find some ingenious experiments in support of that opinion; together with an artificial earthquake, performed indeed on a small scale, by way of illustration.

In the perusal of the three or four last-mentioned sections, we have, not without some degree of terror, accompanied our Author, posted at his batteries, melting metals, even under water, by the violence of his electrical explosions; dissipating others into smoke, in the air; and thus taking Dame Nature's secrets, as it were, *by storm*. In the following section, what a contrast! We see him laying down his discharging rod, and interrogating her with equal success, in the softest and most soothing manner, with only the '*gentle and silent tourmalin*' in his hand. After the toils of the preceding sections, he appears, in this, like *Hercules* after his labours, laying down his club; and wooing the fair *Omphale* with a distaff in his hand.—But we must refer the Reader to the work itself for his experiments on this delicate stone; as well as for some original experiments, communicated by Mr. Canton, the most successful enquirer upon this subject, made with thin glass balls electrified and hermetically sealed, which throw some light on its very singular properties. The 13th and last section contains a set of curious miscellaneous experiments, which could not properly be brought under any of the preceding sections.

We very early expressed our good opinion of this work, and upon a longer and better acquaintance, we find no reason to alter it. The design and plan, we think, are excellent; and the execution masterly. We cannot sufficiently commend the Author's care in collecting, and skill in arranging and digesting, with perspicuity, such an immense variety of facts and observations

vations made by others; as well as the extensive views, and ingenious methods of carrying them into execution exhibited in the numerous and large experiments made by himself. On the whole, we think we may justly characterise this work as the joint product of labour and genius.

Before we take our leave of it, we think proper, both as literary intelligencers, and well-wishers to science, to extend, as far as we are able, a kind of literary advertisement of the Author's; in which he declares his intention of hereafter occasionally printing *additions* to the work, as new discoveries are made, which will be sold to the purchasers of his book, or, if the bulk be inconsiderable, given *gratis*. He accordingly invites those who may make such discoveries (the Author, we hope, will continue to contribute his share) to communicate them to the public, through this channel. This scheme, if executed, must be advantageous to the science, as well as highly grateful to those who cultivate it; and particularly to unconnected, and, to use a term of art, *insulated* electricians in the country, who will rejoice in receiving *sparks* of electrical intelligence from so excellent a *prime conductor*.

MONTHLY CATALOGUE,

For DECEMBER, '1767.

MISCELLANEOUS.

Art. 8. *Naval Tactics, or a Treatise of Evolutions and Signals, with Cuts, lately published in France, for the Use of the Cadets, or Guard-Marines of the Academy at Brest, and now established as a complete System of the Marine Discipline of that Nation.* By M. de Morogues, Captain in the Fleet, &c. Translated by a Sea-Officer. 4to 10s. 6d. Johnston.

WE are so generally supposed to excel our good neighbours the French in Naval Tactics, that little instruction may perhaps be expected in that art from these our natural enemies. But let us not be so far our own enemies, as to despise instruction because it comes from the French. This book is evidently the work of a man of genius, well acquainted with his subject; and merits the attention of our naval officers, were it for no other reason than because it is the present standard of the French naval discipline, with which it certainly behoves them to be acquainted. It is, however, a book of such a nature that we deem impossible for us to give a tolerable epitome of its contents; and must therefore refer our naval readers to the work itself. It contains also, by way of supplement, many curious disquisitions and experiments, which will afford both instruction and entertainment to such as are capable of understanding them.

Art. 9.

Art. 9. *Letters of the Right Hon. Lady Jane Douglas ; with an Introductory Preface, giving some Account of Lady Jane. To which are added her Dying Declaration, with those of Sir John Stewart, and Mrs. Hewit ; which have been much insisted on in Behalf of Archibald Douglas Esq;* 8vo. 3s. Wilkie.

There is no room to question the authenticity of these letters, which passed in the private correspondence between Lady Jane and her husband, and were obviously not written for publication. They are, no doubt, printed to serve the cause of Mr. Douglas, and it is probable they will produce the intended effect in the minds of many readers, who will consider the natural expressions of parental tenderness which are found particularly in the mother's letters, as very strong presumptive evidence in favour of Mr. D.'s claim, as the real son and heir of the Douglas family. The dying declarations also, of both the parents, and that of their attendant, Mrs. Hewit, will certainly have great weight with those who are unwilling to think the worst of their fellow-creatures, and who will look upon 'the near prospect of death,' to use the Editor's words, as 'so awful to human nature, that not one in a thousand can view it without shrinking.'—Lady Jane appears to have been a person of considerable abilities and amiable accomplishments ; so that every candid reader will naturally be interested in her behalf, and, consequently, in that of the young gentleman, her supposed offspring.

Art. 10. *Considerations on the Douglas Cause.* In a Letter from a Gentleman in Scotland to his Friend in London. 8vo. 2s. Nicoll.

According to this confident Considerer, every thing is clearly in favour of the Duke of Hamilton's claim, and Mr. Douglas *not* the son of Lady Jane.

Art. 11. *The Essence of the Douglas Cause. To which is subjoined, some Observations on a Pamphlet entitled, Considerations on the Douglas Cause.* 8vo. 2s. Wilkie.

Here we have a methodical synopsis of this very remarkable case ; and it is manifestly, but not injudiciously, compiled by a favourer of Mr. Douglas.—The *Observations* subjoined to this tract, are obviously the production of an inferior pen.

Art. 12. *Aldwinkle. A Candid Examination of the Rev. Mr. M.—n's Conduct, as a Counsellor and a Friend ; agreeable to the Principles of Law and Conscience.* 8vo. 1s. Bladon.

It seems not a little unfortunate for the reputation of Mess. M. and H. that this affair of the Aldwinkle-rectory should have so much attracted the notice of the public as it hath done. Pamphlets have multiplied, letters have swarmed in the news-papers ; and almost every one of them declare for the complainant, (Mr. Kimpton) who has so strongly impeached the conduct of the reverend gentlemen on the other side of the question. This Examiner first attacks Mr. M. in his capacity as a lawyer, and to use his own words, undertakes to 'break down the partition-wall that was raised to obstruct the sight of the public,'—to remove the legal dust,—to shew 'that an advowson is not an unalienable or a spiritual thing ; and that K. had a lawful and divine right to sell to the best bidder.'—Having proved that there is nothing illegal and

simoniacal either in giving or taking *general bonds*, much less *promise of resignation*; having shewn that H, may, consistently both with the oath and his own conscience, *purely and absolutely* resign, and that any person might, according to the laws both of God and the land, have bought the living;—he proceeds to animadvert on the *friendly* part which, with respect to K. Mr. M. hath acted, on this occasion: and after having very sensibly and shrewdly animadverted on Mr. M.'s own account of the affair, he thus concludes his examination.

‘ Let us suppose, that you and H— did really believe that K— gave the living out and out, as you have represented; and that from a principle of conscience he preferred H— as a gospel minister notwithstanding his youth, to all other men. I ask you, *did not this disinterested conduct, this noble sacrifice for conscience sake, and for the good of souls at A—, deserve some notice from you and the rector in return?* especially as you well knew how great was his poverty, how affecting his situation at the very time he made a sacrifice of all his worldly interest. But what was your conduct? why, you acted towards him, as if it was *SIMONY* to approach him ever afterwards. Your assistant was inducted in February 1764; you say, p. 11. “for my own part I did not see or hear any thing of K— till the 25th of November following when I preached a charity-sermon at Shadwell.” So nine months after you saw him, because he sought you out, and forced himself upon you in the vestry, otherwise it is probable you never would have seen him: in like manner the gospel rector, if he saw his patron sooner, his health might be enquired after, but not his circumstances; no affectionate enquiry into his situation with his creditors, or in the world; no scrutiny, whether God had not amply rewarded him for acting so conscientiously in this affair, and for sending his pure gospel and so shining a light to A—; no offer of assistance, no tender of relief either by gift or loan, from either of you, though both well able to do it. Should you not, unasked, unsolicited, have fled to his succour? did not christianity, did not humanity require it? should not the *rector* who hath gained so much by K—’s conscientiousness, should not the *counsellor* who soon, and from year to year, hath tasted its fruits also, freely pursuing game round the parish and parts adjacent, breathing the free air, and stretching on beds of ease at the parsonage house; should you not have remembered the donor, and rejoiced in that providence which enabled you to serve one another? but the poor man was utterly forgotten, and his wonderful work for you, buried in oblivion; the man who had sacrificed his ALL from a principle of conscience, as you say you verily believed he did, and for many months you had no reason to think otherwise; the man was all this while you say unnoticed, by either of you, and left to linger on in his wretchedness. Can you justify this conduct granting all you have said is fact? is not this that sort of evidence which the lawyers call *felo de se*? what! have of this world’s goods bountifully, and see our brother, our friend, our benefactor, our patron and his family have need, and brought into the forest distress by regard to conscience, to the gospel of Christ, and to ourselves, and yet shut up the bowels of compassion from him; how dwelleth the love of God in us? how can we know we are of the truth, and know what our hearts before the God of love that we are his children; or how can we declare his statutes, and take his covenant into our mouth? I leave

these sacred admonitions with whom they may concern, and hope you will seriously reconsider your conduct in the affair.

‘What you mean by the rooted prejudice of K—’s party, I know not, you may be assured this letter was not dictated by prejudice, nor by a partizan; your correspondent was influenced by no other motives, than he informed you in the first page, and if in any thing he is mistaken, it is of judgment not of malice: the evidence on which my opinion is supported you have heard, if it is the means of convincing you and your friends and so of relieving the patron, “by your making full satisfaction for all the loss you have led him into,” I shall rejoice, your justice and equity will have the sanction of law, gospel and conscience; will be publicly applauded by every Christian, and by

‘Your faithful friend.’

Art. 13. *The French Verbs, or a new Grammar in the Form of a Dictionary. Containing all the irregular Verbs of the French Language, conjugated at full Length. According to the newest Decisions, from the Academy. Digested in so easy a Manner, that not only Beginners, but even those who write the Language, tho’ unable to speak it, may instruct and perfect themselves, without the Assistance of a Master.* 12mo. 3s. 6d. Vaillant.

It is sufficiently known to every one who has studied the French language, that the most difficult part of the task consists in the conjugation of the verbs. In almost every language indeed, the conjugation of the verbs constitutes one of the most essential, and at the same time one of the most difficult parts of grammar. Even in our own tongue, the few verbs that can properly be said to be conjugated, are so amazingly irregular, that they give foreigners a great deal of trouble. But the French verbs are very different from the English, and, like those of the Latin, are conjugated through the different moods and tenses. They are formed from their infinitive moods, which are of divers terminations, among which are ten principal ones, including about 3074 verbs; but besides these there are fifty-two others, all of which are conjugated in a very different manner; and in these conjugations the chief difficulty attending the French language consists. The work before us is calculated to remove this difficulty, and will in a great measure answer the intention, and save the learner much time and trouble.

Art. 14. *An Introduction to Geometry. Containing the most useful Propositions in Euclid, and other Authors. Demonstrated in a clear and easy Method, for the Use of Learners.* By William Payne. 4to. 7s. 6d. T. Payne.

The principal intention of the work before us is to facilitate the method of demonstration, and consequently to remove many of the difficulties attending the study of geometry. In this useful attempt the Author has happily succeeded; the demonstrations being neat, elegant, and easy; and by allotting a page to every proposition, the figure is always exposed to the eye of the Reader, and the demonstration more easily conceived, as the mind is never diverted from its object. It is therefore with pleasure we recommend this treatise to those who are desirous of being masters of the most useful propositions in geometry, with the least expence of time and labour. We could however have wished, that the Author had placed, in a parenthesis, at the end of each proposition, the

book and number it has in Euclid himself; for by this means the epitome before us would have been more conspicuously connected with Euclid, and the Reader might, at any time, have compared them together with the greatest ease and dispatch.

Art. 15. *The Additional Lives and Plates to complete the first Edition of Anecdotes of Painting in England, &c. digested from the Manuscripts of Mr. George Vertue.* By Mr. Horace Walpole. 4to. 3s. few'd. Printed at Strawberry-Hill, and sold by Bathoe in the Strand.

These additions were duly noticed in our last Month's Review: Vid. CATALOGUE, Art. 14.

POETICAL.

Art. 16. *Miscellanies. The Lion, Cock, and Peacock: a Fable. And an Essay on the ever-glorious Peace! concluded at Paris, in 1763.* By the Author. 4to. 2s. 6d. Williams.

This poor political poetry is out of time, and out of place, the poor bookseller must be out of pocket, and the poor Author seems to be out of his wits.

Art. 17. *The Gift of Tongues, a Poem.* By Charles Jenner, M. A. 4to. 1s. Johnson.

This noble subject is treated as ill, or worse, if possible, than any that have hitherto been proposed for the Kiffinbury reward. Stiff, laboured language, confused and bloated metaphors, with all the other phenomena of bad writing, are to be found in every page.

Art. 18. *An Essay on the Character of Manilius, in an Epistle to Juvenis, in which is attempted a Description of the Distressed, the Miser, and the Liberal, with other Epistles on several Subjects, in Blank Verse.* By William Wyld. 8vo. 1s. 6d. Richardson and Urquhart.

We have met with many poets that could not write, but here we have one who cannot read; for it is impossible that he should understand the accentuation of his own language, who could turn off two such blank verses together as the following:

With more vigilance to protect her powers
Against th' attacks of all promissory.

Art. 19. *An Elegiac Ode, sacred to the Memory of his late Royal Highness, Edward Augustus, Duke of York.* By Richard Rolt, Author of *Cambia, Eliza, Almena, &c.* 4to. 1s. Garland.

This is one of those *manœuvres* of authorism which are generally practised on public events; but it is somewhat extraordinary in its kind. To work up an elegiac ode on the death of the Duke of York, Mr. Rolt has industriously collected several of his own dead poems, and stringing them together without either order, pertinence, or propriety, has published the strangest sarrago that ever disgraced the elegiac muse.

THEATRICAL.

Art. 20. *A Peep behind the Curtain; or the New Rehearsal.* As it is now performed at the Theatre Royal, Drury-Lane. 8vo. 1s. Becket.

It was observed, by the late Mr. Fielding, that modern refinement

had almost banished true humour from the stage; and had rendered the entertainment even of our *comic* theatre as dull and insipid as the conversation of a drawing-room. It is happy for the memory of that incomparable writer, that we can take a pleasure in doing him more justice in the closet, than it is at present the fashion to do the greatest effort of pleasantry at the playhouse.

Bold is the man, and compos mentis scarce,
Who, in these nicer times, dares write a *farce*;
A vulgar, long-forgotten taste renew:
All now, are *comedies*, five acts or two.

So says our Author in his prologue; and indeed, for our part, we cannot help looking upon our new-fangled two act comedies in the light of raw striplings mounted upon stilts, to make themselves appear as tall as grown men. The playfulness of boys is not only excusable, but agreeable; let them continue such however till they come of a proper standing. While we censure false taste, nevertheless, on the one hand, we cannot help confessing, on the other, that many of our late *farce* writers have given sufficient reason for lovers of decency to wish the genuine ebullitions of pure humour had been less polluted by their vicinity to the foul and muddy springs of vulgar merriment.—The performance before us is a proof that, however blended their streams have hitherto generally been, they may be readily and advantageously kept vividly asunder. The actual *grossierete* of most of our humourists does by no means prove that elegance and humour are incompatible. On the contrary, we think the true pleasantry of *farce* would admit, if necessary, of as much delicacy of language, character and sentiment, as the dullest of our modern comedies. There is a wide difference between grossness of sentiment and absurdity of argument: the latter is in a manner essential to that genuine drollery with which the *farce* before us abounds, and without which it would be justly entitled to a higher appellation. It will be thought, perhaps, going a little out of our way, to take notice of the music of the burletta, rehearsed in the course of the performance; but we cannot help observing that we were greatly struck with the particular manner in which the composer, instead of absurdly studying airs of difficult execution, has displayed throughout the whole that easy and agreeable cantabile, by which alone the performer can display with any success the power of *musical expression*.

N O V E L S.

Art. 21. *The Perplexed Lovers: or, the History of Sir Edward Batches, Bart.* 12mo. 3 Vols. 9s. Noble.

Delicacy of mind, in love-matters especially, is a very delicate affair, indeed; and often involves the sentimental lover in such perplexities as would sometimes almost persuade us that there are situations in which the greatest delicacies may prove our worst enemies. The present history affords several instances, very naturally imagined, and agreeably related, that may serve to corroborate this observation; but, (to the great satisfaction of the Reader, who, if he has any sensibility, must feel himself interested in the fates of the worthy and amiable characters here introduced) every thing ends well at last,—true Love reigns triumphant over all opposition, and Virtue is rewarded, as we could always wish her to be, not only in *imaginary* scenes, drawn for example and

imitation, but in every *real* scene in which she has any part to act in the great drama of human life.

Art. 22. *The Adventures of a Kidnapped Orphan.* 12mo. 3s. Thrush.

Relates the story of a young fellow who is said to have been betrayed, and forcibly sent, as a soldier, to the East-Indies. It is a piteous tale, and piteously related. Whether or not there is any *reality* in the narrative, we cannot with certainty discover; but we do not recollect any book of adventures more dull, less interesting, or worse written.

POLITICAL.

Art. 23. *Thoughts on the Causes and Consequences of the present High Price of Provisions.* 8vo. 6d. Doddsley.

The nation abounds in politicians, who like pretenders in physic, instead of searching out the primary causes of national evils, which often lie remote from superficial observation, content themselves with proposing remedies directed immediately to check the symptoms; and with abusing ministers who do not adopt them, as the authors of our distresses.

The Writer of this small but sensible pamphlet, however, traces the subject of the high price of provisions rather nearer perhaps to the truth, than those who arraign the bounty on corn, who suppose it possible to forestal and monopolize the provisions of a whole country; or even than the writer who discovered it to be owing to the practice of inoculating the small-pox*. He observes, 'that the present high price of provisions arises principally from two sources; the increase of our national debts, and the increase of our riches; that is, from the poverty of the public, and the wealth of private individuals. From what causes these have been increased, and what have been the effects of that increase, shall be the subject of the few following pages.

'It will surely be unnecessary to inquire into the causes of the late immense increase of our national debt; whoever remembers the many millions annually borrowed, funded, and expended, during the last war, can be under no difficulty to account for its increase. To pay interest for these new funds, new taxes were every year imposed, and additional burthens laid on every comfort, and almost every necessary of life, by former taxes, occasioned by former wars, before sufficiently loaded. These must unavoidably increase the prices of them, and that in a much greater proportion than is usually understood: for a duty laid on any commodity does not only add the value of that duty to the price of the commodity, but the dealer in it must advance the price double or treble times that sum; for he must not only repay himself the original tax, but must have compensation for his losses in trade by bad debts, and loss of interest by his increased capital. Besides this, every new tax does not only affect the price of the commodity on which it is laid, but that of all others, whether taxed or not, and with which, at first sight it seems to have no manner of connection. Thus, for instance, a tax on candles must raise the price of a coat, or a pair of breeches; because out of these, all the taxes on the candles of the wool comb, weaver,

* See Review for June last, p. 488, Art. 29.

and the tailor, must be paid ; a duty upon ale must raise the price of shoes ; because from them all the taxes upon ale drank by the tanner, leather-dresser, and shoemaker, which is not a little, must be refunded. No tax is immediately laid upon corn, but the price of it must necessarily be advanced ; because, out of that, all the innumerable taxes paid by the farmer on windows, soap, candles, malt, hops, leather, salt, and a thousand others, must be repaid : so that corn is as effectually taxed, as if a duty by the bushel had been primarily laid upon it ; for taxes, like the various streams which form a general inundation, by whatever channels they separately find admission, unite at last, and overwhelm the whole. The man, therefore, who sold sand upon an ass, and raised the price of it during the late war, though abused for an imposition, most certainly acted upon right reasons ; for, though there were no new taxes then imposed either on sand or asses, yet he found by experience, that, from the taxes laid on almost all other things, he could neither maintain himself, his wife, or his ass, as cheap as formerly ; he was therefore under a necessity of advancing the price of his sand, out of which alone all the taxes which he paid must be refunded. Thus I think it is evident beyond all doubt, that the increase of taxes must increase the price of every thing, whether taxed or not ; and that this is one principal cause of the present extraordinary advance of provisions, and all the necessaries of life.

The other great source, from whence this calamity arises, is certainly our vast increase of riches ; the causes and consequences of which, I will now briefly consider. That our riches are in fact amazingly increased within a few years, no one, who is in the least acquainted with this country, can entertain a doubt : whoever will cast his eyes on our public works, our roads, our bridges, our pavements, and our hospitals, the prodigious extension of our capital, and in some proportion that of every considerable town in Great Britain ; whoever will look into the possessions and expences of individuals, their houses, furniture, tables, equipages, parks, gardens, cloaths, plate, and jewels, will find every where round him sufficient marks to testify to the truth of this proposition. This great increase of private opulence is undoubtedly owing to the very same cause which increased our national debt ; that is, to the enormous expences and unparalleled success of the late war ; and indeed very much arises from that very debt itself. Every million funded is in fact a new creation of so much wealth to individuals, both of principal and interest ; for the principal being easily transferable, operates exactly as so much cash ; and the interest, by enabling so many to consume the commodities on which taxes are laid for the payment of it, in a great measure produces annually an income to discharge itself. Of all the enormous sums then expended, little besides the subsidies granted to German princes, was lost to the individuals of this country, though the whole was irrecoverably alienated from the public ; all the rest annually returning into the pockets of the merchants, contractors, brokers, and stock-jobbers, enabled them to lend it again to the public on a new mortgage the following year. Every emission of paper-credit by bank-notes, exchequer and navy bills, so long as they circulate, answers all the purposes of so much additional gold and silver, as their value amounts to : if we add to these the immense riches daily flowing in since that period from our commerce, extended over every quarter of

the globe, from the new channels of trade opened with America, and the amazing sums imported from the East-Indies, it will not sure be difficult to account for the opulence of the present times, which has enabled men to increase their expences, and carry luxury to a pitch unknown to all former ages.

‘ The effects of this vast and sudden increase of riches are no less evident than their cause: the first, and most obvious effect of the increase of money, is the decrease of its value, like that of all other commodities; for money being but a commodity, its value must be relative, that is, dependant on the quantity of itself, and the quantity of the things to be purchased with it. In every country where there is great plenty of provisions, and but little money, there provisions must be cheap, that is, a great deal of them will be exchanged for a little money: on the contrary, where there are but little provisions in proportion to the number of consumers, and a great plenty of money, or what passes for money, there they will inevitably be dear; that is, a great deal of money must be given to purchase them. These effects must eternally follow their causes in all ages and in all countries; and that they have done so, the history of all countries in all ages sufficiently informs us. The value of money at the time of the Norman conquest was near twenty times greater than at present; and it has been gradually decreasing from that period, in proportion as our riches have increased: it has decreased not less than one third during the present century; and I believe one half at least of that third since the commencement of the last war, which I doubt not, could it be exactly computed, would be found to be in due proportion to the increase of its quantity, either in real or fictitious cash; and that the price of provisions is advanced in the same proportion, during the same period.’

To these causes, our Author adds that increase of the consumption of provisions, by a general habit of luxury, which has infected all degrees of the people. Hence the progress of every thing is accelerated; ‘ the merchant who formerly thought himself fortunate, if in a course of thirty or forty years, by a large trade and strict economy, he amassed together as many thousand pounds, now acquires in a quarter of that time double that sum, or breaks for a greater, and vies all the while with the first of our nobility, in his houses, table, furniture, and equipage.’ The operation of these causes, he observes, have extended to the remote parts of the island, who can now afford to consume much of those necessaries among themselves, which heretofore they were glad to send to the metropolis; but which they will not now part with under advanced prices. ‘ Since then, continues he, the value of our money is decreased by its quantity, our consumption increased by universal luxury, and the supplies, which we used to receive from poorer countries, now also grown rich, greatly diminished, the present exorbitant price of all the necessaries of life can be no wonder.’

Such are the reasons this ingenious Writer gives for the high price of the necessaries of life; and if the validity of them should be admitted, our Readers will thence be able to form a judgment of what hopes there may be of a reduction. The consequences he deduces are as follow.

‘ From the foregoing premises one consequence evidently appears, which seems to have escaped the sagacity of our wisest politicians, which is, that a nation may, nay must inevitably be ruined, who every year
increases

increases her debts, notwithstanding her acquisitions by conquest or commerce bring in double or treble the sums which she is obliged to borrow; and this by a chain of causes and consequences, which the efforts of no human power or wisdom are able to disunite. New debts require new taxes; and new taxes must increase the price of provisions: new acquisitions of wealth, by decreasing the value of money, still aggravate this evil, and render them still dearer; this dearness of provisions must augment the price of labour; this must advance the price of all manufactures; and this must destroy trade; the destruction of trade must starve the poor, expel the manufactures, and introduce universal bankruptcy, riot, and confusion. Artificers of all kinds will, by degrees, migrate into cheaper countries: the number of clergy, whose education must grow more expensive, and incomes less valuable, will be insufficient for parochial duty: the pay of navies and armies must be augmented, or they will no longer defend a country which cannot maintain them; but rather themselves become her internal and most dangerous enemies.

This is truly a melancholly prospect, but if there is reason to apprehend the reality of it, certainly it ought to be considered in time. As to the cure for this deep-laid disorder, our Author declares, 'No acquisition of foreign wealth can be effectual for this purpose: was our whole national debt to be at once paid off, by the introduction of all the treasures of the East, it would but accelerate our destruction; for such a vast and sudden influx of riches would so enhance our expences, and decrease the value of money, that we should at once be overwhelmed with luxury and want. The most concise method of cure would be to take superabundant wealth from individuals, and with it discharge the debts of the public; but here justice, liberty, and law, would obstruct our progress with insurmountable difficulties. Whoever therefore would attempt this salutary, but arduous undertaking, must not begin by extirpating engrossers and regraters, nor by destroying rats and sparrows, those great forestallers of the public markets; but by gradually paying off that debt, not only by oeconomy, but by the most avaricious parsimony, and as far as possible, by narrowing those channels, through which riches have flowed in such torrents into the pockets of private men: he must be deaf to all mercantile application for opening new inlets of commerce at the public expence: he must boldly resist all propositions for settling new colonies upon parliamentary estimates; and most carefully avoid entering into new wars: in short, he must obstinately refuse to add one hundred thousand pounds to the national debt, though by that means millions could be introduced through the hands of individuals. How far these measures are practicable, or consistent with the honour, dignity, or even advantage of this country in other respects, I cannot determine; but this I will venture to affirm, that by no others this calamity, so loudly and so justly at this time complained of, can ever be redressed.'

Upon the whole, the Writer of this pamphlet appears to have considered his subject closely; and it were to be wished that a radical cure might be administered to our grievances, of gentle operation: since it appears to be no easy task to unravel so very complicated a system as ours appears to be at present, without doing violence to some parts of it.

Art. 24. *An Address, serious and affectionate, to the Voters and returning Officers at the ensuing Elections of Members to serve in Parliament.* 8vo. 6d. Wilkie, &c.

This is truly what the title expresses, a serious and affectionate address; but it will be also an ineffectual one, until the election of members to compose the legislative body of the nation, is taken out of the hands of the rabble. The great alteration of the value of money, since freeholds of 40 s. a year intitled the possessor to a vote; the rise and great increase of commercial property since, and the real interest the possessors of it have in the national welfare; in short the safety of the whole nation collectively; all plead the propriety of such a regulation, *so forcibly*, that it is an insult to common sense to expatiate on it. Until this is done, it is of no avail to talk to such electors of the sin of perjury, of the value of their precious and immortal souls, or of the welfare of their country: a sum of hard money will too often have more weight in it, than any arguments that can be urged against accepting it. They will always reason, as our Author supposes in the following words:—"What is the public to me? I must look to myself in the first place: let those who are rich take care of the nation. I want to maintain myself and family; here I shall have ten, twenty, fifty, perhaps a hundred pounds, for my vote, when I am not worth a hundred shillings in the world."—And this reasoning is unanswerable. Such are the makers of our law-makers!

Art. 25. *The Honest Elector's Proposal for rendering the Votes of all Constituents, throughout the Kingdom, free and independent.* By C. W. 8vo. 1 s. Almon.

This honest elector who dates himself from Lynn, complains pathetically of the influence under which he is obliged to vote: no less than his subsistence, in the enjoyment of a small place, depending on it. His proposal for securing the freedom of elections, is by balloting, which would undoubtedly produce the good consequences he ascribes to it; but, according to what has been observed in the preceding article, it is difficult to avoid asking, why persons in our honest elector's situation, should vote at all?

RELIGIOUS and CONTROVERSIAL.

Art. 26. *The Distinction between the ordinary and extraordinary Gifts of the Holy Spirit proved to have no Foundation in the New Testament. In which is made appear that in the Apostolic Age, the Holy Spirit given to every Believer in Christ, in its Operation in them, was after a miraculous Manner; and therefore the Promises of the Spirit, in the New Testament, are confined wholly to them at that Time; consequently Believers in Christ, in after Ages, are not included therein.* By an impartial Hand. 8vo. 1 s. Wilkie.

The pretensions formed by ecclesiastics, since the times of the Apostles, of having the sole power of communicating to others certain gifts of the Holy Ghost, have been made the foundation of so much tyranny and superstition, that every honest and true Christian will be pleased to see this matter examined by the Holy Scriptures, from whence
these

these gentlemen pretend to derive this power. The Author of this pamphlet has undertaken, from them, to prove, that all the gifts of the Spirit of God conferred on the Apostles, and, by their hands, on the primitive Christians, were miraculous manifestations of the will and power of the Almighty; that these gifts were communicated to all true believers, to Jews and Gentiles, to men and women indiscriminately; that the power of communicating these gifts continued no longer than the times of the Apostles; that there is no promise in the bible of obtaining any gifts of the Holy Spirit any farther; and that Christians in all ages afterwards are to be instructed and influenced, in all affairs relating to Christianity, by the Holy Scriptures alone, which have been written by those persons who were then miraculously inspired by the Holy Ghost.

This must certainly destroy the pretensions of a set of men who claim to themselves certain powers of the divine spirit, which, they allege, have been conferred upon them by their predecessors, who, they say, received these powers from those who went before them, and they from others, up to the Apostles; and that they are to continue them down to their successors, to the end of the world.

If the Author of this pamphlet hath proved his point, it must have another very great effect in overturning all the pretensions of many ancient and modern sects of Christians, who assert that they are guided and influenced by the immediate operation of the spirit of God, as the Apostles and primitive Christians were; and have the presumption to sanctify their wild enthusiasms and reveries by this high pretension: both these sorts of people are fanatics, in the true sense of the word.

The sentiment of this author must likewise rouse all good Christians to be more *active* in performing the duties of their holy religion; and depend, somewhat more than they generally do, upon a proper tho' just regulation of their own tempers and practices.

The Author, in support of his *opinion*, hath brought together all the texts of the Old and New Testament which speak of the gifts of the spirit of God; and he illustrates his sentiment by large quotations from Lord Barrington, Dr. Whitby, Dr. Taylor, Mr. Locke and Mr. Pile. He seems to comprize the whole of his design in this remarkable quotation from Whitby's commentary on 1 John, ii. 20, 27. 'It must be granted that in those times of the effusion of the spirit, and his miraculous gifts upon believers, this unction was promised to teach them all things necessary, who had no other rule of knowing what was so, but by the teaching the Apostles and Prophets then amongst them, actuated by this spirit and teaching in their assemblies, and doing other public offices, by this *affatus*, and by the spirit of wisdom and instruction then imparted to them.—But these sensible indications and extraordinary gifts having long since ceased, Christians now are to be directed by those writings, which were indited for their perpetual use, by men assisted by that spirit, who led them into all truth. And surely if in those times when the gifts of the spirit were so generally vouchsafed, they were yet taught by Apostles, Prophets, Evangelists, Pastors and Doctors assisted by the spirit for that work, it is reasonable to believe that, now these gifts are ceased, believers should be instructed by Pastors and Doctors, assisted by (and accord *nz 10*) the scriptures indited by these spiritual men.'

Art. 27. *A Dialogue between the Pulpit and Reading Desk*, By a Member of the Church of England. 8vo 1s. Nicoll.

The oddness of this title may induce some people to read it. But they must not expect to find here any of the humour of Boileau's *Lutrin*. It is wrote upon a very serious subject; and represents the reading-desk, where nothing but the liturgy of the established church of England is read, finding great fault with the pulpit, where this liturgy is supposed to be very little known, and often contradicted. There are many severe strictures upon the clergy in it. The author makes the pulpit to say, 'My reasons for engaging in sacred things are better than you may suppose. They are satisfactory to the bulk of mankind; and few, if any, of the learned and honourable call them in question. First, they are the same as my neighbours: we all hold one opinion, and I do not chuse to be singular. The way the multitude go, I charitably hope is right. Secondly, custom prevailed with me; for as I believed like others, I acted like others. Thirdly, I had never considered these things, nor hardly read them. Fourthly, We act from *office*, what is called *ex officio*, not from *principle*; and we are appointed to read, not to believe. Fifthly, I signed [my assent and consent] in a sense of my *own*, not as the words *implied*; and as articles of *peace*, not of *doctrine*: therefore I never preach them. Sixthly, *interest* was closely connected with *subscribing*, and I could not have separated one from the other, if I were to have strove till dooms-day.' Afterwards, the reading desk is made to say, 'I would have none to preach who do not believe the Scripture; or who *subscribe* what they do not think is true. Let the learned, blind, and *authorized pulpits* go forth and see what they can do. They do go forth, and can do nothing,—Your own example and that of many other *pulpits* in attesting what none of you believe, is an instance of the error and absurdity of requiring *subscription* to human articles. By this the conscientious are kept out, and the licentious are let in.' And much to the same purpose is scattered through the whole performance, the design of which is to vilify the clergy for preaching up the necessity of morality and good works in order to recommend us to the favour of Almighty God. The reading desk is extremely zealous for the articles, the homilies, and the whole liturgy, as they were composed by our first reformers; and will not abate one jot in any of them; and often quotes the famous 13th article.

In the 35th page, he says, 'Whatever faith consists in, it is what neither men nor books can teach you: nor can you ever acquire it by any abilities of your own. It is the gift of God: It is the operation of God,' &c. and in the next page he says, 'the sacrifice of Christ is a perfect and sufficient atonement for the sins of the whole world: but if those he gave his life a ransom for, *will* not believe, *will* not be redeemed from iniquity, so far will his death be from procuring salvation, that it will rise up in greater judgment against them.' And in the page after he says, 'The design of Christ throughout the whole gospel is to destroy sin, exalt righteousness, and restore us to the favour and image of God. The preparative is repentance, the *term of acceptance* is faith, that faith which has been already described.' [*In the Book we suppose, though no book can describe it.*]

The doctrines of a mystical unintelligible faith, and of as mystical and unintelligible grace, are represented as the chief things necessary for a Christian's

a Christian's salvation. However, the author is so sensible, as every thinking man must be, of the absolute necessity of works of holiness and righteousness to recommend us to a holy and a righteous God, that he supposes such works will necessarily proceed from his principles. And happy would it be for the world, if these rapturous notions, or the more manly principles of reason, and our Blessed Saviour's precepts and example, would excite and animate all Christians to live soberly, righteously and godly in this world.

Art. 28. *A manual of religious Liberty, by an Author as yet unknown.* 12mo. 1s. Printed for Rivington in New York, Flexney in London, &c. and sold by all the Booksellers in England and Corsica. Inscribed to the Memory of Bishop Hoadley, whose Apostolic Name will be always dear to the Friends of Liberty, &c.

This pamphlet is a sermon preached on the fifth of Nov. from Galatians, v. 1. 'Stand fast therefore in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of Bondage.'

From the title, inscription and text, we may easily imagine the tendency of the discourse. The preacher proposes to consider, the liberty wherewith Christ hath made us free; the duty of asserting and strenuously maintaining this character of freedom; and the peculiar aggravated folly of being again entangled with the yoke of bondage.

He sums up what he has said upon the first head thus, 'That the church of Christ is a body united under him purely for religious or spiritual purposes, that by the rules of his government, no man is to be forced into this community; nor can any one become a member of it but in consequence of his own convictions; that no man when admitted to fellowship or office hath any right to lord it over his fellow-subjects, to judge or set at nought his brother, to impose his own sense of his masters will, to alter or annul the laws of Christ, to suspend or vacate his promises, or direct the thunder of his threatnings. No MAN, OR BODY OF MEN can have a right to change the nature of his service from pure spiritual and rational into pompous, carnal and superstitious, fit for little or nothing but to make its votaries temporally poor and spiritually proud; and that wherever we find a contradiction between the word of Christ, and those who pretend to act in his name and stead, we are reduced to two opposite contending masters, one of which must be given up; and if we decide the dispute in favour of men, we are no longer the servants of Christ.'

Under the second head are given many strong reasons why we should stand fast in Christian liberty. And under the third are represented the inconveniencies of admitting impositions and innovations in things which may seem to be of an indifferent or innocent nature. He says, 'The consequences of such things however unforeseen, have been always unfortunate. They have defaced the beauty, corrupted the simplicity, and enervated the power of a pure and spiritual worship: and whatever importance they might seem to give in the church, to those who were supposed to have the right of their direction, they have reduced our Jerusalem, and her children, to an ignominious bondage. Some of her sons have both seen and lamented it: and, as far as they durst, have remon-

remonstrated against it. But with what effect? Perhaps they have been told, these trappings are now become so necessary, that they must not be removed, lest the rent become fatal. Thus, at length, TRUTH, it seems, is beholden to falsehood for its own precarious existence—a thought which, one would imagine, should excite the indignation of every real friend to its interests, and induce him to stand firm to his sense of duty and privilege, while he may.

In the application of his discourse to the events of the day, the Author sets forth the wonderful deliverances we had from Popery by the discovery of the gunpowder-plot, and the arrival of King William, the great patron of liberty civil and religious: and expresses the greatest surprize that any Briton should be so degenerate as to desire to be again subjected to that yoke of bondage which neither we nor our fathers were able to bear. And he says, 'It is very easy for some people to pass over former cruelties and outrages with a superficial flur, as fables and scarecrows fit only to frighten children. But may we not defy the whole world (as Bishop Fleetwood well observes) to give one single example wherein popery, now represented by some people to be so innocent an institution, could destroy such as would not submit to it, and did not destroy them. Doth it not, every where, live within its guards, its inquisitors and dragoons? and support its power by gibbets, axes, fire and sword, and every cruel instrument of death? And do we long to return to the discipline of these wholesome correctives!'

Art. 29. Two Discourses, and a Prayer, publicly delivered on the 17th and 19th of May, 1767, at the Quaker's yearly Meeting at Bristol. The whole taken down in Characters. By a Member of the Church of England. 4to. 1s. Farley in Bristol, Newbery in London.

These discourses are more rational and better connected than are many of the extemporary sermons of the Quakers; from whom, indeed, the correctness of precomposed compositions is not to be expected. The first discourse is upon a text extremely well suited to the occasion of their yearly meeting; viz. 'Art thou in health, my brother?' 2 Sam. xx. 19. The friendly interrogation, as our readers will naturally suppose, is not a little spiritualized in this discourse.—In the second sermon, from the words 'How much owest thou unto my Lord?' Luke xvi. 5. The Christian principles of the Quakers are occasionally explained; and many pious exhortations are given, which may be attended to with advantage, by Christians of every denomination. The prayer subjoined is free from enthusiasm, and well adapted for the edification of those who (to use a frequent phrase of the preacher's) were 'within the audience of his voice.'

Art. 30. A Letter to the Rev. Mr. Caleb Evans, occasioned by his curious Confession of Faith, at his late Ordination among the Independent Baptists in Bristol: in which his marvellous Creed is considered, and his abusive Censures of other Ministers and Churches are exposed. By E. Harwood. 8vo. 1s. Becket.

This letter is published by Mr. Harwood as 'A seasonable rebuke to an uncharitable Baptist;—a zealous Athanasian; who looks upon personal election and predestination, with other calvanistical metaphysics, as

the very essentials of the Gospel, and the glory of Christianity. These narrow, gloomy, uncomfortable principles and tenets, are attacked with spirit, and very justly exploded, in this animated and sensible performance. Mr. Harwood has, however, in some places, treated Mr. Evans with a degree of *asperity* which the nature of the present debate does not seem to have required, and for which, perhaps, the best apology that can be offered, is the recent *irritation* occasioned by frequent previous skirmishing between these reverend combatants, both in newspapers and pamphlets, on some other subjects of controversy; which we have noticed in former catalogues.—On the other hand, Mr. Evans has, with the 2d Edition of his ordination charge, &c. [See Art. viii. in the list of sermons, &c.] published some strictures on this letter; which he considers as ‘a mere farrago of falshood, misrepresentation, and the most illiberal abuse:’ in full proof of which he appeals to the *letter* itself, and to his *confession* which occasioned it; but, at the same time, he offers, in this appendix, some remarks on what Mr. H. has urged against him, in regard to creeds, &c. and the right of private judgment; with a word or two concerning the doctrines of the Trinity and predestination; in all which, he says Mr. H. has misrepresented his meaning.

Art. 31. *A Defence of a Charge concerning Subscriptions, in a Letter to the Author of the Confessional.* By T. Rutherforth, D. D. F. R. S. Archdeacon of Essex, King’s Professor of Divinity in Cambridge, and Chaplain to her Royal Highness the Princess Dowager of Wales. 8vo. 2s, 6d. Beccroft, Doddsley, &c.

The controversy occasioned by the CONFESSORIAL is likely to continue for some time; and indeed its importance merits attention; the honour of our ecclesiastical constitution, and the interests of virtue and free enquiry are nearly connected with it. Dr. Rutherforth was the first, or among the first, who figured in this controversy; and he seems determined to support what he advanced in his very extraordinary CHARGE. Impartial Readers, however, will not expect to see the great points in dispute between the Author of the CONFESSORIAL and the Doctor discussed with freedom, and in a satisfactory manner, by a professor of divinity in any of our Universities; and though the Doctor may have the advantage of his adversary in some minute and trifling points, yet those who will take the pains of attentively perusing the elaborate defence now before us, will be convinced that the MAIN QUESTION is not in the least affected by any thing he has said.

S E R M O N S.

I. Before the University of Cambridge, on Commencement Sunday, July 5, 1767. By Beilby Porteus, D. D. Rector of Lambeth, Prebendary of Peterborough, and Chaplain to the Archbishop of Canterbury. Payne.

II. Before the Incorporated Society of Artists of Great Britain, at St. Paul’s, Covent-Garden, Oct. 19, 1767; being the day of their annual Election.

Election. By the Rev. James Wills, Chaplain to the Society, and Curate of Whitechurch. Doddsley, &c.

III. The clerical Character considered, with respect to Times of Improvement.—at the Archdeacon's Visitation at Stow-market, in Suffolk, Oct. 7, 1767. By John Firebrace, A. B. of St. Peter's College, Cambridge, and Curate of Thornham. Cadell, &c.

IV. A Caution to the Liverymen of London, against the General Election: being a Sermon on Drunkenness; shewing it both a Sin and Folly. To which is prefixed an Address to the Livery, and another to the Candidates. By James Penn, Vicar of Clavering cum Langley, Essex; and domestic Chaplain to Earl Gower. Wilkie.

V. On the much-lamented Death of the Rev. Mr. Sam. Wood,—at Norwich, Dec. 8, 1767. With the Oration delivered at the Interment, by the Rev. Mr. Tho. Howe. Dilly.

VI. On the Death of Mr. John How, who departed this Life Nov. 17, 1767, having buried his Wife but a Fortnight before, and left behind him Six Children, quite destitute, the eldest about 14 years old, and the youngest not 4 Months. By R. Elliot, A. B. Sold for the Benefit of the Orphans, at No. 69, Fleetstreet, No. 63, in Cornhill, and other Places; where Donations will be also received.

VII. At the Ordination of the Rev. Charles Cafe, M. A. at Witham, in Essex, Oct. 15, 1767. By John Rogers. With an Introductory Discourse, by Thomas Davidson; Mr. Cafe's Confession of Faith, and a Charge delivered to him by Thomas Gibbons, D. D. 1s. Buckland.

VIII. A Charge and Sermon, together with an Introductory Discourse and Confession of Faith, delivered at the Ordination of the Rev. Mr. Caleb Evans, Aug. 18, 1767, in Broad-Mead, Bristol. Published at the Request of the Church, and Ministers then present. The second Edition, corrected; with an Appendix occasioned by the Rev. Mr. Harwood's Letter. 12mo. 1s. Buckland, &c.

* * * See Art. 30. of this Month's Catalogue.

IX. Before the Governors of Adenbrooke's Hospital at Cambridge, July 2, 1767. By John Gordon, D. D. Archdeacon of Bucks, and Chaplain to the Bishop of Lincoln. Cambridge, printed for the Benefit of the Hospital, and sold in London by White, &c.

ERRATA in the REVIEW for September.

P. 165, l. 16 from the bottom, for '*at least*,' read *at last*.
 P. 171, l. 2, for '*expect*,' read *suspect*.

ERRATUM in our last Month's REVIEW.

P. 383, l. 8 and 9 of Art. 12, for '*no views of any kind*,' read *no views of advantage of any kind*.

A P P E N D I X

TO THE

M O N T H L Y R E V I E W,

VOLUME the THIRTY-SEVENTH.

F O R E I G N L I T E R A T U R E.

L'Ordre naturel et essentiel des Sociétés politiques; that is, The natural and essential Order of political Societies. Paris. 2 Vols. 12mo. 1767.

THE ingenious Author of this work, which has been much talked of, and much admired abroad, gives, in his preliminary discourse, a short sketch of his design, which is, to promote the interests of kings, by pointing out the means of raising their riches, their power, and their authority, the three principal objects of their ambition, to the highest possible degree; the interest of the Proprietors of lands, by shewing how the greatest advantage may be gained from this species of property; that of manufacturers, by shewing how manufactures may be made to turn to the best account; that of the poor, whose dependence is on the success of agriculture; that of the most valuable class of mankind, viz. the merchants of all countries, by shewing how commerce may be rendered the most extensive and the most profitable; and that of mankind in general, by shewing how societies may be established on the firmest and most lasting basis, and individuals enjoy the various blessings of life in the most perfect manner the present state can possibly admit of.

‘Wherever human knowledge can penetrate, says he, we discover an end, and means relative to this end: every thing we behold is governed by laws suited to its existence, and is organized in such a manner as to obey these laws, in order to obtain, by their means, whatever is agreeable to its nature and the mode of its existence. Man, it was natural for me to think, was as kindly treated by the Author of Nature, as other beings;

the talents which are peculiar to him, and which give him the dominion over this lower world, shew plainly that, in the general plan of the creation, there is a certain portion of felicity designed for him; and a certain constitution or *order* which will secure to him the enjoyment of it.

‘ Full of this idea, and convinced that the portion of divine light which the supreme Being has bestowed upon us, was not bestowed without an object, I was naturally led to conclude that this object must necessarily be, to enable us to know that constitution or *order*, according to which we must regulate our mode of existence in order to be happy. Proceeding, upon this principle, to an inquiry into, and an examination of this *order*, I plainly saw that our natural state is to live in society; that our most valuable enjoyments can only be found in society; that men uniting in society, and the happiness consequent upon it, is in the views of our Creator; that, consequently, society must be considered as the work of God himself, and the constituent laws of social order, as part of the general and immutable laws of the creation.

‘ The first difficulties which occurred to me in regard to this manner of considering man, arose from the evils which result from our uniting in society. But then observing that the most useful things to man may become pernicious to him by the power he has of abusing them, I thought it incumbent upon me to examine whether the natural laws of society are the real causes of such evils; or whether the evils we complain of are not rather the necessary consequences of our ignorance in regard to the nature of these laws, and the proper application of them?

‘ My enquiries upon this subject have removed my doubts, and substituted evidence in the room of them. They have convinced me that there exists a natural *order* for the government of men united in society; an *order* which must necessarily secure to us all the temporal felicity intended for us during our abode upon earth, all the enjoyments we can reasonably desire, and to which we can add nothing but to our own prejudice; an *order*, for the knowledge of which Nature has given us a sufficient portion of light, and which needs only to be known in order to be observed; an *order*, where every thing is well, and necessary so, where all interests are so perfectly combined, so inseparably united, that from sovereigns to the meanest of their subjects, the happiness of one part can only arise from the happiness of the rest; an *order*, in a word, the sacred nature and utility of which, by shewing us clearly the beneficence of the Deity, prepares and disposes us, from a principle of gratitude, to love and adore him, and, from a regard to our own interest, to labour after that state of perfection which is most agreeable to his will.

'The more I have endeavoured to combat this evidence, the more triumphant I have found it, the more I have been obliged to yield to the force of it; would to God I could shew it to others, as I perceive, as I feel it myself; would to God it were universally diffused! if it were, it must necessarily change our vices into virtues, and thus constitute the happiness of humanity.'

The chief obstacle, according to our Author, to the establishing of the natural and essential *order* of societies, arises from a kind of léthargy founded in our ignorance. Frightened at the immense distance between this *order*, and that multitude of disorders, which in all ages have covered the face of the earth, and degraded humanity, we imagine, he says, that the reformation of such disorders is a work far above our strength; we persuade ourselves that the *order* necessary to produce a reformation, is of a very complicated nature, that it requires extensive knowledge and profound study, a superiority of genius, continual and laborious efforts, painful struggles with ourselves, and a variety of difficulties which we have not courage to encounter.

It is thus, we are told, that an enormous mass of imaginary difficulties imposes upon us to such a degree as to prevent our forming any scheme to surmount them. All this, however, our Author says, is a mere illusion, a vain chimera, which operates upon our minds in the same manner as apparitions operate upon the minds of children. In order to dissipate this phantom, and to make us emerge from that low and desponding condition into which we are unhappily sunk, it is sufficient, he thinks, to shew, how plain, how simple, and how evident this *order* is, the knowledge of which men despair of ever being able to attain to; and to convince them that it is easy to be comprehended, easy to be established, and still more easy to be perpetuated.

In the prosecution of his design, he sets out with proving the necessity of mens uniting in society, by arguments drawn from our social affections, from the improvements which our faculties receive in society, from the helpless state of infancy and old age, from the natural desires we find in ourselves of enjoyments which cannot be obtained in solitude, from the connection between our natural wants, and the natural order of the productions by which they are to be supplied, &c. &c.

He goes on to treat of right and wrong, of their connections with society, of property, of the inequality among mankind, of particular societies, of authority, and the necessity of it; of the connection between the duties of those who govern and those who are governed; of the natural and only foundation of the greatness of sovereigns; of the first principles of that *order* which

is necessary to society; of its objects, and the consequences of violating it. He shews, that the multiplication of mankind tends to encrease the general happiness; that the proper regulation of society consists in its effectually securing property; that the right of individuals to their property supposes liberty to maintain that right. He inquires into the nature of social liberty, and shews the necessity of it towards obtaining the productions of the earth; points out, briefly, the absurdity of those systems which oppose liberty, and proves the necessity of it for the common interest of every society. He opposes the opinion of there being a necessity for setting artificial bounds to the liberty of individuals, and shews, that the certain method for encouraging the industry of particulars, which naturally produces general prosperity, is to remove all restraints and discouragements. He endeavours to make it appear, that the natural and essential *order* of societies is a part of the course of nature; that its chief characters are, to have nothing arbitrary, nothing but what is founded in reason; to be simple, evident, unchangeable, and supremely advantageous to mankind, forming the best condition, upon the whole, in which such beings can be placed; securing equally the personal happiness of the sovereign, and the general felicity of the subjects, putting the prince, for the sake of the general good, in possession of the collective powers of all the individuals; the power of the sovereign, in governments which are otherwise constituted, being only borrowed, and foreign to the state.

He affirms, that the true *order* of society is sufficient for itself, and sufficient to perpetuate itself, which shews it to be a part of the universal course of nature; that there is nothing mysterious in the right regulation of states; that men of the lowest capacities are capable of forming just ideas of property, right, duty, authority, &c. and that the consequences necessarily flowing from the supposition of property, right, &c. are very easily traced out. He goes on to treat of the means necessary for establishing and perpetuating good order in states, and alleges, that as soon as mankind are satisfied concerning what is the best order in states, they must of necessity proceed to establish it, and that when once established, it must of course be perpetual. Our natural appetite for pleasures of all kinds leads us, he says, to pursue all the most probable methods of increasing the number of our enjoyments; and this must prejudice all persons in favour of the true and natural constitution of states, as being the fittest for obtaining the most ample gratification of their desires; so that in order to the establishment of the best constitution, it is not necessary to transform human nature, or to eradicate its passions; as the passions will incline every person to promote the best establishment.

After this, he proceeds to shew the necessity of every man's being well instructed in the particulars, which form a complete constitution, that all may be disposed to love it, and act, upon every occasion, suitably to it. But here it may very reasonably be questioned, whether the bulk of a people can by any possible means be brought to reason soundly on subjects abstracted from the common business of life, or to connect any considerable number of particulars in such a manner as to draw just conclusions from them, without which they can never come to be convinced that one constitution is preferable to another. But let us attend our Author, and see whither he will lead us.

He writes very sensibly on the impropriety of applying authority for the support of truth, which can never rest firmly but on itself, and shews, that it may always be left to shift for itself, without fear of its being injured by the conflict of contradictory opinions, which, instead of hindering, is found to advance true knowledge. He then digresses a little on the subjects of evidence, conviction, &c. and shews that it is of great consequence to plant right opinions in the minds of a people,—‘A single un-armed man, says he, commands a hundred thousand armed men, the weakest of whom has more bodily strength than he. What gives him this superiority? Opinion. They obey their commander by acting in consequence of an opinion, which prevails universally among them, viz. that they must or ought to obey him.’

He now proceeds to the practical part, and tells us, that three things are essential to society, viz. laws, which suppose magistrates; a tutelary authority; and, thirdly, whatever is necessary for spreading and perpetuating in society the evident knowledge of its natural and essential order. He goes on to treat of laws factitious or positive, as distinguished from general and natural, of the spirit and the letter of laws; of the clearness, justice, and propriety of laws, which, he says, will always produce submission to them. Positive laws, we are told, must never break in upon those of nature, and the propriety of them must be clearly known to all the people. This seems, however, scarce possible; nor is it certain that a people will observe a body of laws merely because they know them to be good. The submission of a people to good government depends upon *police* and *manners*.

In treating of tutelar authority, he endeavours to shew, that it consists in the power, which the magistracy has to procure, or, properly speaking, to force obedience. But here his consistency is not so clear as one could wish; for in the preceding parts of his work, he seems to argue, that the universally evident justice of the laws must of itself secure the submission of the subjects, which would supersede the necessity of force. He

may be understood to mean, however, that the approbation of the main body of the people may be expected to follow the clearly perceived justice of the laws, and yet force may be useful for restraining and punishing unruly individuals.

He now proceeds to shew, that the legislative power (a strange doctrine!) is properly in the sovereign; that the notion of the people's having a right to make laws for themselves is a ridiculous pretence; that the people, so far from being, as is often alleged, one body, are rather a multiplicity of bodies of jarring and inconsistent interests. He argues against the very possibility of a people's assembling to make laws which shall prove effectual; since either the majority must carry it against the minority, or a few, or even one, have a negative against the many. This last he gives up as evidently absurd; and if the majority are to carry every point, the minority, he says, go off dissatisfied, and determined not to submit to laws which are made in spite of them.

The supreme authority, he says, must necessarily center in one, *viz.* the prince; for otherwise the power of the state may split into two, which may battle it against one another, till one or the other is crushed.—He declares himself an enemy to voting. What requires being put to the vote, he says, is not self-evident. But in government every thing ought to be self-evident. Administration committed to several persons must produce mischief, he tells us, because their interests being different, some of them may clash with those of the subjects.—May not a sovereign then have, or think he has, an interest in tyrannizing over his subjects? Does not history shew the falsehood of such reasoning and of all its consequences?—The following passage is a very curious one.

‘Let us sum up what has been said on this head:—The placing of the national authority in the hands of several administrators is contrary to the essential order of society for three reasons: 1. It divides the authority, the essential nature of which is indivisible. 2. It exposes the public interest to the whole fury of private interests; and sets duty and motives in opposition. 3. It annexes to the majority of voices a despotic authority, which neither can nor ought to belong to any thing but evidence; by which means it comes to pass that evidence does not govern, but opinion, or, if you please, the will of a certain number of men attached to a particular opinion.’ Vol. 1. p. 230.

It is somewhat strange that our Author, when he wrote the above passage, did not consider, that his notion of the indivisibility of authority is contrary to experience; that the supposed interest of *one* may clash with the general interest, as much as that of more than one; that evidence is not a person capable of acting,

acting, but merely a consideration influencing mankind to act, and influencing them only in proportion to the greater or less degree of its clearness; that there is no way for men to shew their conviction of the clearness or propriety of a political point, but by voting; that few points in politics are evident to all; and that all being interested in matters of legislation, all ought, by representation, to have a share in it. We Britons justly complain, that, in this country, property has not that weight in legislation which it ought to have. But to proceed.

Our Author goes on to point out the evils naturally resulting from pure Aristocracy and Democracy, which it is needless to mention, as being generally known. But his conclusion from thence will not perhaps be so readily granted, *viz.* that as a government wholly in the hands of the grandees, or wholly carried on by the people, must be found subject to great inconveniencies, so every mixed government must of course be subject to disorder, as being composed of heterogeneous and inconsistent parts. It is remarkable that an author should think of drawing so much merely from his own imagination, in treating on a subject, where experience alone can give any degree of certainty. He does not once attempt to take into his consideration any particular form of government which has existed, nor to found any of his opinions upon history.

He proceeds to shew that the best form of government is that, in which an hereditary prince governs, whose interest it is (whether he will always see it to be so, is another point) to govern well, and who cannot be a gainer by tyrannising over his subjects. He acknowledges, indeed, that objections may, with an appearance of plausibility, be made to despotic government, from the inconveniencies which have been found to arise from it. But he insists upon it, that these inconveniencies have arisen not from the form of government he pleads for, but are common to all forms of government.—But will he say, that the Romans were as great and as happy under Tiberius, Nero, Caligula, &c. as they were in the times of the commonwealth?—This point he touches upon, and observes, that the reason why the tyranny, which has oppressed mankind in regal government, makes so tremendous a figure in history, is, that kings have had a wider sphere of action than commonwealths. He likewise owns, that in a state, where his necessary knowledge of the best state of things is wanting, authority is more dangerous in one hand, than in several. But it must appear surprising to every considerate reader, that any sensible writer should think the mere knowledge, however clear, of what is the best state of things, a sufficient check to the fury of a tyrant intoxicated with power.

The cause, he tells us, of the various disorders which have prevailed in states, is, that neither legislators nor philosophers have understood the natural and essential order of society. Now, it is inconceivable, that what he himself declares to be as obvious and self-evident as the multiplication-table, should never, in a course of five thousand years, be traced out. If, in short, it is somewhat mysterious, how is it likely to be generally known; if it is obvious, how has it continued so long unknown? He labours indefatigably to shew, that opinions against opinions, in a government, where the supreme authority is divided, must necessarily produce disorder; but he nowhere shews how indisputable certainty can be introduced into legislation, or administration, except in generals, which seems to be mere trifling, and useless speculation. But even supposing our Author could demonstrate, with the precision of Euclid, that, (for instance) the French method of raising the revenues, viz. by *Ferrière's Generaux*, is oppressive to the people, and not proportionally advantageous to the king, but, on the contrary, hurtful and dangerous to him, as throwing great power into the hands of a set of overgrown grantees; would the clear knowledge of this produce, of itself, an alteration of this branch of the internal government of France? In a word, were this Writer's doctrine of the power of evidence true, there would be nothing necessary, in order to procure the redress of every grievance in every state; but to shew that they were grievances.

‘ Who does not see, says he; Vol. 1. p. 280. who does not feel, that mankind are made to be governed by despotic authority? Who is there, that has not found by experience, that whenever evidence appears, its intuitive and determining force puts an end to all hesitation. This irresistible force of evidence, therefore, is a despotic authority, which, in order to command our actions in a despotic manner, despotically commands our wills.’

If the Reader understands this passage, so much the better for him; we own ourselves at a loss to comprehend how this Writer connects the convincing of the understanding (which undoubtedly may be done in particular cases in spite of perverseness) and influencing the will in such a manner, that the latter must infallibly follow the former.

‘ The natural despotism of evidence, continues he, draws after it social despotism; the essential order of every society is an evident order, and as evidence has always the same authority, the evidence of this order cannot be public and manifest, without governing despotically.

‘ For this reason, the essential order of states admits only of one authority, and consequently of one single sovereign, it being impossible that evidence should ever contradict itself, its authority

city is necessarily despotic, because it is necessarily one; and the sovereign, who commands in the name of this evidence, is necessarily despotic, because he makes this despotic authority personal.

Our Author goes on to shew how precarious the state of tyrants is, and observes that the tyrannical Roman emperors were most of them massacred by the soldiery, who set them up. But has this terrible example, it may be asked, made the Asiatic despots at all the milder? It is manifest, that mankind do not in general, and least of all the great, act according to the natural order of things. From whence it seems a necessary consequence, that, not despotism in the hands of one, but well-balanced power in the hands of many, regulated according to property, is the only state of safety for a people. Our Author himself draws a very frightful picture of lawless despotism, at the same time that he pronounces despotism exerted according to the order of things, the best form of government; he gives us no security against the possible degeneracy of his legal despotism into tyranny, but that of the evidence or certainty of the natural order of things, which, he imagines, must prevail wherever it is seen. Yet, *video meliora proboque; deteriora sequor*, is a confession, which most men, and especially those of high rank, have often occasion to make. He says, if the deluded princes, who have tyrannized over mankind, had known better, they would have behaved better. It remains to be seen, whether tyranny will cease on the perusal of his book.

Euclid, he tells us, is a perfect despot; accordingly nobody dares to contradict him. But if Euclid had as clearly demonstrated, that virtue is the perfection of wisdom, and vice the very madness of folly, as he has, that the sum of all the angles of a plain triangle amounts to 180 degrees; would it have certainly followed, that every reader of Euclid would have invariably attached himself to virtue, and fled from every appearance of vice? Experience decides this in the negative. For there is no demonstration in Euclid so striking as this moral truth: Yet we see how directly contrary mens practice is to their knowledge.

Our Author concludes his first volume as follows:—'Happy, happy nations! who enjoy the despotism of evidence! Peace, justice, plenty, and the purest felicity dwell constantly in the midst of them. Happier still the sovereigns, to whom, without danger of offending them, we may address ourselves in the following manner:—Powerful masters of the world, *your power* comes from God; it is from him that you have your absolute authority, because it is that of evidence, of which God is the Author; be careful not to change this sacred authority, for a power, which cannot be arbitrary in you, otherwise than as it

is so in its principle: your power, which is natural, absolute, and independent, will then be only a factitious and uncertain power, dependent even upon those whom it ought to govern. You are kings, but you are men; as men, you may *arbitrarily* make laws; as kings, you can only dictate those laws which are already made by the Divinity, whose organs you are: as men, you have the freedom of choice between good and evil, and human ignorance may lead you astray; as kings, evil and error can have no place in you, because they can have no place in the Deity, who, after having established you the ministers of his pleasure, manifests his will to you by evidence: the *personal and legal* despotism which this secures to you for ever, is the same with that of the King of kings; like him you are despots; like him you shall always continue to be such, because it is not in the nature of evidence that it and you should ever cease to be; and your despotism shall crown you with glory and prosperity of every kind, because it is not in the nature of that order, the evidence of which enlightens you, that the best possible state of nations should not likewise be the best possible state of sovereigns.'

In the beginning of his second volume, our Author bestows a great deal of pains in proving what few will think of denying, *viz.* that the interests of the sovereign, and those of the subjects, are inseparably connected. But the clearest demonstration of this truth will never be found sufficient alone to secure a people from the dreadful effects of absolute power in the hands of an ill disposed prince; which, in our opinion, shews the absurdity of our Author's proposal of despotism as the best form of government.

He tells us, that the prince's whole revenue ought to arise from land, because duties laid on trade are discouragements to it. The land-proprietor pays, in purchasing, only for the value of the neat income, which will remain after paying the land-tax. But there seems to be no more in this than the necessity of taking care, that, in laying duties on trade, we do not over-burden it in such a manner, as to distress the subjects, or give our rivals in trade an advantage over us at foreign markets. Whilst this care is taken, it seems to be immaterial, whether the revenues be raised from land, or from trade, or both.

He thinks the prince's revenue ought not to be so much in the pound, *communibus annis*, but to vary according to the plenty or scarcity of different years; and to raise the land-tax he considers as certain ruin to a nation. But we know by experience, that though the land in England is sometimes taxed three shillings in the pound, sometimes four, the nation is not ruined; it is not certain that raising the land-tax to five shillings would overfet the state.

The prince's revenue, our Author thinks, should be the real products of the earth, as our clergy's tythes; and he concludes that the subject must be the least in danger of oppression in this way of raising the revenue; because whenever the king's part comes to be disproportionate, the effects will appear by a visible decay in agriculture, which will shew the necessity of lowering the rate, in order to the king's having a sufficient revenue, which he could not have if the country was oppressed.

He pronounces it impossible to lay a poll-tax, or a duty on trade, that shall be clearly equitable. But we know that it is good policy to tax the articles of luxury, and that there can be no injustice done by such taxes, because those persons only pay the tax, who are able and willing. In all this he seems to give no attention to the riches which may flow into a nation from foreign countries in consequence of an advantageous commerce: for he labours to shew, that what pays the king's revenue, the rents of houses, and other annual disbursements, can only be the returning annual products of the ground. In Holland, the annual products of land are a very small proportion of the general income. He is undoubtedly right, however, in affirming, that in the common way of laying taxes on articles of consumption, the subjects are taxed repeatedly, and do, in fact, pay much more than they seem to do, while the revenue receives less than it seems to do. But how to remedy this inconveniency is the question. If, in the British government, the whole expence of a year, in time of peace, amounts to five millions, to raise this on land only, it would be necessary to tax lands at the rate of ten or twelve shillings in the pound, instead of the usual rate of three or four. And, if the charges of living should, in consequence of this abatement of the taxes on all other articles, come to fall proportionally, so that five hundred a year, should go as far as a thousand does now, the national commerce and manufactures might be found to receive great advantage from the alteration, and the land-proprietors to suffer no material loss. Perhaps our legislators may not chuse to try the experiment: be this however as it may, our Author, like many other theorists, seems to have magnified beyond truth the evil of what he calls indirect taxing, that is, taxing persons, commerce, or any thing but land. He says, for every hundred pounds raised in this way, a reproduction of the value of eight hundred is lost. Were this true, the British empire must have been ruined long ago. If it be said, the British empire is, in this respect, on a footing with other neighbouring states, and therefore is not ruined by this impolitic plan of taxation, which takes place in other nations, as well as here; this very observation shews the falsehood of this, and a multitude of other, speculations; and teaches a very useful lesson, *viz.* that what brings

brings a nation to ruin, is not so much false policy, absolutely speaking, as comparatively with that which is pursued in neighbouring, and especially in rival states.

‘The science of politics, says our Author, vol. 2. p. 228. the obscurity of which is its depth, and the contradictions of which dare not shew themselves, has invented, in our continent, the system of the *balance* of Europe, an enigmatical term, the true sense of which seems to me impossible to be defined. But without attempting to fathom this mystery, we may say, that the effects of the system evidently demonstrate its inconsistencies. It is certainly very improper for preventing wars among the powers of Europe; it seems rather to furnish occasion, or at least pretexts for quarrels. The princes of Europe are every day making war on one another for preserving the balance; and the people cut one another’s throats, armed against one another by a system invented to prevent their cutting one another’s throats.’

He gives us, however, in the very next paragraph a distinct account of the enigmatical system of the balance of Europe, in which there is nothing enigmatical, and says, the design of preserving the peace of Europe by putting a stop to the arbitrary projects of those potentates, who may propose to oppress and spoil such of their neighbours as are in no condition to resist them, is commendable; wise and just. But he thinks the means made use of for the purpose are not promising, nor in experience found successful. Our theory and practice, however, are both much the same, *mutatis mutandis*, with those of the ancient free states of Greece, who, it is universally known, founded the greatest part of their policy on the maxim, of the necessity of preserving an equality of power respectively among them as nearly as possible. Our Author, instead of the usual way (of fighting) to preserve the general peace, proposes, that as kings are used to call one another brethren, they would constantly act as such. It remains to be seen, whether our Author’s rhetorical powers are sufficient to persuade them to embrace this plan of general pacification, or if they will hereafter, as heretofore, have frequent recourse to the *ratis ultima regum*.

In regard to commerce, our Author affirms, that the only gain obtained by a nation, is that of more or less useful articles. It is impossible, he says, for two or more nations to carry on a mutual commerce, and be all gainers. For whatever any one gains, must be drained from the others; which loss continuing for a long course of years, must bring ruin at length on the losing nation or nations.—‘As the mystery of all gainers and losers, says he very archly, is not an article of faith, we may venture to affirm, that the manifest contradiction it implies, demonstrates its absurdity.

But

But may not two traders, worth fifty thousand pounds each in money, carry on a mutual trade, by which the one may gain the other's whole stock? Then indeed the latter is ruined as to the stock in trade; but he may have a land estate behind. Thus, England may for her manufactures draw to herself the gold of Mexico, as fast as it is dug out by the Spaniards; by which means she may procure to herself part of those gains, which Spain might have made by employing this gold. England may thus be a continual gainer by Spain, and yet Spain not be ruined, but only be less rich by the difference of what England gains from her, which she would save by being more industrious, and producing at home the manufactures she now purchases of England. May not Holland, by carrying the merchandize of all Europe, gain by all Europe, as the porter does by the traders who employ him? Did those traders carry their goods themselves, they would save what they now pay to their porter. But what they pay to their porter does not ruin them. To sum up the whole, that nation will certainly gain upon her neighbours, which is more industrious than her neighbours. And the collective body of nations will be rich (that is, will possess valuable effects) in proportion as industry is cultivated; for by industry nature is made to yield more than she will do spontaneously.

A nation's having occasion for commerce, our Author thinks, is always an evil. He seems never to have considered the Dutch, as a flourishing nation, and a considerable maritime power, but which, without commerce, would be nothing. Is Britain's gaining by the exportation of her manufactures many millions annually, at best but a *pis-aller*, or making the best of a bad bargain?—

Our Author goes on to make a multitude of remarks on various subjects, such as exportation, importation, consumption, industry, manufactures, money, &c. some of which are generally known, and others are very controvertible.—Upon the whole, we cannot fairly say, that we have met with any thing very instructive or useful in this work. Those who are better pleased with refinement, and paradoxical speculations, than with what tends to real improvement and edification, will, no doubt, read it with pleasure. The Author is certainly a man of genius, and writes in an easy, agreeable manner.

Recreations historiques, critiques, morales & d'erudition; avec l'Histoire des Fous en titre d'Office; par M. D. D. A. Auteur des Anecdotes des Rois, Reines, & Regentes de France. i. e. Recreations, Historical, Critical, Moral, and Literary, &c. 12mo. 2 Vols. Paris, 1767.

THE work before us, of which M. Dreux du Radier is the Author, is written in the manner of the *Ana*; and might, with

with propriety, have been called *Radieriana*. It is, like all publications of this kind, filled with extracts and anecdotes, some of which are well, and others ill chosen; many might have been omitted without any injury to the performance, and some with advantage to it. But among a great number of puerile reflections, ill founded opinions, obsolete stories, and other trifling articles, it contains many curious anecdotes, entertaining passages, some judicious criticisms, and useful, historical and philological remarks. As the latter cannot fail of being entertaining to the Reader, we shall select a few instances, as a specimen of what may be expected from the work itself.

The celebrated sonnet of Desbarreaux, *Grand Dieu tes jugemens sont remplis d'équité, &c.* is an imitation of a sonnet of Desportes, printed among his religious poems annexed to his translation of the Psalms, in the fine edition published in 1603. The sonnet of Desportes is as follows:

*Helas ! si tu prends garde aux erreurs que j'ai faites,
Je l'avoue ô Seigneur ce martyre est bien doux !
Mais si le sang de Christ a satisfait pour nous,
Tu décoches sur moi trop d'ardentes sagettes.
Que me demandes tu ? Mes œuvres imparfaites,
Au lieu de t'adoucir, aigriront ton courroux ;
Sois moi donc pitoyable, ô ! Dieu Père de tous,
Car où pourrai-je aller, si plus tu me rejettes !
D'esprit triste & confus, de misère accablé,
En horreur à moi même, angoissé & troublé,
Je me jette à tes pieds, sois moi doux & propice.
Ne tourne point les yeux sur mes actes pervers.
Ou si tu les vieux voir, vois les teints & couverts,
Du beau sang de ton fils, ma grace et ma justice.*

The three last lines evidently produced the following of Desbarreaux.

*J'adore en perissant la raison qui t'aigrit,
Mais dessus quel endroit tombera ton tonnerre,
Qui ne soit tout couvert du sang de Jésus Christ !*

We owe the discovery of this imitation to M. du Radier. He mentioned it in a letter containing several anecdotes relating to the Abbe Desportes, and his poems; and which appeared in a periodical collection, entitled the *Conservateur*. But it should be remembered, that if the bad sonnet of Desportes furnished Desbarreaux with the thought, the imitation infinitely surpassed the original, both in the turn and expression.

M. du Radier, though a Catholic, takes great liberties with several tenets and superstitious customs observed in the Roman Church. He remarks that some Zealots would have condemned as heretical, the writings of three persons to whom the lovers of ecclesiastical learning are under the greatest obligations, *Sirmond, Launoy and Balaize*. 'Sirmond's sincerity, says our author, displeased his brethren; nor was their displeasure removed by

by the publication of his *Facundus*, in which is the famous passage relating to the Eucharist: and which, notwithstanding all his explanations, will ever furnish the Protestants with an unanswerable argument *. *But what could I do*, said Sirmond. *Should I have corrupted the manuscript?* In a word, this passage in the *Facundus*, the letter *ad Cazarium* of St. Chrysostom discovered by the learned Emeric Bigot, and the *Ratramne*, are the sources from whence the Protestants may draw arguments sufficient to baffle all the Catholics *that can read*.—It is idle to pretend, with Dr. Boileau, that the *Ratramne* proved irrefragably the real presence in the Eucharist; whereas the author appears from this work to have been a greater Calvinist, than even Calvin himself: I am fully persuaded, and experience has sufficiently confirmed it, says our Author in another place, that what we call the *lesser devotions*, are real impediments to the essential parts of religion; and that to lay any stress on such pious trifles, is doing a real injury to the morality of the gospel, and those exalted tenets which display the grandeur and dignity of its author. I could therefore never approve of those enthusiastic notions, which, under the appearance of fanatical and superstitious piety, have reduced many well-meaning christians to a species of paganism.—Those who have perused the famous letter of St. Bernard to the canons of Lyons, on the festival of the immaculate conception, well know what that learned writer, who was stiled the Devout, thought of such devotions, which are founded on zeal without knowledge. All these customs tend only to expose the catholic religion to the ridicule of its enemies, and prevent the happy effects that would otherwise flow from a spirit of charity and reconciliation, which is the soul of christianity.’

In the work before us is a curious article relating to the change that has been made at Paris, with regard to the times of eating, and retiring to rest. So lately as the reign of Francis I. it was a common proverb,

*Lever à cinq, dîner à neuf,
Souper à cinq, coucher à neuf,
Fait vivre d'ans nonante & neuf.*

* The passage is this: Adoptionem quoque filiorum suscepisse Christum, si antiqui Doctores Ecclesiæ dixisse monstrantur, nec ipsi nec omnis Ecclesiæ, quæ tales Doctores habuit, judicari deberent heretici. Nam sacramentum adoptionis suscipere dignatus est Christus; & quando circumciscus est, & quando baptisatus est, & potest Sacramentum adoptionis, *Adoptio nuncupari, sicut sacramentum Corporis & Sanguinis ejus*, quod est in pane, & in poculo consecrato, Corpus ejus & Sanguinem dicimus, *non quod proprie Corpus ejus sit panis, & poculum Sanguis*; sed quod in se mysterium Corporis ejus, Sanguinisque contineant. Hinc et ipse Dominus benedictum panem & calicem quem discipulis tradidit, Corpus & Sanguinem suum vocavit. *Facundus Sirmondi*, p. 144.

That is,

To rise at five, to dine at nine,
To sup at five, to sleep at nine,
Lengthens life to ninety-nine.

‘Historians observe of Lewis XII. that one of the principal causes of his last sickness, was the total change in his way of living. “The good-natured monarch, says Bayard, in complaisance to his queen, entirely changed his regimen; dining at eight o’clock instead of noon, and after having long habituated himself to go to bed at six in the evening, he now seldom retired before midnight.”

The custom of dining at nine in the morning began to decline during the reign of Francis I. and his successor. The regular part of the nobility however seldom exceeded ten; and supper was always served up between five and six. This is sufficiently evident from the preface to the *Heptameron*, written by the queen of Navarre. And this very well agrees with the old proverb mentioned above. Charles V. however used to dine at ten, sup at seven, and by nine his whole court were retired to rest. The curfew was tolled at six in the winter, and between eight and nine in the summer; a custom still observed at most of the religious houses. In the reign of Henry IV. the court usually dined at eleven, never later than twelve, which custom was continued for some time after Lewis XIV. ascended the throne. In the provinces, at any considerable distance from Paris, as the Limosin for instance, it is still very common to dine at nine in the morning, and sup at five.’

These observations of M. du Radier, puts us in mind of those made by the Marquis de Mirabeau (in his *L’Ami des Hommes*, tom. i. p. 261.) on the same subject. He says he was assured by several old Parisians, that in their youth, a tradesman who did not constantly work, in the longest days, two hours by candle-light, either in the morning or evening, was considered as an idle person, and met with no sort of encouragement. “It was on the 12th of May 1588, adds the Marquis, that the troops of Henry III. took post in several parts of Paris, and the inhabitants, according to Davila, at the noise of the drums, began to shut up their houses and shops, which in that city, as they work before day-light, had for some time been open. In the same passage Davila positively says, that the whole commotion was over before day-light, and in the month of May it is day-light by three o’clock. In the year 1750, continues the Marquis, I passed through Paris the same day at six in the morning, in my way to the Sorbonne; that is, I crossed from the Char-treux to the end of St. Martin’s suburbs, the most trading and populous part of the city; and all was close except a few huts where they sold spirituous liquors.”

Our

Our author has found in Bayle's *Nouvelles de la Republique des Lettres*, an anecdote of father Cheminai, which has been omitted in the lives that have been published of that father. This celebrated preacher was, it seems, a poet, and his verses not less gallant than those of Boissierot or Benferade. "I have, says Bayle, speaking of this father, seen some free verses, written by him for the Marquis de la Vrilliere, represented as a shepherd in a ballet called the Temple of Peace. They are at once very pretty and very gallant, intimating to the shepherdesses their danger, at the visit paid them by the Marquis. They conclude with the following couplet:

*Qu'il est aisé, quand on a tant de charmes,
De trouver l'heure du Berger.*

The following is another anecdote given by our Author.

'Le Sage's *Gil Blas*, far excels his *Diable boiteux*, though the latter has had more regard paid it than the former. The first edition had amazing success, and the second sold with still greater rapidity. Two noblemen coming to the Booksellers, found only one single copy remaining, which each was for purchasing; and the dispute grew so warm, that they were going to decide it by the sword, had not the bookseller interposed. But the author, by whom the bookseller made a fortune, died poor.'

M. du Radier has made the history of France his particular study, as is sufficiently evident from several pieces he has already published, as well as from the work before us. He often opposes the president *Henault*, and some of his criticisms appear to be well founded; but they are accompanied with an acrimony which gives pain to an ingenuous reader. It is easily perceived that he searches for faults, and never fails to expose every slip in the harshest manner: sometimes he even cavils without paying the least regard to the acknowledged merit of that illustrious writer.

Before we conclude, we must mention the History of the Fools *ex officio*, prefixed to this work. Our Author confines himself particularly to those who have filled that office at the French Court. This appointment is very ancient, as appears from the game of chess, which is known to have been very common in the reign of Charlemagne. Every body knows that what the French call fools, are two pieces posted near the king.

In the records of Troyes in Champagne is preserved a letter from Charles V. signifying to the magistrates the death of his fool, and an order for them to send him another according to ancient custom. It was therefore established long before that time, and Champagne probably enjoyed the exclusive honour of supplying the kings of France with fools in the reign of Charles V. A remarkable circumstance is, that this monarch, who was surnamed *the Wise*, and who deserved that epithet,

caused monuments to be erected to the memory of two of his fools; one of these tombs is eight feet and a half in length, and four and a half in breadth. In the middle lies a figure dressed in a sort of long robe; the feet and face are of alabaster, and among other oddities in the dress, the figure has a fool's sceptre in his hand, and surrounded with a great number of small figures in niches, delicately executed. It is accompanied with the following epitaph.

Cy git Thevenin de Saint Legier, fou du roi notre sire, qui trepassa le XI Juillet l'an de grace M.CCCLXXIV. Priez pour l'ami de li.

"Here lies Thevenin de St. Legier, fool to our sovereign lord the king, who died the eleventh of July 1374. Pray to God for his soul."

Of all the jests, either good or bad, concerning these fools, collected by M. du Radier, we shall only relate the following of Triboulet, fool to Lewis XII. and Francis I. A nobleman of distinction having threatened to cause him to be whipped to death, for mentioning him with too much freedom, the fool complained grievously of it to Francis I. The prince told him not to be afraid; "for should any one, said he, presume to kill you, I will have the murderer hanged up in a quarter of an hour after." Ah! cried Triboulet, I wish your majesty would command him to be hanged up a quarter of an hour before.

The last fool mentioned in history, is Angeli, who lived in the reign of Lewis XIII. since which time, the wretched amusement of seeking resources against lassitude or indolence, from the strange oddities of a wretch deprived of reason, has been laid aside.

La Défense de mon Oncle. A Defence of my Uncle. 8vo. Paris, 1767.

IN our last Appendix we gave a short account of a work, entitled—*Supplément à la Philosophie de l'histoire de feu M. L'Abbé Bazin*, &c. wherein the Author endeavours to shew, that Voltaire is a very unsafe guide in point of history; that he is one of the greatest Plagiaries that has appeared since the revival of Literature; that he is ignorant of the first principles of criticism, and has no acquaintance with the Learned Language, &c. &c. Voltaire, who is said to be the Author of the *Defence* now before us, in the character of Abbé Bazin's Nephew, defends his Uncle [i. e. himself] against M. Larcher, Author of the *Supplément*, &c. He treats of, or rather slightly touches a great variety of subjects, such as, Providence, the hatred of the Jews for other nations, the Chinese, Sanchoniathon, the temple of Tyre, Sodomy, Incest, Bestiality, &c. &c. Those
Readers,

Readers, who are better pleased with a stroke of humour and pleasantry, or an illiberal jest upon serious subjects, than with sound reasoning, will, no doubt, be highly entertained with this Defence, but men of real learning and liberal manners will be disgusted with it. It is impossible, indeed, for the most serious reader to peruse any work of Voltaire's without being often tempted to laugh, and without admiring his genius: but really, as far as we are able to judge, the work now before us does him no kind of honour.

He has a chapter upon *Abraham*, and *Ninon l'Enclos*, which we shall insert as a specimen—' *Monf. L'Abbè Bazin* was of the same opinion with *Onkelas* and all the Oriental Jews, that *Abraham* was about one hundred and thirty-five years when he left *Chaldee*. It is of no great importance to know exactly the age of the Father of the Faithful. When God shall judge us all in the valley of *Jehosaphat*, it is probable that he will not punish us for being such bad Chronologists as the calumniator of my Uncle. He will be punished for his vanity, insolence, brutality and malignity, and not for his want of genius, &c.

' It is very true that it is said in *Genesis* that *Abraham* went from *Haran* in *Mesopotamia* at the age of seventy-five years after the death of his father. But we are likewise told in *Genesis*, that his father having begot him at the age of seventy, lived to the age of two hundred and five years. If *Abraham* left *Chaldee* after the death of his father, who was 205 years of age, and if his father begot him at the age of seventy, it is plain that *Abraham* was two hundred and thirty-five when he set out upon his travels. Our stupid adversary lays down another system to avoid the difficulty; he calls *Philo* the Jew to his aid, and thinks to impose upon his readers by saying that *Haran* is the same with *Carres*. I am very certain of the contrary, for I examined this matter upon the very spot. But what connexion, I beseech you, is there between *Carres* and the age of *Abraham* and *Sarah*?

' My Uncle was asked, how *Abraham*, who came to *Mesopotamia*, could be understood at *Memphis*? My Uncle replied, that he knew nothing of the matter, that he gave himself no trouble about it, that he believed all that the scripture contained, without endeavouring to explain it; that being the business of the good Gentlemen of the *Sorbonne*, who are never mistaken.

' What is of much greater importance, is the impiety where-with our mortal enemy compares *Sarah* the wife of the Father of the Faithful with the famous *Ninon L'Enclos*. It is asked, how *Sarah* at the age of seventy-five, going from *Sechem* to *Memphis* upon her ass in quest of corn, could possibly captivate

the heart of the king of Egypt, and afterwards produce the same effect upon the king of Gerar in *Arabia Deserta*?

Our adversary answers to this difficulty by the example of Ninon L'Enclos. *It is well known*, says he, *that Ninon inspired Abbè Gedoin with tender sentiments when she was fourscore.*—It must be confessed, gentle Reader, that this is a very pleasant way of explaining scripture; our adversary wants to be sprightly and entertaining; he thinks this is the *bon-ton*, and endeavours to imitate my uncle: But when a certain long-ear'd animal wants to play about us like a lap-dog, we know how to treat him.

He is as ignorant of modern as he is of antient history. No body can give a better account than myself of the last years of M. L'Enclos, who resembled Sarah in nothing. I am her Legatee. I saw her in the last years of her life, when she was as dry as a mummy. It is true that Abbè Gedoin, who at that time left the Jesuits, tho' not for the same reasons that Desfontaines and Freron left them, was introduced to Ninon. I went frequently to visit her with this Abbè, who had no other home but mine. But he was far from having any *tender* sentiments for a poor, wrinkled, decrepit creature, who had nothing but a bit of dry, yellow skin upon her bones.

It was not Abbè Gedoin who was charged with this frailty; it was Abbè Chateaufneuf, brother of him who had been ambassador at Constantinople. Chateaufneuf, indeed, wanted to go to bed with Ninon about twenty years before, when she was very pretty. She, with an air of pleasantry, agreed to give him the meeting upon a certain day of the month: And pray, Madam, said the good Abbè, why that day rather than any other? Because, replied Ninon, I shall then be exactly sixty years of age. This is the real truth of the matter, as I have been told it by the good Abbè de Chateaufneuf, my godfather, to whom I owe my baptism, and who often related this story to me in my younger years, *pour me former l'esprit et le cœur*; but M. L'Enclos little expected to be one day compared to Sarah in a libel against my uncle.

In several chapters of this work, the Author falls upon the Bishop of Gloucester with great severity, and treats him in the most illiberal and indecent manner; we shall present our Readers with one of these chapters, which will convince them of the truth of what we have said.

If you contradict a man of learning, you may depend upon drawing upon yourself volumes of abuse. When my uncle heard that Warburton, after commenting upon Shakespear, was commenting upon Moses, and that he had already written two large volumes to shew that the Jews, taught by God himself, had no idea of the immortality of the soul or a future judgment; this appeared to him a monstrous enterprize, as it did to all the scrupu-

scrupulous consciences of England. He wrote his sentiments of it, with his usual moderation, to Mr. S——, and received the following answer :

‘ Sir,

‘ IT is a strange enterprize, and a vety scandalous one in a Priest, to endeavour to destroy the most ancient of all opinions; and the most useful to mankind. This same Warburton would have been better employed in commenting upon the *Beggar’s Opera*, after having written a wretched comment upon *Shakespeare*, than in making use of his ill-digested erudition in order to destroy religion; for our holy religion is founded upon that of the Jews. If God left the people of the Old Testament in ignorance of the immortality of the soul, and a state of rewards and punishments after death, he deceived his favourite people; the Jewish religion is consequently false, and the Christian, which is founded upon it, is built upon a rotten foundation. What does this audacious man propose? I really cannot tell. He flatters the Government;—if he gets a bishoprick, he will be a Christian; if he does not, I know not what he will be. He has already written two large volumes upon the Legation of Moses, in which there is not one word upon his subject. This is like Montaigne’s chapter upon boots; where he speaks of every thing but boots; it is a chaos of citations, without a single spark of light. He was sensible of the danger of his audaciousness, and wanted to wrap himself up in the obscurity of his stile. He shews himself somewhat more clearly, at last, in his third volume, where he brings together all the passages of scripture, which he thinks favourable to his impiety, and sets aside all those which support the common opinion. He raises contributions upon Job, Ezekiah, Jeremiah, &c. and this rage of propagating the pernicious doctrine of the mortality of the soul has made all the Clergy rise up in arms against him. He trembled lest his Patron, who is of the same opinion with him, should not have interest enough to get him a bishopric. What course did he then take? That of abusing all the Philosophers. *Quis tulerit Gracchos de seditione querentes?* He raised the standard of fanaticism with one hand, whilst with the other he displayed that of irreligion. Thus he blinded the eyes of the court, and by teaching, in reality, the mortality of the soul, and afterwards pretending to admit it, he will probably have what he aims at, *viz.* a Bishopric.—With you every road leads to Rome; and with us every road leads to a Bishopric.’

‘ This is what Mr. S— wrote to me in 1758, and all that he foretold is actually come to pass. Warburton now enjoys a good Bishopric, and insults the Philosophers. It is to no purpose that the Bishop of Oxford, has shewn the absurdity of his Book, he is only the more audacious, and even wants to perfect.

cute. If he could, he would be like Peachum in the Beggar's Opera, who takes pleasure in bringing his accomplices to the gallows. Hypocrites in general, have the gentle look of a cat, and conceal their claws: but this same Warburton shews his with a bold and up-lifted front; he has been an open accuser, and now he wants to be a persecutor.

'The philosophers of England charge him with great insincerity and pride; the church of England looks upon him as a dangerous person; the men of letters as a writer without taste or method, who can only heap quotations upon quotations; and politicians as a mad-brained fellow, who, if it was in his power, would even revive the Star-Chamber. But he laughs at all this; he "*writes about it, Goddes, and about it.*"

'Warburton will perhaps reply, that he is only in the same sentiments with my uncle, and many other learned men, who acknowledge that the immortality of the soul is not expressly mentioned in the Jewish Law. This is true, and there are none but blockheads who doubt of it, and persons void of sincerity, who affect to doubt of it; but the pious Bazin said that this doctrine, without which there is no religion, not being explained in the Old Testament, must be understood, must be there *virtually*; that if it is not there *totidem verbis*, it is there *totidem literis*, and that if it is not there at all, it is not for a Bishop to say it.

'But my uncle always maintained that God is good, that he has given understanding to his favourites, and supplied the defects arising from their ignorance. My uncle never abused men of learning; he never wanted to persecute any person; on the contrary, he has written the most judicious, the most decent, the most christian book against intolerance, and the most replete with piety, that has been written since Thomas a Kempis. My uncle, tho' somewhat inclined to raillery, was mildness and indulgence itself. He composed several dramatic pieces in his younger years, whilst Bishop Warburton could only write comments upon comedies. My uncle, when his pieces were hissed, hissed as others did. If Warburton has published William Shakespear with notes, Abbè Bazin has published Peter Corneille with notes. If Warburton governs a church, Abbè Bazin has built one, inferior, indeed, in point of magnificence to Monf. le Franc de Pompignan's, but still, however, a very neat one. In a word, I shall always take the part of my uncle.'

What egregious abuse, misrepresentation and vanity is this! Strange, that men of superior genius, of the greatest eminence in the republic of letters, should thus disgrace both themselves and their profession! If the cultivation of letters produces such effects upon the temper and manners, who would not wish to be illiterate!

Memoires Geographiques, Physiques & Historiques sur l'Asie, l'Afrique & l'Amerique, &c. i. e. Memoirs relating to the Geography, natural and civil History of Asia, Africa and America: collected from *Les Lettres édifiantes*, and the Travels of Missionaries of the Jesuits Order. By the Author of *Les Mélanges intéressans & curieux*. 12mo, 4 Vols. Paris, 1767.

THIS collection contains, as the Reader may easily imagine, a number of curious and entertaining particulars, which those who cannot have access to the originals, or do not chuse to be at the pains of searching for a small quantity of gold amidst a large heap of dross, will peruse with pleasure. The Author appears to be very sensible that the accounts these reverend Fathers have given us of the success of their missions, and the miracles that have been wrought in their favour, are to be read with some degree of allowance; and he does not scruple to speak with sufficient freedom of some of their pious frauds which he has occasion to mention. Nevertheless he thinks that where their particular interest as ecclesiastics is not concerned, we may safely give them credit. Accordingly he has selected those passages only from their journals, which were to his purpose, and has ranged them under the three general divisions mentioned in the title page, including the manners, customs and religion of the several nations of which he treats. The names of the several persons from whose letters or journals these materials were taken are carefully marked, and the extracts are sometimes given in their own words, though more frequently the Author has contented himself with abridging and giving the substance of them.

The first volume is wholly taken up with the account of Indostan or the Mogul's empire. Amongst a number of other particulars relating to the manners and customs of the several inhabitants of this country, he gives a very minute description of their method of making and printing their calicoes, with which a curious Reader would be greatly entertained, though it is too long to be inserted here. He has also dwelt pretty largely on the learning and religion of the Gentoos, giving a list of the distinguishing tenets of their schools of philosophy, as well as their religious opinions. Under the latter of these heads, he has inserted a long letter of Calmet to Muetius, in which the Father endeavours to trace an analogy between the traditions which are preserved amongst the Indians, and the most remarkable facts in the Mosaic history, viz. the account of paradise and the fall, the deluge, the story of Abraham and Moses, &c. to which he adds, that he was informed by one of their Bramas, who was a convert to christianity, that they have a solemn festival, called *Etiama*, on which they offer a sheep; and repeat a

kind of prayer with a loud voice, in which are these words, *When will the Saviour arise? when will the Redeemer appear?* This sacrifice he supposes to have been taken from the Paschal lamb amongst the Jews; and the rather, as on that day the prohibition, which the Bramas are at other times under with respect to animal food, is taken off, and they are obliged to eat of the sacrifice, and divide it amongst them. From all which he concludes that the Indians were formerly acquainted with the principles of the christian religion, which they received from St. Thomas and the first followers of the Apostles.—The account of the Indian religion is nearly the same in substance with that lately given the Public more at large by Mr. Holwell. But considering with how much secrecy their priests keep their sacred books, and that those who have had the best opportunities of gaining that kind of intelligence, have declared they found it impossible by all their interest to arrive at any satisfaction as to the contents of such books, it may be questioned whether we can altogether depend upon the accounts that have hitherto been transmitted to us.

The second volume begins with an account of the islands called Licou-Kieou, or Lequeas, which lie on the east of China, and are subject to that empire. From thence it proceeds to take a view of the kingdom of Thibet, and the islands of Sumatra, Java, &c. the Philippine Isles, the Caroline or the New Philippine: The history of these last, both of their discovery and the manners of their inhabitants is amusing enough. After some short details concerning the island of Poulocondor, or Orleans, we are presented with a larger account of the kingdoms of Tonquin and Cochinchina, both which are tributary to China: and the volume concludes with some curious particulars relating to that empire. Amongst which we may justly reckon the description of one of the emperor's pleasure gardens, which, for its prodigious extent, the number of buildings contained in it, not fewer than two hundred, each of them equal in grandeur and magnificence to a nobleman's palace in Europe; the vast lakes, canals and artificial mountains with which it is diversified, together with the amazing contrivance and variety discovered in the whole design, so far exceeds whatever is known in these parts of the world, that one might be tempted to look upon the whole scene as the work of imagination, if the account were not sufficiently confirmed by undoubted testimony. The Reader will probably recollect a like description with which Mr. Spence, under the feigned name of Sir Harry Beaumont * favoured the Public some years since. Indeed the resemblance, as we remember is so near, that it will be sufficient to refer to the account of that ingenious writer, without entering into any farther particulars.—The volume

* See Review, vol. vii. p. 421.

concludes with the history of a new island which rose out of the sea in 1707, near Isle Santorin in the Archipelago, the substance of which account we shall translate for the entertainment of the curious Reader.—It is taken from the travels of a Jesuit Missionary into Turkey, Persia, &c. who had an opportunity of observing the whole progress of the phenomenon, and gave the account at the very time to M. de Seriol, the French ambassador at the Porte.

‘ The Island Santorin was known to the ancients by the name of Thera or Theramena, and was famous for its gulph, in which there appeared, 200 years before Christ, an island, now called the *great Cameni* or the *great burning island*. It is called *great*, because in the year 1573 another rose out of the same gulph *less* than the former. It was in this gulph, and between these two burning islands, that in the year 1707, on the 23d of May, at day-break, the island in question was seen to rise out of the sea, a league from Santorin. Its appearance was preceded by a slight earthquake, occasioned no doubt by the motion of that enormous mass of matter, which was beginning to break off from the bottom, and gradually to ascend towards the surface of the water. Some mariners, perceiving from the shore something which seemed to float upon the sea, imagined it might be part of a wreck, and went towards it in their boats; but finding that it consisted of a large mass of rock and earth, which were visibly rising higher, they were terrified, and returned to Santorin with all speed, where they spread a general consternation by their report.—At length some of the inhabitants, who had more courage and curiosity than the rest, resolved to examine into the affair themselves. Accordingly they went up to the new island, and seeing no danger, they landed upon it. In going from one rock to another, they observed the ground every where covered with white stones, as easily to be broken as bread, and very much like it. They found likewise a large number of fresh oysters sticking to it, with which they were going to fill their vessels; but perceiving the rocks move and rise under their feet, they were alarmed, and immediately made off in their boats. This shaking was occasioned by the rising of the island, which in a few days had gained above 20 feet in height and 40 feet in breadth; so that by the beginning of June it stood upward of 30 feet above the surface of the sea, and might be 500 paces round. But the five or six following days, its increase being almost imperceptible, it was imagined it would rise no higher. The part that now appeared was round and consisted of a white earth, from whence they gave it the name of the *white Island*.

‘ The different motions of the island, and the rocks that were detached from it, which sometimes rose above the sea and
some-

sometimes sunk down again, often changed the colour of the water. For some hours it appeared green, then yellow or reddish, according to the different minerals which came from the bottom of this abyss. Sulphur was the most prevalent: and for 20 miles round, the waters were tinged with it. The boiling of the waves about this new island was very extraordinary; and an excessive heat was felt as one came near it. All the sides were covered with dead fish, which were driven ashore by the dashing of the waves, and the air was tainted with an abominable stench which reached as far as Santorin.

‘ The whole month of June and half July, things remained nearly in the same state: but on July 16 there was a new phenomenon more terrible than any of the former. Towards sunset was seen, sixty paces from the White Island, a column consisting of eighteen black rocks, which rose out of a part of the gulph, which was so deep that it could never yet be fathomed. These eighteen rocks, which at first appeared at a little distance from each other, being united formed a second island, which is called the *Black Island*, and which soon after was joined to the White Isle.

‘ Hitherto neither fire nor smoke had been seen. But upon the appearance of these eighteen rocks, clouds of smoke mixed with fire begun to rise, which however were only seen by night: but at the same time horrible noises were heard, accompanied with subterraneous thunders, which seemed to come from the center of the island. It was observed that from the White Island proceeded neither fire nor smoke; but the Black Isle continued to throw them out with so much violence, that they were seen as far off as Candia, which is thirty-two leagues from Santorin.

The fire increased as the Black Island rose higher, and as the breaches in it gave it more vent. The sea became more agitated, the boiling of the waters more violent; and the air, which every day grew more noisome, joined with the smoke which the island threw out, almost took away their breath at Santorin, and absolutely destroyed all their vineyards.

‘ In the night from the 1st to the 2d of August a noise was heard like the discharge of cannon, and at the same time two sheets of flame burst out from one of the mouths of the Black Island, which were extinguished in the air. The following days the noise increased and resembled the most dreadful claps of thunder, so that the doors and windows in Santorin were for the most part either broke or very much shaken. Red hot stones of an enormous size were then seen flying in the air. From the largest mouth of the volcano issued mountains of smoke mixed with ashes, which, being driven by the wind, covered all the neighbouring parts. Some of the ashes were carried as far as the isle of Anifi, eight leagues from Santorin; and a shower of smaller stones all on fire, falling upon the lesser
Cameni,

Camēni, formed a scene, which on a less dreadful occasion would have been very pleasing. Every day presented something new. After the usual uproar, there was one while the appearance of rockets issuing from the large opening, and at other times sheaves of fire, which, after mounting to a great height, fell down again in stars upon the White Island, which was quite illuminated with them.

‘Till Jan. 1708, the volcano continued its eruptions several times in a day. Feb. 10. the fire, the smoke, the subterraneous noises, the boiling of the sea, and the whirling of hot stones became still more dreadful than ever, and increased by the 15th of April to such a degree, that it was imagined the new island must have been quite blown up. But after that, the claps of thunder became less terrible, the waters more calm, and the stench was scarce perceived: tho’ the smoke still grew thicker, the shower of ashes still continued to fall, and the island still increased towards the south.

‘On the 15th of July we are told some ecclesiastics ventured near a part of the island where there was no fire or smoke, with an intention of landing. But when they came within 200 paces, they observed the water grew hotter as they advanced. They sounded, but could find no bottom, tho’ their line was 95 fathom. While they were deliberating what they should do, they discovered that the caulking of their bark melted, upon which they immediately hastened away to Santorin. They were no sooner returned, than the large mouth of the volcano began its usual eruptions, and threw out a quantity of large fiery stones, which fell on the place they had just left. Measuring this new island, which they did from the larger Camēni, they found it 200 feet high, 100 broad, and 5000 round.

‘In 1710 it burnt again, and torrents of fire and smoke issued out from it, and the sea boiled up all round.—In 1712 the island was near three leagues round. But neither any motion nor increase was observed. The fury of the larger mouth was so much abated, that no subterraneous noises were heard: there only issued some smoke still, and a liquid matter, sometimes yellow, sometimes red, but most frequently green, which tinged the sea for more than a league.—Pliny assures us, that the island of Santorin itself rose out of the sea, and many other isles in the Archipelago are said to have been produced in the same manner.’

In the third volume we have some particulars relating to Constantinople, Aleppo, Bagdat, Scanderoon, &c. with some disquisitions concerning the situation of Babylon, and the reason why the Caspian sea, though it receives so many large rivers, and has no apparent communication with the ocean, yet does not overflow its banks. Some we are told account for this phenomenon,

nomenon, by supposing it actually discharges itself into the Euxine; and to support this opinion, they plead, not only the small distance between those two seas, which is not above 80 leagues; but the currents in the Black sea, which set from east to west; and especially the strong current in the straits of Constantinople, through which the Euxine empties itself into the sea of Marmore: this supposition, it is said, will likewise account for the continual agitations of the water in the Euxine, which are more violent than in any other sea. On the other hand, the traveller, from whom the extract is made, thinks it more probable, that the discharge is made through Persia under ground into the Persian gulph; and that for the following reasons. 1. Throughout all Persia, though it very seldom rains, and there are few rivers, they never fail to find water whenever they dig for it. 2. This water, when it is found, is always a little brackish. Besides that in several places it is usual to see the ground covered with saltpetre: salt itself is also so common, that it is scarce worth any thing. 3. There are some parts of the country, which lie waste, because they are covered a foot deep with water, though there is no spring or brook in the neighbourhood. 4. The waters under ground often undermine the foundations of houses, which only consist of earth, so that they fall to ruins. 5. They find fish in their wells, as soon as they have dug to the water; which fish seem very evidently to be brought thither by the subterraneous discharges of some sea, which can be no other than the Caspian, to confirm which he observes that these fish are tasteless and insipid, owing to their continuing so long under ground.

By far the greater part of this volume is taken up with the account of Persia, in which are many things relating both to the manners and revolutions of this kingdom, with which a curious reader would be greatly entertained; though there is little that will be absolutely new to one that has read Hanway's travels into those parts. The last article in the volume is taken from the travels of M. Poncet, a French physician, into Ethiopia, which contain a very particular account of that and the neighbouring kingdoms of Senner and Dongola, with some strictures upon the species of christianity which is professed in Ethiopia.

The fourth volume is confined to America; but the limits allowed to this article will not permit us to enter into any farther particulars, especially as we do not recollect any thing very material in this part, which the public has not already seen in Ulloa's travels, and other modern accounts of that part of the world.

Les premiers traits de l'Erudition universelle, &c. i. e. Outlines of universal Learning, or a concise Analysis of all the Sciences, the Fine Arts and Belles Lettres. By M. le Baron de Bielsfeld. 8vo. - 3 vols. Leyden, 1767.

THE intention with which the Baron Bielsfeld, who is already well known to the literary world, composed these volumes, is explained in a dedication to the studious youth, in the following manner: 'Do not accuse me of presumption, do not suppose that I consider this work as one of the capital productions of human abilities, and therefore intitled to immortality. No, my ambition is only to present you with a book that may be useful. If you will cause it to be interleaved, if you will read it often, if you will write on the blank leaves all the observations that may occur to you in the course of your attention to each article, it is impossible for you not to become knowing. I recommend even to you who are farther advanced into life, and are already learned, now and then to look into this small tract to assist your recollection. You have my leave, nay I intreat you, to correct my faults, to rectify my inadvertencies, and to supply what I may have been unacquainted with, or have forgot.'

After objecting to several arrangements of the different kinds of knowledge which have been made by former Authors, he has divided his work into three parts. In the first, he has treated of those kinds which depend chiefly on reason: In the second, of those that spring from genius: In the third, of such as are objects of memory. One chapter is set apart for each particular science, &c. and to each principal point in the science, one paragraph is allotted. Forty-nine chapters are contained in the first book, the titles of some of which are not easily to be translated. 1. Theology. 2. The doctrinal part of that science. 3. Of understanding and explaining the scriptures. 4. Sacred criticism. 5. Moral theology or theologic morality. 6. Polemical theology or controversy. 7. Pastoral theology. 8. Catechistical theology. 9. Casuistical. 10. Ecclesiastical polity. 11. Pastoral prudence. 12. Jurisprudence. 13. Legislative jurisprudence. 14. Publick or political law. 15. The Lorrain law. 16. The German and Saxon law. 17. The feudal law. 18. The ecclesiastical law both of catholics and protestants. 19. Mercantile law, naval law, and the law of exchange. 20. Military law. 21. Forest law. 22. The law of mines and metals. 23. Criminal law. 24. Of some parts of general Jurisprudence. (1.) The particular civil laws of the chief States of Europe. (2.) The law of colonies. (3.) The customary and municipal law of towns. (4.) The forms of proceeding. (5.) The manner of proceeding in the courts
of

of the German empire. 25. Of the practice of the law as it relates to the office of judges and counsellors. 26. Medicine. 27. Anatomy. 28. The animal oecumeny. 29. Doctrine of diseases. 30. Doctrine of signs. 31. The doctrine of curing. 32. Materia medica. 33. Botany. 34. Chemistry. 35. Pharmacy. 36. Surgery and midwifery. 37. The practice of physic and medical prudence, and the decisions of medical bodies. 38. Philosophy. 39. Logic. 40. Moral philosophy in general. 41. Natural theology. 42. Ethics. 43. General policy or common prudence. 44. Policy of states. 45. Law of nature. 46. Law of nations. 47. Metaphysics. 48. Natural history and philosophy. 49. Mathematics.

In the second book he treats, 1. Of the fine arts in general. 2. Of grammar. 3. Of rhetoric. 4. Eloquence. 5. The eloquence of the pulpit. 6. Poetry. 7. Versification. 8. Music. 9. Painting. 10. Engraving. 11. Sculpture and modelling. 12. Architecture. 13. Declamation. 14. Dancing. 15. A digression concerning the exercises. 16. Another digression concerning the arts and sciences which are not immediately connected with learning. 17. Digression on the frivolous arts and sciences. 18. Digression on schools, colleges, universities and academies.

The third book contains, 1. The Belles Lettres, or the sciences dependant on memory in general. 2. Mythology. 3. Chronology. 4. History in general and its divisions. 5. Antient history. 6. History of the middle ages. 7. Modern history. 8. Religious history of all the principal nations. 9. History of the christian church, of heresies, of Popes, and of reformers. 10. Antiquaries. 11. Medals and coins. 12. Diplomatic or the knowledge of public records. 13. Present state of nations. 14. Travels and travellers. 15. Geography. 16. Genealogy. 17. Heraldry. 18. Philology. 19. Oriental languages. 20. The learned or dead languages, and the antient methods of writing. 21. The living languages. 22. The History of the sciences. 23. The acquaintance with authors and Biography. 24. Digressions on criticism, on libraries, and on literary periodical publications.

From this list of contents we believe our Readers may form a more just idea of the extent of the Baron's design than from any general account we might have given of his work. No person will imagine that a compleat acquaintance with every particular article of learning or arts can be derived from the most careful perusal of three volumes of moderate size in octavo, and it is obvious, that no man can treat of all these subjects with equal success. Yet we believe this book may be of very considerable advantage to the students to whom it is addressed, not only by presenting an useful plan of study, but by

furnishing a great number of true opinions both of human knowledge, and of human affairs. M. de Bielsfeld appears to have read fewer of the English than of other modern books, and consequently recommends fewer, but a reader of this nation will find characters of many foreign ones about which it is not very easy to procure information in this part of the world.

His chapter of metaphysics, which is neither the best nor the worst part of his performance, will enable the Reader to judge whether he is likely to receive pleasure from a further acquaintance with these outlines or not.

* Accident gave the name *Metaphysic* to that part of philosophy, which treats of spirits and other immaterial beings. Aristotle, after having finished his book of natural philosophy, begins another, in which he proposes to raise the mind above corporeal existencies, to attach it to the contemplation of the Supreme Being, of angels and spiritual things, and to enable it to judge of the principles of knowledge in the abstract, by detaching them from material objects. He begins this book with the Greek words *μετα τα φυσικα*; the literal translation of which is *after natural philosophy*. His scholars, and all succeeding philosophers, have formed one word from these two; for by combining the preposition *μετα* with the noun *φυσικα*, they have composed the substantive *Metaphysic*, to denote the science we are going to define. Indeed there are several authors who affirm, that the preposition *μετα* signifies *above*, or *beyond*; but this is not only contrary to its constant signification in Greek authors, but also to good sense; and would seem both arrogant and ridiculous.

* If any person, from the presumption of the human mind, and from the rash assertions of abundance of philosophy both antient and modern, should fancy that metaphysics is a science which can produce evidence, which sets out upon incontestable maxims, lays down clear principles, and draws irrefragable consequences, he will find himself much mistaken. In those matters about which it is conversant, we may say with Montaigne, that "truth is at the bottom of a well," and no mortal, no limited mind, hath hitherto been able to draw her up. We may add, that the weakness of the human understanding with regard to objects which are not cognizable by the senses, and which consequently are not directly within the jurisdiction of the mind, is so great, that metaphysics may be compared to a romance, in which the author never departs from the appearance of truth; but in which, notwithstanding, nothing is true.

* The foundation often appears to be true, clear and undoubted, and yet all that seems to be naturally derived from it is manifestly false. He who approaches nearest to truth, he who conjectures with most probability, he who explains his notions most intelligibly, is the best metaphysician. This opinion may, to abundance of people, seem blasphemous; and therefore I think proper to support it by the authority of one of the greatest geniuses of the age. [The quotation is too long to be inserted: He then goes on.] 'This reasoning is inserted merely to shew the vast obstacles which metaphysics have now, and in all probability ever will have to surmount. The efforts of Leibnitz, Locke, Wolfius, and of all our modern philosophers have been happy, it is agreed; but the result has not been infallible, and to this moment no mortal

mortal has given us one unanswerable demonstration in this science, or proved one metaphysical assertion with clearness and evidence, and so as to leave no room for a reasonable doubt. In the best treatises of metaphysics with which we are acquainted, there cannot be found three definitions perfectly accurate and just. The insufficiency of the lights of the human mind—of its views, which never can be extended at one time to all the relations of beings,—and the insufficiency of all the languages in the world, occasion this impossibility of arriving at perfect definitions. In this state of things, who shall reason!

‘ Still it is not to be believed that so many great men in all ages have been merely building on sand. No. The whole sagacity of the human mind, and all its most subtil reasonings have been employed to discover what is capable of discovery, and these exertions have produced the science we call metaphysics; which we are now going to analyse, by explaining briefly the particular parts or doctrines of which it is composed. I have thought it incumbent upon me, as an honest man, to say what has been said hitherto for the instruction of the Reader; but I am very far from wishing to discourage any student of philosophy. On the contrary, I believe that this is never to be attempted, that we are never to despair of the human mind, that we never can know how far it may possibly proceed, and that great metaphysical discoveries, like all others, sometimes are made when they are least expected.

‘ Metaphysics then, are divided, according to the objects they comprehend, into six principal parts; which are, 1. Ontology. 2. Cosmology. 3. Anthropology. 4. Psychology. 5. Pneumatology, and 6. Metaphysical Theology, or *Theodict*. We will inquire, very concisely, what is the intention of these doctrines, and by what means a progress may be made in each; leaving the rest to the professed students of metaphysics.

‘ Ontology is that part of metaphysics which examines, searches into, and explains, the natures and general essence of all beings, as well as the qualities and the attributes which essentially belong to them, and which must be appropriated to them abstractedly, when they are considered *a priori*. It is evident that this doctrine must begin with ideas the most simple, and which contain no other qualities of which they might be composed. For example, the ideas of being, of essences, of substance, of mode, of existence both with regard to time and to place, of cause and effect, of unity, the idea of negation, the idea of difference, whether a being is simple or compound, necessary or accidental, finite or infinite, and the idea of the essential and abstract properties, as the greatness, the perfection, the goodness of beings, and so of the rest. The business of ontology then is to teach us to comprehend each being in its essence and in its abstract qualities, and those which distinguish it from all others. This knowledge once established, on simple principles and eternal truths, we may draw just consequences, and prove what metaphysicians are in quest of, and ought to prove. It is easy to be understood, that even a distinct comprehension of beings, and of their essential properties, would still be imperfect and useless to mankind, if there were no names to fix and determine the ideas, and consequently to communicate perceptions to such as we would instruct, or in opposition to such as we would dispute against, because they have not the same perceptions we have.

By

' By the way, it is perhaps one of the chief advantages we have over other animals, to be able to ascertain our ideas by signs of their classes, and of speech or writing, in such a manner that we are enabled to refer each particular perception to a general idea, and each general perception to a particular idea. Now to communicate these ideas to others, precise words and classes must be pitched upon for each being, and the qualities of each being; and ontology teaches these terms which are so necessary to fix our ideas, to give them the requisite clearness and justness, and to prevent our disputing merely about words when we are endeavouring to extend the bounds of our knowledge, when we are debating about the essence of any object, or attempting to explain it. This is likewise the reason why ontology has formerly been considered only as an unprofitable doctrine of hard words, as a mere explication of names, whereas now the best modern philosophers count it a science, and connect with the terms the ascertainment of ideas, and also the examination of the objects denoted by the terms. But the misfortune is, that in truth it cannot be denied, that in this ontological accuracy there is still abundance of uncertainty and quackery. For, in the first place, we are as yet acquainted with no system of metaphysics in which all the definitions are just. Secondly, the words employed in these definitions have perpetually some equivocal meaning, and consequently stand in need of being defined themselves; a task which would never end, if recourse were not had to the first impressions that simple words make on the mind, and to the ideas they originally excite. The words *man*, *love*, *coach*, &c. &c. convey more meaning, and strike more, than all the definitions that could be given. Ontological precision would in general only veil them with clouds and darkness.

' A metaphysician having established and unfolded his principles so far, continues his inquiries, and proceeds to the second part, called *Cosmology*; examines the essence of the universe and of its contents; its eternal laws; matter; motion; the nature of perceptible bodies; their essential attributes and qualities; and whatever can be known by abstraction;—nay he sometimes joins to these the lights that can be acquired on these heads from the assistance of the senses. It belongs also to cosmology to consider the questions of Leibnitz, whether God at the creation was obliged to form the best possible world? and whether this world is actually the best? In this affair, reason has been driven from consequence to consequence, into the very last retrenchments. All philosophers, however, have not been equally wide of the mark. Each mind has its proportion of penetration. It is also necessary, in these long trains of reasoning, to take great care lest refinement should be carried beyond the limits of the human understanding, and destroy either the clearness or the truth of ideas; especially as error here borders upon truth, and the effect of every idea which cannot be made intelligible, is here the same with that of a false one.

' *Anthropology*, or the knowledge of man, forms the third part of metaphysics. This is subdivided into two branches. The first, which regards the body, does not belong to metaphysics. Anatomy, and the doctrine of the animal œconomy, treat of this, as we have shewn before. Here we attend only to the metaphysic consideration of man, his existence, his essence, nature, essential qualities, necessary attributes; all *a priori*; and this consideration leads to,

Psychology, the fourth part, is the knowledge of the mind in general, and of the human mind in particular, into which the most subtil the most profound and the most abstracted enquiries have been made of which human reason is capable, and about the substance of which, notwithstanding every effort, it is still exceedingly difficult to say any thing reasonable, and yet more to say any thing positive or certain.

The fifth part of metaphysics is called *Pneumatology*. It is not long since this word was first invented, and since metaphysicians made it a separate branch. They mean by it *the knowledge of all Spirits, Angels, &c.* It is easily to be imagined a doctrine must be very vague that treats of things of which we have no absolute knowledge whatever, and of which from the very nature of the things themselves no knowledge can ever possibly be had. Respectable persons have said, that there are spirits, angels, devils, &c. They are to be credited; it is an article of faith. Metaphysicians instantly stood forth to teach "*what sort of an idea that of a spirit is, that the existence of a spirit is effective, what the qualities and properties of spirits are in general, that there are reasoning spirits, and that these reasoning spirits have qualities which are founded on the moral qualities of God.*" For this is word for word what is taught in pneumatology. Vanity and folly! Respectable persons have assured me there are ghouls, apparitions and spectres. We have in Germany a tradition about one Hackelberg, a mighty hunter, and a reprobate also. He requested of God instead of an happy eternity, the felicity of being privileged to hunt in a forest from the time of his death to the end of the world. This request was granted as a punishment, and he is accordingly to hunt every night in some forest or other, and a thousand visionaries assert they have heard himself, his speechless female companion, and his horns; and that they have been in the midst of his retinue without seeing either him or them. Now would there be one for more extravagance in commencing a metaphysical enquiry about the nature and essential qualities of this Hackelberg, of his dogs and his music, or about spectres and hobgoblins, than there now is in treating gravely and metaphysically of the substance of which spirits are made, of angels and devils. This much is certain, that demonstrations may be framed concerning every one of these chimeras, as formal, and every whit as conclusive as those about spirits which may be found in books of pneumatology. For it is to be considered, that the existence of spirits and angels is not from an absolute necessity arising from their natures, or from the natures of other beings, or from the general system of the universe: whereas the existence of the Supreme Being, of the one God, is absolutely necessary, and might be demonstrated *a priori* by a person who had never heard it mentioned.

Metaphysical Theology, which Leibnitz and some others have called *Theodice*, is the sixth and last branch. It teacheth us to believe the existence of God, to form the most probable conjecture about his divine essence, to conceive a just idea of his qualities and of his perfections, and to prove them abstractedly and *a priori*. *Theodice* differs from natural theology, for this last borrows from the former arguments and demonstrations to prove the existence of a Supreme Being, and then, having firmly established this great truth, draws many consequences from it, and teaches the relations and the connexions which subsist between this being and men, and the moral duties which result from these

these connexions. Pneumatology itself is not more captious and chimerical, than metaphysical theology is capable of sound reasoning, nay of evidence; to the great comfort of the human race, whose whole felicity rests on the certainty of this knowledge. If the effects of other spirits and their operations on the universe could be traced as clearly as those of God can; if we could as clearly, *a priori*, prove the necessity of the existence of such beings, as we can prove the necessity of the existence of God, pneumatology would be a doctrine as susceptible of certainty and evidence as Theodice is. But since neither the one nor the other can be demonstrated with regard to these spirits in general; whilst God is manifest in every part of nature, we have only to descend from the most simple principles and the most abstracted ideas, to ideas the most complex; and again to ascend, by a chain of reasoning, from created things to the Author of them and of all nature; and we shall perceive that the result of all these operations of the mind will constantly be the necessity of the existence of one God; and we shall be able to judge, tho' most imperfectly, because of the weakness of our understanding, what God must be, by judging very certainly what he cannot possibly be. All that can be collected to furnish new arguments on this subject, or to clear up and confirm those which are already known is of inestimable value to mankind; and if metaphysics had no other than this one object, it would always deserve to employ the most penetrating and superior understandings.—Give me leave to conclude this article by acknowledging that this is all I know of the subject; that I believe the wise and the intelligent know very little more; but that weak men imagine they know a vast deal.

Such of our Readers as are desirous of farther information concerning the literary abilities of Baron Brielfeld, are referred to the 22d volume of our Review, p. 537, where they will find an account of a former work of his, entitled *Institutions Politiques*, &c. for the use of Prince Ferdinand, brother to the present King of Prussia.

Voyage en Siberie, &c.

Travels in Siberia; containing a Description of the Manners and Customs of the People, the principal Rivers, Mountains, Forests, and Mines; together with the several Circumstances of natural History peculiar to that Country. Performed at the Expence of the Government of Russia. By M. Gmelin, Professor of Chymistry and Botany. 12mo. 2 Vols. Paris, 1767.

THIS work was undertaken with all the advantages that learning derives from public munificence. M. Gmelin was liberally supported by the government of Russia, in the prosecution of his enquiries, during the space of ten years: But his book, which was written in the German language, had all the tedious minuteness and prolixity peculiar to the writers of

that nation. The French translator, however, has wisely abridged his large performance, and omitting those passages which scrupulously inform us where M. Gmelin dined, and where he led his horse, he has given us every thing that is curious or useful, in a manner as clear and unincumbered as possible. We shall select one short chapter as a specimen of the work.

“ We left Krasnoiarsk as soon as possible, and at the distance of five or six hundred paces from the village of Ladaika, I observed a wooden cross, which they told me had been erected there for the security of the traveller. I asked them to what danger he was exposed, and was informed that a number of genii, *quins*, or *dæmons*, infested those woods, and that the children of Ladaika, who went to play there, were frequently led astray, and not found for a fortnight. The cross was, therefore, erected in the most dangerous place, in order to keep off these mischievous *dæmons*. This wood, indeed, is very thick, and it is no difficult matter to lose one's way in it; to plant crosses, therefore, at proper distances, is very essential to one's safety. A little further we meet with the fort of Kaniskoi and some poor Tatars, many of whom, notwithstanding their poverty, have two wives. Neither the men nor the women wear shirts or shifts, except such as have been baptized, and those are but few. They never wash, and if you reproach them for their filthiness, they only reply, ‘ Their ancestors lived in the same way. When they go to sleep or lounge in their huts, they place themselves round the fire, which is in the center of the hut, and lie with their legs and arms twisted together in such a manner, that, by turning alternately, they come as regularly to the fire as a piece of roast meat. Instead of bread, the Tatars use the bulbous roots of the mountain lilly, or others of the same kind, and never work at all. Their principal employment is hunting fables, which they have various methods of catching. When this animal is close pursued, he generally gets up into a high tree, upon which the Tatars immediately set fire to it; and, in order to escape the smoke and the fire, the fable leaps down, and falls into a net.

“ The dexterity and success of the Tatars in catching fables makes Kaniskoi a considerable mart, and the merchants that go to China generally make some stay there.

“ Before we arrive at the fort of Oudinskoi, we traverse several large woods of firs, cedars, birches, larches, and poplars. At this fort are kept the tribute-skins of the Tatars. In the adjacent parts are several Bouretes, which the Russians call *Brats*, amongst whom most of the men have their hair cut on the crown of the head, and wear the Russian dress. The principal ornament of the women is the attire of their hair. They dress it in

two tresses or braids, which fall on each side of the neck before, and they commonly mix other hair with it; to increase its length and thickness. At the ends of the tresses they have pretty large balls through which the hairs pass, and are fastened below by a knot. They wear a fillet of the manufacture of the country, which they tie behind the head. To this fillet is tied a large necklace of iron rings, which goes under the chin; and besides this they wear another of the same kind, which they tie fast over it. Their garments consist of a fur gown, and a kind of cloak without sleeves, made of painted leather, which they wear over the gown. The girls dress their hair in more than two tresses, as they do amongst the Tatars, and make twenty of it, if they have sufficient for the purpose. They brought us a girl out of one of the principal families in the country. Behind she had five ribbands which hung from a piece of leather fastened to her shoulders, and at the end of each ribband was a little bell. She wore a large girdle adorned with several rings of brass, and shell-work, &c. covered with plates of iron. When one of these girls of the first rank is disposed of, he is stripped of the girdle and the bells; but it is not necessary in this country to sell a girl to a man before he partakes of her favours, for the lady that was introduced to us was with child. A Bourete gives up his daughter as the Tatars do, for a certain sum of money or a quantity of goods, and does not part with her till he is paid.

“ We sent for three Chamans or conjurers, which in the Boretian language are called Boe. We never saw any Chaman in Siberia in so frightful a dress. Their robe is a gown of skins, hung over with pieces of old iron, and the claws of the eagle and the owl. These iron clinkers render the dress extremely heavy, and make a horrid noise. Their caps are high and pointed, like those of our grenadiers, and are covered with the talons of the birds abovementioned. These terrible conjurers waited on us in the night, because the day, they said, was not proper for forceries. They chose for the scene of their exhibitions the court in which we were, and made a fire there. One of them took his tambour, which was pretty large. The stick resembled a small rod of iron, on which the skin of a squirrel is fastened instead of hair. Their magic ceremonies were like those of other conjurers whom we had seen, and had the same success. We asked them, for instance, whether a man who lived at Moscow were still alive. The conjurer, after some contortions, answered that the devil could not go so far; for it is the devil who is supposed to instruct them in what is required. They writhed their faces, and their bodies, cried like madmen, and the sweat fell from them in large drops under the weight of their cloaths. Their countrymen pay them for their business;

but they were obliged to exhibit *gratis* before us; and to punish them a little for this roguish traffic, we made them begin their work several times over. He who had excused his devil from going to make enquiries at Moscow, on account of the length of the journey, consulted him about the matter once more, and, after some contorsions, asked whether the man in question had not grey hairs. We answered in the affirmative; upon which, having leaped and beat his tambour sometime longer, he assured us that the man was dead; and so indeed he had been for fifty years at least.

"We went to see the tribute-skins at the fort of Oudinskoi. They were the spoils of bears, wolves, foxes, squirrels, and fables. Some skins of the latter were extremely beautiful, as well as some of the foxes. Two of the last were almost entirely black. One of them had only a little grey on the lower part of the back, and the other a yellowish white: this last was not entirely black along the back, it had only a black streak which reached from the shoulders nearly to the loins. The sides were of a yellowish white as well as the lower part of the back: betwixt that and the streaks was a mixture of black and grey hairs. The belly of each was like the back. The black fox had a white spot above his breast, about the size of a crown; the other was almost entirely grey about the throat, without any white speck. They both had black flaps and black tails, and the extremity of the tails was white as snow. A third had a black streak on the middle of his belly, from the throat and the interior part of the flaps; the rest was of the fox colour, red, as well as the sides and the top of the tail, but the upper and the middle parts were black."

We shall conclude this work with the following just and spirited sentiments occasioned by the discovery of the communication between the northern extremities of the Russian dominions and America. "By the experiments of navigation we have discovered, that the Streights, which divide the two continents, are very narrow: So that America extends almost to Kamichatka; and this country, which is nearly as large as Europe, is yet unknown to us. It might not be impossible to establish a commerce, by means of the great rivers, through to North America, and here the Russians and the Japanese might convey their several treasures. It were to be wished, that some European nation might make the same discoveries. Possibly, under that pole may lie continents as large as those that have come to our knowledge. The discovery of one of these countries would produce an infinite advantage to mankind in general, and would cost less than one of those wretched wars which enfeeble and exhaust the human race. To explore new countries, and to carry with us our discoveries, our science,

our treasures; to exchange these for the peculiar advantages and commodities of the inhabitants: by labours like these to unite mankind in the connections of liberal commerce, would be to fulfill the first and greatest law of society. But if we must carry into the countries we discover those three scourges of the human race, ignorance, error, and slavery, 'for their sakes, for our own sakes, let us sleep in our ports. Yet from which are we to expect the greater services? from the savage or the cultivated mind? How long shall we be so lost to reason, so void of understanding, as to seek our own happiness in the misery of others, in the misery even of those whose willing labours contribute to the enlargement of our fortunes?—Let us act with humanity to all men, if not from principle, at least from self-love. The world is our common country; the interests of its inhabitants are all connected.—The labours of the Japanese, their manners, their laws, their population, are of consequence to the Europeans. The rival contentions, the disputes, the enmities between different nations, are the odious quarrels of brethren, and subversive of the general welfare.—'Tis ignorance, 'tis want of understanding, 'tis the characteristic of barbarous and savage life!"

Les Scythes, &c.

The Scythians; a Tragedy. By M. de Voltaire. 1767.
8vo. Paris.

THIS is not the first tragedy of M. de Voltaire which has been given to the public in an improved form, after having been many years published. About two years ago his *Adelaide* made its second appearance, having been new-modelled, and raised upon the foundation of a former tragedy. Something, no doubt, is gained by experience in this case, and something too, perhaps, is sacrificed to a change of taste, and to the prevailing mode in theatrical entertainments. The play before us is framed a good deal after the model of the Italian opera. It is true, there is great simplicity in some of the characters, but the business and scenery of the concluding events are quite in the opera style.—The story is as follows: Sozames, a Persian general, who served with great reputation in the wars of Cyrus, and was distinguished by the favour of that prince, being unable to bear the insolence of his unworthy successor, Cambyfes, left the court of Persia for that of Ecbatana: But as Media was then under the government of his no less unworthy brother Smerdis, the change was not very fortunate for him. Athamares, the nephew of Smerdis, had dishonourable designs on his daughter Obeide; and to avoid the attempts of a man of great power and ungoverned passions, he was reduced to the

necessity of flying with her into Scythia. He lives for some time in strict friendship with Hermodan, a principal person in one of those free cantons, whose son Indatire conceives an affection for his daughter Obeide, and obtains the old generals consent to marry her. At this juncture of time Athamares, her Median lover, comes to seek her in Scythia, with more honourable intentions. The heart of Obeide was not wholly detached from the splendour of courts, nor entirely indifferent to Athamares; and thus she expresses herself to her confident Sulma, when she asks her if she is determined to marry Indatire?

SULMA.

And are you then resolv'd?

OBEIDE.

Yes; let me close,
In these wild scenes, my undistinguish'd days!
What! should I, weary of the lingering life
Of my firm father, meanly seek the courts
Of proud Ecbatana; implore to soften
Her rigid laws against him, or recover
Those scatter'd fortunes, which a thousand hands
Of avarice and rapine snatch'd away?
Haply, when first we sought these Scythian deserts,
My young heart felt reluctance; but ev'n then
I blush'd to find the weakness that attach'd me
To former scenes of injury and shame.
Long violence, 'tis true, my soul has suffer'd:
Nor am I now the same—In these rude climes,
I am no more that powerful Obeide,
So sooth'd, so flatter'd by her scepter'd slaves,
In Persia's golden courts—Associate now
To the mean hind, whose mercenary toil
Once labour'd to indulge my wayward taste.

Notwithstanding these regrets, the marriage ceremony between Indatire and Obeide is soon after performed.—It is no sooner over than Athamares presents himself to Sozames, soliciting his forgiveness and return to Ecbatana, of which he informs him that he is now sole sovereign. His invitations, however, are rejected; and having learned that Obeide had just been married to a Scythian, his passion knows no bounds. His meeting with Indatire forms one of the finest scenes. The haughtiness of the Persian lord, who supposes that a Scythian will not dare to lift up his eyes to him, is beautifully contrasted by the native modesty, and manly firmness of the latter.

ATHAMARES.

Barbarian! yield the treasure that thou ow'st me,

INDATIRE.

Imprudent stranger! thy demand excites
My pity more than anger: Her free choice
Prefer'd my honest vows. Shalt thou presume
To rob me of her favour, or to rule

As

An independant mind? Go—great alone
 In arrogance and fancy! Fly these plains
 Of innocence and peace, nor vainly trouble
 Those scenes of freedom, where thou hast no empire.

This dispute ends with a combat, wherein Indatire is slain. When the news of his death is brought to the two old fathers, Hermodan and Sozames, they express themselves in so effeminate, so miserable a manner, and are so totally out of character, that one is astonished at the poet's want of judgment in this scene, particularly when he makes the old Persian warrior say feebly,

—————In one grave
 Shall all our ashes rest; and Athamares,
 Tho' violent of temper, kind of heart,
 Will not refuse us this—————

It is not thus that the inimitable judgment of Virgil represents the conduct of Priam, when his son is murdered by Pyrrhus. He leaves it to Hecuba and her daughters to look for mercy from the conqueror. The brave old prince exerts the remains of his strength in seeking a manly revenge.—This fault is an instance of that pitiful and false pathetic the French are so fond of.

The play concludes with great tragic pomp, and magnificence of distress. Athamares being overcome by the Scythians, Obeide is obliged by their laws, to sacrifice him to the manes of her husband, with her own hand, at the altar. This horrid operation, which, amongst the uncultivated Scythians, had nothing more in it than the appearance of a religious ceremony, was the more dreadful to Obeide, as her heart was prepossessed in favour of Athamares. After many affecting scenes and conflicts of distress, to avoid the necessity of killing her lover, she kills herself.—Such is the catastrophe of this tragedy; which, upon the whole, is a natural performance, and has great merit.

L'Ingenu, Histoire veritable, &c.

The Man of Nature*; a true History. From the Manuscripts of Father Quefnel. By M. de Voltaire. 8vo. Geneva. 1767.

Variety is the soul of literary amusement, and novels are the most commodious vehicles of variety. At present they have assumed a kind of tragi-comic form, and adopted a strange mixture of the ridiculous and the pathetic. The man of nature is in the same style. To those who can neither laugh nor cry, his story will prove insipid. But those who can do either, will find their account in it.

* Perhaps some of our Readers may be displeased with our translation of *L'Ingenu*; we are not quite pleased with it ourselves, but it was the best we cou'd think of,

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In the year 1689, as the Abbé de Kerkabon, prior of *Notre Dame de la Montagne*, an honest ecclesiastic, who used alternately to read St. Austin and Rabelais, was walking along the sea-coast, with his good sister Mad. de Kerkabon, they observed a small vessel come up with the tide into the bay of *Rence*. The crew was English, and consequently took very little notice of the good prior's dignity. One of them, however, more sociable than the rest, came to offer his respects, in his own peculiar manner. A nod served by way of a bow. His figure and his dress were altogether singular. His head and legs were bare. His feet were bound in a kind of small sandals. His hair flowed in long tresses. A short doublet that he wore discovered the easy gentility of his shape, and his air was at once martial and engaging. He spoke French very intelligibly, and treated the prior and his sister with a bottle of Barbadoes water so liberally, that they were charmed with his generosity, as well as with the simplicity of his manners. They enquired of what country he was? and he informed them that he was of that nation of Indians, called *Hurons*. Mad. de Kerkabon was much delighted with receiving civilities from a Huron, and invited him to supper. He consented without difficulty, and all three immediately adjourned to the priory. It was soon reported in the neighbourhood, that there was a Huron at the priory; and of those whom curiosity brought to sup with the prior, amongst the rest were the Abbé de St. Ives and his sister. The latter was handsome and well bred, and having the honour of being placed next to the Huron, she gratified her curiosity, but it cost her her heart. The conversation at supper, turned, amongst other things, upon the language of the Hurons. What was tobacco called in that nation? *Taya*. What was the term for eating? *Essenten*; and Mad. de Kerkabon must needs know what expression they had for making love: *Trovander*, said the Huron. *Trovander*, replied the ladies, is very pretty. This topic was concluded with some observations on the multiplicity of languages; and it was agreed, upon the whole, that, if it had not been for the accident of the tower of Babel, the whole world would certainly have spoken French. Mad. de St. Ives was curious to know in what manner the Hurons made love. They perform noble actions, said the stranger, to please such persons as you. This answer was much applauded; but it was rather more agreeable to Mad. de St. Ives than to Mad. de Kerkabon. The latter asked him how many mistresses he had in his own nation? Only one, said he; Abacaba, the friend of my dear nurse. The reeds are not more strait; the ermin is not more white; the sheep is not more soft; the eagle is not more bold; the stag is not more swift, than was Abacaba. She once pursued a hare to the distance of fifty leagues from

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our habitation : An ill-bred Algonquin took the creature from her : I brought him to her, bound hand and foot. The friends of Abacaba would have eaten him ; but I never had any taste for such kind of feasts : I gave him his liberty, and made him my friend. Abacaba was so much pleased with my conduct, that she preferred me to all her lovers. She would have loved me still, had she not been eaten by a bear. I punished the beast that devoured her ; and a long time did I wear his skin ; but it afforded me little consolation.

Mad. de St. Ives was pleased to find that he had but one mistress, and that she was no more. However, she concealed the cause of her pleasure. All eyes were turned upon the man of nature ; and he received no small applause for having prevented the eating of an Algonquin.

An impertinent person in the company asked the Huron of what religion he was ; whether he was of the English, or the Gallican church, or a Huguenot. I have my own religion, said he, and you have yours. Alas, cried the sister of the Prior, I perceive those wicked English have not had one thought of baptizing him. And is it thus, said Mad. de St. Ives, is it thus that those missionary Jesuits have executed their commission ? Are not, then, the Hurons all Catholics ? *L'Ingenu* assured them that there were no converts made in his country ; that a true Huron never changed his opinion, and, moreover, that there was not a word in his language which signified inconstancy. The last circumstance afforded no little satisfaction to Mad. de St. Ives.

He shall be baptised, he shall be baptised, said Mad. de la Kerkabon, to the Prior ; and you, my dear brother, shall have the honour of the ceremony. I will be his godmother, and the Abbé de St. Ives shall present him at the font. It will be a glorious thing, and will be talked of all over Brittany. The whole company seconded the proposal, and cried with one voice, Let him be baptized, let him be baptized. In England, said he, they let people live as they think proper.—The thing is by no means agreeable to me, and surely the laws of the Hurons are no less respectable than those of Brittany. In short, he told them that he intended to return the day following. They emptied the bottle of Barbadoes water, and went severally to their repose.

When the Huron was conducted to his chamber, Mad. de Kerkabon and her friend Mad. de St. Ives could not forbear peeping through the key-hole to see how an Indian sleeps. They observed that he spread his coverlid on the floor, and reposed himself in a very agreeable attitude.

The day following he rose with the sun, and amused himself with shooting till the Prior's family came down. He returned laden

loaden with game, and found the good Prior and his sister taking the morning air in their garden. He presented them with the products of his gun, and at the same time took from his bosom a small talisman, which he had always wore there. This, said he, is the most precious thing I have in the world. I have been assured that I should always be happy so long as I bore this about with me, and I present it to you that it may produce the same effect.

The Prior and his sister smiled in a tender manner at the simplicity of the man of nature. This present consisted of two miniature pictures, ill executed, and coarsely bound together.

Mad. de Kerkabon asked him if there were any painters amongst the Hurons.—No, answered he, this curiosity was given me by my nurse. Her husband had got it by conquest from the spoil of some Canadian French, with whom our nation was at war. This is all I know concerning it.

The Prior looked upon the miniatures with great attention, His colour changed; his hands trembled. By our lady of the mountain, said he, I believe that these are the pictures of my brother the captain, who fell in the Indian wars, and his wife. In short, upon examining the pictures very minutely, and comparing them with the physiognomy of the honest Huron, these good people not only recognize their lost friends, but conclude upon the strength of the resemblance, that the stranger must be the captain's son, and their own dear nephew.

This opinion was confirmed by the rest of the company, and particularly by Mad. de St. Ives, who, tho' she had never seen either the captain or his wife, had her reasons for concluding that the miniature resembled them prodigiously. The Huron, for his part, said nothing more than that he would as willingly be the nephew of the Prior as of any other person.

After *Te Deum* had been duly chanted on this happy discovery, the next object was to baptize the man of nature. But your large tall Huron of two and twenty is not to be regenerated in a moment like an infant. Instructions were necessary on this occasion, and consequently some trouble and application. The Abbé de St. Ives in particular thought it a difficult affair; for he had no idea that any one, who was not born in France, should have common sense.

They asked, in the first place, if he had ever read any books. He answered that he had read Rabelais and some pieces of Shakespear, which were part of the library of the captain, who brought him from America to Plymouth. But when they enquired whether he had read the Bible, he answered that he had not found that book in the captain's library. Ah, those wicked English! cried the Prior's good sister; give them but Shakespear, a bottle of rum, and a plumb-pudding, and they would

would not give a fig for the Pentateuch. Not one sinful soul have they converted in America. The Devil sure will pay them home in a short time, and we shall soon be masters both of Virginia and Jamaica.

The very best taylor in St. Malo is now sent for to equip our honest Huron from top to toe. The company disperses, and Mad. St. Ives makes a lower courtesy at her departure than she had ever done before.

As the first means of his nephew's instructions the Prior put into his hands the New Testament, which he read with great earnestness, but being entirely ignorant both of its Geography and chronology, he concluded that the scene must needs lie in Brittainy; and he swore that if ever he met with those rogues Caiphas and Pilate, he would certainly scalp them.

His uncle, delighted with his good dispositions, praised his zeal, but set him right in his error.—He was often puzzled, however, with the hard questions his pupil put to him, as well as the Abbé de St. Ives, and they were obliged to send for a Jesuit to compleat his conversion.

After this great work was effected, the new convert, following the examples he had observed in the New Testament, concluded that he ought to be circumcised, and accordingly sent for a surgeon to perform the operation. It is not easy to conceive the uneasiness that this resolution occasioned to Mad. de Kerkabon and Mad. de St. Ives. The former, apprehending every thing from the precipitate temper of her nephew, trembled lest he should perform this ceremony upon himself, and commit some error in the operation. At length, however, he was dissuaded from his purpose, and convinced that baptism was a sufficient substitute for circumcision. Every thing was now prepared for the ceremony. Mad. de St. Ives had a new head-dress from the milliner, and the bishop of St. Malo came on the morning appointed in a pompous equipage to baptize the Huron.—But here a new distress arises—The convert is fled and gone—Perhaps to England, where they do not trouble their heads about baptizing people; or, perhaps, to Hurony or the Lord knows where. Various are the conjectures, and great is the confusion. The bishop of St. Malo is mortified; the Prior and the Abbé de St. Ives are in despair. Their good sisters vent their grief in sighs and tears, and walking melancholy along the banks of the little river Rence, they are surprised by the figure of a man standing naked in the middle of the water. At first they shrieked and turned back, but curiosity prevailing, they determined to conceal themselves amongst the reeds and observe what he was about.

The Prior and the Abbé De St. Ives walking soon afterwards the same way, discover the same object, and find it to be the honest

honest Huron. My dear nephew, said the former, what are you doing here? I am waiting for baptism, answered he, here have I been standing up to the neck this hour, and to let me catch cold is not quite so kind. Alas! alas! this is not the way we baptize people in Brittainy—Put on your cloaths, and come along with us. The Huron replied to the Prior, that he had considered the matter of baptism well, and he was certain it was not to be performed otherwise. Queen Candacés eunuch was baptised in the river; I defy you to produce me one instance of a different form, and I will either be baptised here or nowhere. In vain they told him that forms were changed with times; he still referred them to the Eunuch; and though his aunt and Mad. De St. Ives, who had observed him amongst the willows, could assert, upon authority, that he ought not to make such a comparison, still they prevailed in nothing. Even the Bishop of St. Malo himself argued in vain. The Huron confuted the bishop.

The power of beauty is stronger than the figures of rhetoric. Mad. de St. Ives was judged a proper person to carry on the argument. She approached him with a modest but insinuating air; And will you do nothing then for my sake, said she? Every thing, answered Huron—Baptise me with fire, water and blood; if you command it shall be done. The ceremony was now performed with all decorum, and Mad. de St. Ives had the honour to be godmother. The new proselyte was named Hercules—What Patron may that be, said the bishop of St. Malo? For my part I never heard of such a name. The Jesuit who had been employed to work the conversion, and was a man of some learning, informed the good bishop that Hercules was a very considerable saint, who had performed twelve miracles; that, indeed, he had done a thirteenth no less extraordinary, when in one night he made experienced women of no less than fifty virgins, but that it was a thing which did not become a Jesuit to mention. The ladies looked down, but taking a previous glance at Huron, concluded from his physiognomy that he was worthy of the name which was given him.

We shall now behold our Huron in another capacity. He falls desperately in love with his fair godmother. The man of nature is never directed by forms. He tells her at once he loves her with all his heart, and that the beauteous Abacaba was not to be compared to her. She answered him with equal frankness that it would be necessary for him to consult his uncle and aunt on such an occasion; that she would open the matter likewise to her brother, and that she made no doubt of obtaining their united consent. What need of their consent, replied the Huron? It seems to me ridiculous to consult others what I am to do myself. When two parties are agreed, what occasion for a third? Do
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I consult any one when I would eat, or hunt, or sleep? I know that when I love it is necessary for me to have the consent of the person beloved; but as that is neither my uncle nor my aunt, I have no business with them in this affair; nor should you, in my opinion, give your brother any trouble about the matter. The lady, as may be supposed, used every argument that the delicacy of her situation could suggest to her, in order to reconcile the man of nature to the forms of society.

The day following, the good Prior endeavours to prevail on his nephew to enter into holy orders, proposing in consequence thereof to give up his benefice to him—But he had a different call: give me Mad. de St. Ives, said he, and dispose of me as you please—It is impossible, said the Prior, she is your godmother, and it is a dreadful sin to marry one's godmother. It is contrary to all laws both human and divine. You cannot surely be in earnest, replied honest Hercules; What should prevent me from marrying my godmother, if she is young and handsome? In that new Testament you gave me to read I never could find that it was a crime to marry those who assisted at one's baptism. I observe that you do daily a thousand things that are not mentioned in that book, and hardly any one thing that is mentioned there. I own to you that this surprises and disturbs me. If I am to be deprived of my beauteous St. Ives on account of my baptism, I will be unbaptised immediately and carry her off.

The Prior was confounded; his good sister wept. My dear brother, said she, our nephew must not be damned. Our holy father the Pope may give him a dispensation, and then he may be happy in a christian-like manner with the woman he loves. Young Hercules embraced his aunt; and who, said he, is this charming man who so kindly favours the wishes of lovers? I will go immediately and speak to him. They then explained to him the office and dignity of the Pope, and he was still more astonished than before. My dear uncle, said he, there is not one syllable of this in your New Testament. I have travelled, I know the sea,—we are here on the banks of the ocean, and shall I leave Mad. de St. Ives to go and ask permission to have her of a man who lives by the Mediterranean at the distance of four hundred leagues, and whose language I am wholly unacquainted with? This is most incomprehensibly ridiculous. I shall go immediately to the Abbé de St. Ives, who lives no more than a league from us, and I assure you that I shall espouse my mistress before I return. He was at the abbey almost as soon as he had spoke, and his pious aunt Kerkabon despaired of ever seeing him in holy orders.

The moment he arrived he enquired of an old maid servant for her mistress's chamber. He soon found his way to it, and, easily

easily forcing the door, flew towards the bed. Mademoiselle Ises awaked in surprise—O Hercules! cried she, is it you? is it you? what do you here? I am come to consummate my nuptials, said he; and in effect he would have fulfilled his word, had she not opposed the man of nature with all the virtue of a woman of education. Hercules did not understand the distinctions of delicacy. It was not thus, said he, that Abacaba used me—Where is your boasted virtue and honesty? You promised to espouse me, and now you refuse. This is a breach of honour. I will instruct you how to keep your word. I will put you in the way of virtue.

The virtue which the man of nature possessed was of the masculine and intrepid kind, such in short as intitled him to the name he received at his baptism. He was about to exercise it in all its latitude, when the cries of the discreet damsel brought up her brother the Abbé, a pious old servant, and a parish priest. The sight of these good people somewhat abated the ardour of our hero. For heaven's sake, my dear good neighbour, said the Abbé, what are you doing here? I am doing my duty, replied the lover; I am fulfilling my promise, which is sacred.

The Abbé remonstrated on the enormity of his proceedings, and he defended himself on the principles of the law of nature. The former endeavoured to prove that the laws of society should take place, and that without such obligations the law of nature would be nothing more than the licence of depredation. It is necessary, added he, that there should be notaries, priests, witnesses, contracts, and dispensations. The Huron made the same observation which the Indians have always made—You must be a very honest people, since it is necessary to take so many precautions against you. I own, replied the Abbé, there are knaves among us, and people on whom we cannot depend; but so would it be among the Hurons, were they collected into societies. There are, however, men of wisdom, virtue, and cultivated minds in our associated state, and these are the men who have established laws. The more honest a man is, the more readily he ought to submit to them. This is to give a proper example to knaves, who must respect those restraints which good men impose upon themselves*.

This reasoning had a proper effect upon the lover, who is at length prevailed upon to return to his uncle. The Abbé, however, fearing a relapse upon the principles of nature, made no scruple of breaking one of her best laws, and shut up his sister

* What pity it is that Mr. de Voltaire has not always acted in conformity to this excellent rule himself! Had he done this, he would not so often have ridiculed those institutions which are the best security of the laws.

in a convent. This affair soon came to the ears of young Hercules, who, when he was informed that a convent was a kind of prison, was no less furious than his name-sake, when Euristus, king of Œcalia, refused him his fair daughter Iôle. He threatened immediately to set fire to the convent, and carry off his mistress, or expire with her in the flames. Mad. de Kerka-bon despaired more than ever of seeing her nephew in holy orders, and said, with tears in her eyes, that the Devil had certainly entered into him since his baptism.

As he is walking along the sea coast, indulging melancholy thoughts, an English fleet makes a descent near the place; he joins the French militia, performs prodigies of valour, and by his means the English are repulsed. Upon his return to the priory, he is advised to go to Versailles to solicit the reward of his services.—In his way he meets with some unhappy Hugonots who are driven from their habitations by the cruel persecutions under Lewis the fourteenth. His humanity is shocked, as much as his unbiassed reason is confounded at their misfortunes. He promises to intercede for them with the king, but speaking with some asperity against the Jesuits, one of whom happened to be in the same machine, he by that means lays the foundation of all his future misfortunes. This Jesuit proved to be a spy who was retained by the king's confessor, and he fails not to represent the poor Huron as a person disaffected to the Order. Consequently, upon his arrival at Versailles, he is taken up by a *Letter de cachet*, and thrown into prison. The violence of his temper would certainly have produced some terrible effect upon this astonishing and unaccountable treatment, had he not met with a companion in his confinement, an old Jansenist, named Gordon, who by his philosophy and humanity, reconciled him to his misfortune. Gordon had a few books with him in his prison, which he recommends to his fellow prisoner, who soon becomes a considerable proficient in several branches of literature. His memory being unburthened and his mind unprejudiced with that lumber and those subtilties that form the general education of youth, he retained with wonderful facility every thing that he read. The reflections that he makes on ancient history are worthy of Voltaire himself. "I imagine, says he, that the several nations of men have lain a long time in a state of profound ignorance, and that, like myself, they have received instruction late; that for ages they have been little attentive to any thing but the moment that was passing over them, little solicitous about the past, and not at all about the future. I have traversed five or six hundred leagues in Canada without discovering one single monument, so little do the present race of men concern themselves about the actions of their ancestors! And is not this a natural idea of the state of men in

general? The species on this continent appears, indeed, superior to that on the other; as it has been cultivated and improved for many ages by the arts and sciences. But is this because God has given beards to the Europeans, and refused them to the Americans? I cannot believe that, for I observe that the Chinese have little or no beard, and yet they have long been renowned for the Arts. In short, if their annals really comprehend the space of forty thousand years, there is no doubt that they have existed as a nation at least fifty thousand. There is one thing which strikes me in the history of the Chinese, and that is the natural probability of the facts related. I wonder that one finds nothing of the marvellous in it.

"How is it that in the history of all other nations you still find a fabulous origin? The ancient chronicles of the history of France, which, however, are not very ancient, derive the French from one Francus the son of Hector. The Romans would have themselves to be of Phrygian extraction, though there is not the resemblance of a Phrygian word in their language. The Gods dwelt ten thousand years in Egypt, and the Devils in Scythia, where they begot the Huns. I find nothing before the time of Thucydides, but such romances as Amadis. Their credibility is equal, but their ingenuity is not so great. All is full of apparitions, oracles, prodigies, metamorphoses, and the interpretation of dreams. By these things the fate of empires, as well as of inferior states, is decided.—There are beasts that speak, and beasts that are the objects of worship; Gods transformed into men, and men into Gods.—If we must have fables, I would at least have such as should be the emblems of truth. I love the fables of the philosophers; I smile at those of children, and I hate those of impostors."

Such are the observations of this wonderful Indian genius, and such is the progress that he makes in science; but in the mean time, his mistress, the fair St. Ives, is inconsolable for the loss of her lover. She leaves her native Brittany, and flies to Versailles, where being informed that her lover had been confined a year in the Bastille, she is ready to expire with grief and tenderness. She enquires into the most likely means of procuring his liberty, and being told that she must pay her court to the Minister, Mr. St. Pouange, she prepares for it accordingly. St. Pouange is a man of gallantry and intrigue; and the woman that would hope to succeed with him, should not have too rigid notions of virtue. The fair St. Ives makes known her request—She is too handsome to be refused, but her favours must be the price of her lover's freedom. Cruel conditions! The chaste, the faithful Beauty leaves the minister in anguish and despair—She consults a Jesuit, who praises her refusal, till he understands that St. Pouange is the solicitor of her

her honour. Matters are then changed; she may surrender at discretion. The unhappy girl is distracted at the thought of her poor Huron's continuing in prison; yet she dies to think of the price of his liberty—She again solicits the cruel minister, and is again required to pay the sacrifice—Her lover shall not perish in a prison; she will redeem him, and die. In the midst of tears and shame and anguish, the wretched forfeiture is snatched away—She receives the instrument of the Huron's freedom, flies to his prison; stops, trembles at the gate, and delivers it to the keeper with mixt agitations of joy and agony.—The prisoner appears; she forgets a moment that she had lost her virtue, and they adjourn to her lodgings, where their friends in Brittany were by that time assembled. The anguish of her soul returned, and became insupportable. She withdrew on a pretence of wanting rest. A violent fever soon seized her—She confessed her weakness to her lover, and expired. The Huron was bound, to prevent the effects of his despair—The friends stood weeping round him; the body was exposed, as usual, at the street door, to receive the prayers of those that passed along. At this moment St. Pourange, not satisfied with the gratifications he had already received, came to repeat them. "Where is the fair St. Ives?" Her body is at the door. She died within this hour of a broken heart—The courtier felt a pang of remorse—He distributed his favours to the friends of the deceased, but it was not in his power to atone for that life and that virtue he had taken away.

There are several droll and striking incidents in the course of this narrative, which we have been obliged to omit; for the sake of brevity; but from the abstract we have given our Readers will easily perceive the satirical drift of the whole; which is quite in the usual spirit of M. de Voltaire.

Essai sur cette question, Quand et comment l'Amerique a-t-elle été peuplée d'Hommes & d'Animaux? Par E. B. d'E. i. e. An Essay upon the Question, When and how was America peopled with Men and Animals? By E. B. d'E. 12mo. 5 vols. Amsterdam, 1767.

WHILE the politician and the merchant are consulting how to make the greatest advantage of the new world, and forming plans for extending our trade and influence over that vast continent; the philosopher, infinitely superior to all ambitious or lucrative views, carries his thoughts much higher, and enquires into the remotest origin of those various nations which inhabit this quarter of the globe. Not satisfied with being told that, upon the first discovery of America, two large

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empires were found, in which the inhabitants were civilized to a considerable degree, and many of the arts carried to great perfection, while other nations were in the most savage and barbarous state; he immediately begins to speculate on the causes to which this vast difference is to be ascribed. In a word, instead of sitting down quietly, and enjoying the productions which this new discovered country furnishes, he cannot make himself easy unless he knows whether its inhabitants were descended from the same stock with those in the other quarters of the world, whether this continent was covered by the deluge, and if it was, by what means it was afterwards filled with men and other animals. These and a multitude of other questions connected with them, about which the generality of men give themselves very little concern, become subjects of serious enquiry to speculative minds; and indeed it must be owned that nothing can be a more natural object of curiosity, than the origin of so considerable a part of our own species, whether we are to consider them as our brethren, descended from one common parent, or whether they are really of another family, derived from a different head. And as the question has generally been supposed to be connected with the truth of some parts of the sacred history, the determination of it becomes still more interesting and important. Accordingly it is well known it has often engaged the attention of learned and inquisitive men. But the several solutions that have hitherto been given of this problem have proved so unsatisfactory, that it has been generally looked upon of late as one of those subjects on which we must be content to remain ignorant, for want of sufficient data to reason upon. The Author however of this elaborate work, not discouraged by the ill success of those who have gone before him, has made a new attempt, and has taken so much pains, and discovered so much learning and ingenuity, that it must be owned at least that he deserved to succeed. The reader will probably be surprised to see five volumes on a subject concerning which it has generally been thought that nothing but uncertain conjectures could be advanced. But the wonder will cease, when he is told, that by far the greater part of these volumes is employed in a critical discussion of the different systems concerning the deluge, and an inquiry into the original of several ancient nations; to which are added disquisitions upon some other curious subjects, which are connected with his general scheme.—That the reader may judge of the nature and extent of this work, we shall transcribe the review which the author himself has taken of it in his conclusion, under the following distinct articles.

1. We began (says our author to his readers) with briefly stating and examining the opinions of Grotius, De Laet, Hor-

mus,

nus, and other authors concerning the origin of the Americans; proving, that they were not to be supported; and maintaining, in opposition to them, that the bulk of that nation must have passed over thither before the deluge. 2. We then explained more at large our own opinion; shewing that America must have been peopled before the deluge, and pointing out in what manner it was filled both with men and animals. 3. We then examined into what the scripture says of the deluge, and its supposed universality, as the principal objection to our system: we have shewn here that the Mosaic account will not only easily admit of, but even requires an interpretation that will make it less extensive, and does not imply the total destruction of the human race. 4. We have explained and confuted the principal hypotheses concerning the deluge and its causes, and particularly that of Mr. Whiston. 5. We have also proved under this head, that the earth must have contained a much greater number of inhabitants before the deluge than it does now; and we have treated of other subjects which have a relation to our scheme. 6. We then proposed another hypothesis concerning the deluge, more simple than the rest, and which will afford an easy solution of the whole affair. 7. After this we considered a second objection taken from the petrified substances found in the earth; and shewed that the origin of them might be accounted for, without supposing that they were all occasioned by the deluge. 8. We then gave an account of our system of Geogony, and the original state of our earth and its primitive inhabitants. 9. After having briefly resumed the consideration of the want of a sufficient quantity of water to produce such a deluge as is supposed, we shewed, that the ark was not large enough to contain all the several kinds of animals, with provisions, &c. and that eight persons were not sufficient to take care of them. 10. That it was not possible for the animals to pass over into America by any of the neighbouring countries that are known to us. 11. We then proposed to draw fresh arguments in favour of our system from different chronologies: for which purpose we begun with examining the Samaritan and Greek versions, and proved the authenticity of the Hebrew text; and consequently of the Hebrew chronology. 12. From a view both of the chronology and history of the Egyptians; Ethiopians, Assyrians, Phœnicians, Indians, Arabians, Chinese, Scythians, Thracians, Greeks, Italians; Celtæ, &c. we have seen that all of them in general and without exception will not permit us to believe, according to the vulgar notion, that all the human race, excepting Noah and his three sons, perished. 13. I have here given my opinion concerning the origin of the negroes, which is not to be explained upon any other hypothesis than mine. 14. Finally, I have proved, that no nation, even amongst those who have entertained some notion of a deluge, have ever thought,

that in consequence of that event our earth underwent so great a change as is supposed, or that the whole human race absolutely perished. 15. That consequently the testimony of all nations and almost all ancient authors being in favour of our scheme, it is to be preferred to that which has hitherto obtained; and that we may be allowed to explain the passage of scripture which speaks of the deluge, with the same latitude as we are obliged to explain a thousand others, especially where history and chronology are concerned.

We shall conclude this article with giving the Reader in a few words, as we can some idea of our Author's scheme to account for the first peopling of America, reserving his hypothesis relating to the deluge to some future article.

He begins with shewing, that, in the present state of the earth, it is utterly incredible, that men or animals could ever have passed over from the other parts of the world into America, and endeavours to prove the insufficiency of the different schemes that have been formed for this purpose. From hence he concludes, that it must have been inhabited before the deluge, when it is probable there were large tracts of land, which might connect America with the other continent, but which have since been covered with the ocean. To confirm this part of his hypothesis, he quotes the account which Plato has given us of the island called *Atlantides*, and which he describes as a large empire, equal in extent to Lybia and Asia minor, lying in the Atlantic ocean, a little to the west of the pillars of Hercules; that from thence there is a very short passage to other isles, and and from them to a continent situated on the opposite side, and to a sea with which that continent is surrounded.

This description, according to our Author, answers so exactly to the situation of America, and the Antile isles, that he thinks it impossible that any one who lived in that age could have given such description, unless it had been taken from some original records which had been made before the communication with America was cut off. Accordingly he supposes the memoirs in the hands of the Egyptian priests, from whom Plato tells us Solon received this account, were authentic records of what passed before the deluge, which had survived that general wreck, and were extant in the original language and character long after Solon's time. The passage in Plato further informs us, that this Atlantic island was in process of time by deluges and earthquakes, which lasted for a day and a night, swallowed up in the sea, leaving only some small scattered isles behind. From hence our Author infers, that before the Mosaic flood (to which he supposes this passage relates) there might be an easy passage to America, by means of this large tract of land, which nearly connected the two continents. Besides which, he thinks it
highly

highly probable, from the imperfect discoveries that have been made of countries lying between Asia and South America, that there was once a communication by land on that side, though that has likewise been since interrupted by the changes produced at the deluge. With respect to the northern parts, he is of opinion there might also have formerly been a tract of land continued from Kamschatka and Korea to North America: And that by these several routs colonies might easily be sent out from very different parts to people this distant region. It is true indeed he only attempts to account for the migration of the *human species*. As to *animals*, it appears to him much more reasonable to suppose, that they, as well as plants, were the original products of their respective countries; a supposition which he thinks is favoured by the Mosaic history of the creation. And it must be owned, that upon any other scheme it is extremely difficult, if not impossible, to account for that variety of animals, which is to be found in all parts of the globe, many of them suited to that particular climate where they live, and not capable of enduring any great alteration; not to speak of others, whose motion is so slow, that they could not without a miracle have removed to any considerable distance.

It is evident from what has been already suggested, that, according to this Author, the deluge was not universal; a point which, as appears from the summary given above, he has laboured not a little. Accordingly he supposes that it did not reach the Antediluvian colonies, with which America was peopled.

Having laid down these general principles, he proceeds to enquire into the history of the natives of America, in order to discover what might favour his scheme. With this view he collects the imperfect accounts which the Spanish writers have transmitted to us of the original inhabitants of Mexico and Peru: from which it appears that the Mexicans, whom the Spaniards found so powerful and civilized a nation, had settled there but a few ages ago, having removed from that part of North America which is now called New-Mexico, and that the ancient inhabitants, whom they dispossessed, and who were called Chichimechas, were quite rude and barbarous. The same account is given of the ancient Peruvians, before the family of the Yncas came thither. Mango-capac, the first Ynca found them sunk into a very low, barbarous state, without either religion or government. But from some remains of ancient buildings and statues, which one of the Yncas discovered in a neighbouring country, where he was extending his dominion, our Author concludes that the state of things in this nation must formerly have been very different, and that the arts were once carried to a great degree of perfection. These monuments of antiquity we are told are not inferior to the ruins of Palmyra,

were worthy of the greatest monarchs. With the same view he quotes the account given by Gemelli Carreri of two vast pyramids to the north of Mexico, upon the one of which was an image of the sun, and upon the other that of the moon: besides which we are told there were in the same place the ruins of a prodigious city, with a multitude of little hills raised in honour of idols. From the grandeur of these edifices, and from some other circumstances which we must not stay to enumerate, the ingenious Author concludes that they could not be the work of the Mexicans, and that as the people inhabiting that country immediately before them were uncivilized, we must suppose they were built by some nation of the remotest antiquity, and amongst whom the arts flourished to a great degree. With regard to the Yncas of Peru, of whose religion and government he gives a very favourable idea, he conjectures that they were descended from the original inhabitants of that country; and that their ancestors having been driven out by some barbarous nation, they had retired beyond the Andes, where they had preserved the knowledge of those arts for which the whole nation had once been famous, and upon their return they exerted their influence to recover the natives from that savage and uncultivated state into which they were sunk. But though he supposes they came immediately to Peru from some inland part not far distant, he conjectures that they, and the people of whom they originally made a part, were at first a colony that came over before the deluge from those lands, which, according to the hypothesis already mentioned, once joined America to Asia. To confirm this, he shews, from the relations of travellers who have touched upon the coasts of those countries that are called Terra australis, that the inhabitants of some of those parts appear even now to be in a great measure civilized. And as he finds some resemblance between the ancient Chinese and the Peruvians, particularly in their use of the *Quippos*, and the worship of *Pachacamac* amongst the latter, and of *Tia* amongst the former, both of which signify *heaven*, he thinks it probable that they had both one common origin; and as Fohi, according to the Chinese chronology, reigned 600 years before the deluge, in whose time that people was in some measure civilized, he supposes, that other colonies, who had the same origin with those that settled in China, and therefore preserved the same customs, might under different leaders have found their way many ages before towards the south, and thus have peopled the terra australis, where after those lands were separated from Asia by the deluge, they still retained in part their ancient customs, and invented several new arts, which they brought to great perfection.

Upon

Upon the whole, he observes that these migrations from such very distant parts, and these different revolutions of the same people from a rude to a civilized state, and from that to barbarism again, require a longer period of time than the ages since the deluge will afford. He is of opinion therefore, not only that the American ancestors separated from the rest of their brethren before the deluge, but that this separation began to be made so early as the death of Abel, an event which he observes would produce an irreconcilable enmity between his descendants and those of Cain, and might naturally be supposed to remove the two branches of the family at a distance from each other. This conjecture he thinks is confirmed by their being ignorant of the use of iron throughout all America, which yet we are assured was brought to great perfection by Tubal-Cain, and consequently must have been found out long before. He farther argues in favour of these Antediluvian colonies from the long lives of those ancient patriarchs, by means of which the earth must have been much fuller of inhabitants than in any later ages; and consequently these migrations from one place to another would be more frequent: whereas in the present state of things it would require many ages before a nation could be so much increased as to extend its colonies to any considerable distance, supposing them to travel by land, and to have no other object in view than to find a commodious place of residence. By fixing the æra of this grand separation so early, he allows time for the several colonies to disperse themselves into different parts, and after having first settled in the countries bordering upon that from which they set out, they would, as their numbers increased, still spread to greater distances, till after several ages they reached as far as the American continent.

Such is the substance of our Author's scheme, which however we are sensible has suffered by this imperfect sketch. It will, however, be sufficient to give the intelligent Reader some idea of the nature of it, and will probably excite his curiosity to see the whole that so ingenious a writer has advanced on so interesting a subject. It must be owned that many of his conjectures are bold, and seem at first chimerical: but perhaps when more attentively considered, and when the several circumstances which he has collected, and which singly might seem to have but little weight, are taken together, they may at least make his reasoning appear plausible, if they do not altogether satisfy the mind. On a subject of this kind nothing certain is to be expected; in an enquiry into the original of ancient nations, there will be endless room for imagination and conjecture, and ingenious men will be apt to lay hold of the remotest analogies and the most obscure and doubtful relations that happen to fall in with their favourite hypotheses. Nevertheless, by pursuing such enquiries,

quiries, some light may be struck out, the bounds of human knowledge may be enlarged, and new truths relating to very important subjects may be discovered. Let us not then promiscuously condemn all such researches as visionary and romantic; but look on those as the friends of truth and of mankind, who are at the pains of collecting all the evidence that can be obtained upon subjects so little known to the generality of men, even though we should think them mistaken in the particular opinions they have formed.

Réponse à la Philosophie de l'Histoire. Lettres à M. Le Marquis de C—, &c. i. e. An Answer to the Philosophy of History, in a Series of Letters to the Marquis of C—. By Father Lewis Viret, &c. 12mo. Lyons, 1767.

THE Reverend Father; who here undertakes to answer the celebrated Voltaire's *Philosophy of History*, after some apology for his boldness in venturing to enter the lists with so able a writer, gives a brief account of his author's manner of proceeding in his attack upon religion.

‘Whatever was formerly advanced, says he, by Celsus, Julian and Porphyry, is here placed before us, with the address of a writer practised in this kind of controversy; and to shew himself no way inferior to those first adversaries of christianity, he has added a great deal of matter from his own fund. Planning his operations with regularity, he draws his first objections against religion from nature, endeavouring to oppose physics to morals; he then proceeds to search for others in the annals of nations, and he concludes with a direct attack on scripture, presuming that the foundations once shaken, the building must of course fall to ruin.

‘To defeat all these projects, it will be sufficient to shew the phenomena of nature as they really are; and, with respect to those whose causes are unknown, we must embrace the system, which appears the most probable, &c. then we must proceed to recount past events, as they are transmitted to us in history, giving always the preference to the most esteemed authors, and to those, whose sincerity there is the least reason to suspect. Lastly, it will be proper to produce, and faithfully translate the texts of scripture, and when any of them seem obscure, to compare them with others, in order to determine their true sense. My design is not to refute all the propositions which Voltaire's book contains; this would require a great many volumes, and more time than I can possibly bestow upon it, consistently with my other occupations; I shall content myself, therefore, with answering those objections only which attack revelation.’—

The Author of the PHILOSOPHY OF HISTORY tells us, that the beds of fossil shells, which are found in Tourraine and other places, could not have been otherwise formed, than by slow degrees by the tide, in a long series of years. Therefore he concludes, that no presumption can be drawn from this phenomenon in favour of the scripture doctrine of a general deluge.

In answer to this, Father Viret says, in his first letter, that it is too hasty to pronounce positively, that these beds of shells have been formed by the tides merely, in a long course of years; since all that is positively known of this matter, is the fact, that there are such beds of shells. Voltaire's account of the phenomenon in question is incomparably more unsatisfactory, we are told, than that of their being the remains of the general deluge; for that upon his scheme, it is necessary to suppose the world to have existed, in its present state, during an infinite or at least an indefinite series of years backwards; and likewise, that there is in the oceans a tendency to withdraw alternately from one coast and to overflow another.

Without taking part either with Voltaire or his answerer, we shall briefly observe that there can be no doubt, but that earthquakes may occasionally sink some parts of the dry land in such manner, that the sea may overflow them, and raise parts of the bed of the sea above the surface of the water, so as to form dry land, where once the sea prevailed. But yet it does not seem easy to understand how beds of fossil shells could have been formed at a considerable depth in the middle of continents, by tides from the oceans, which are at a great distance from them, while none of those beds of shells are found in the maritime countries of the same continents. The oceans themselves are, perhaps, the most manifest proof we now have from nature of a general deluge in former times. For, it may be said, What great difficulty is there in conceiving of this world's having been once deluged; since we see three parts in five of it in a deluged state to this day?

Father Viret, tho' a sensible and learned writer, in his first letter, shews his gross ignorance of natural philosophy and astronomy—'A line displaced in nature, says he, is sufficient to change the whole face of it. The axis of the earth was, at a particular time, inclined towards the northern stars twenty-three degrees.'—But to proceed.

In his second letter, he takes Voltaire to task for contradicting the scripture account of all mankind's proceedings from a first pair. 'Providence, says Voltaire, which has planted men in Norway, has likewise planted them in America, &c. as she has planted trees, and made grass to grow.'

To this the good Father answers, that if the earth produced of herself the first men and women, it is not easy to account how

how it comes to pass, that we never see her produce any in our times, &c. He quotes in this second letter abundance of Voltaire's reveries, but does not, in our opinion, either expose or alter them in a masterly manner. What he says on Voltaire's attempts to degrade the human species to that of the brutes is not, however, amiss. 'If, says he, the beasts of prey have better capacities than mankind, why do they not make the same improvements? Why has not instinct developed itself in brutes, as in men, &c.?' But he talks wildly upon man's having a *spiritual* soul in him, while the beasts are wholly *matter*. It is not the *degree* of sagacity in a being, that determines his having something spiritual in him. The power which a worm has of moving its own body proves that there is somewhat in it that is not *material*: for matter is essentially incapable of beginning motion; and, on the contrary, necessarily resists whatever would put it in motion. But enough of this.

Voltaire says, *When, after a long succession of ages, some societies were established, it is to be supposed, that there arose among them some religion, some gross kind of worship.*—This way of talking to mankind, as having lived many ages without society or religion, comes very near, Father Viret observes, to Rousseau's notion of their having formerly lived on acorns and crawled on all four. — But let us see, says he, what this religion, this gross kind of worship was, that prevailed among men of the first ages. Our Author informs us as follows: *When a nation begins to be civilized, and when reason begins to grow and strengthen, they will call that being whom they suspect to have done them mischief, Lord, Chief, Ruler. Adonai was the word among the Phœnicians; Baal, Mithra, Adad, among the Syrians. All these names are expressive of power.*

To this Viret very properly answers, that Voltaire is wrong in representing the first adorations as paid by mankind to malevolent deities; that particularly the deities he names were considered by the Syrians as of a quite contrary character; that it is natural to honour and worship what we imagine to be kindly affected to us, and to hate and fly from our enemies. He thinks the accounts we have in antient writers of the Pagans worshipping malevolent beings are not rightly understood; and that the crocodile, for instance, was worshipped in Egypt, not because of its being mischievous, but because it was one of the animals sacred to Isis.

In this point, however, it is our opinion, that both Voltaire and his answerer are wrong. The truth seems to be, that the first worship was the consequence of supernatural instruction; that afterwards mankind deviated into false worship; that they offered gifts and victims to a multitude of deities, celestial, terrestrial; and infernal, from a sense of gratitude to the beneficent sort, and expiated the vengeance of the furies, the num-

innocent, &c. by sacrifices of various kinds; but that this latter expiatory and deprecatory species of worship was not, by any means, the first that took place among mankind.

Voltaire tells us, *Every state had then its tutelary Deity without knowing what a Deity was.*—It is certain, says he, that the Romans as well as the Greeks adored a Supreme God. So that from Italy to India and China you find the worship of a Supreme God.—The Jews, continues he, themselves adopted the idea; that every nation was protected by the Divinity which they had chosen. Jephthah says to the Ammonites, *Do you not lawfully possess that which your God Chemosh hath given you? Suffer us therefore to possess the land which our Lord Adonai hath promised us.*

Father Viret shews, that there are in these passages of Voltaire, many errors and contradictions. The nations could not be said to have each its peculiar Deity without some idea of a Deity. Nor can it be consistently said, that all nations held a Supreme Deity, while some worshipped calves, crocodiles and lions. Nor is Jephthah's speech to the Ammonites to be considered as any concession of the propriety of their worshipping Chemosh, but merely as an argument drawn from their own principles.

Viret farther shews Voltaire's inconsistencies in asserting in one place, that every nation held one Supreme Deity, and in another, that for forty years the Israelites worshipped three, Moloch, Remphan and Chiun; in asserting in one place, that the first worship which took place among mankind was directed to such beings as they thought had injured them, and in another, that the Chinese, from the most antient times, offered sacrifices to the God of the universe; in asserting, in one place, that the knowledge of a divine Creator is the effect of the cultivation of reason, and in another, that the Egyptians begun with the worship of Isis, and ended with that of cats, and the Romans, who in their rude simplicity worshipped the God of war, when they arrived at their highest improvements worshipped the goddesses of copulation and of bog-houses.

Our philosopher (says the good Father) who profanes whatever he meddles with, endeavours to spread over the most sacred things the impure and filthy veil of profligacy and impiety. He sees nothing in the principles of religion but blind superstition. He discovers nothing in the sacred rites of the Jewish church but a set of customs borrowed from the Arabians and Egyptians, and an inundation of Pagan absurdities. The Jews, according to him, are a vile and wicked people, who, in the books of their law, encouraged idolatry. From this charge he does not even exempt the Prophets. The book of Job, which explains the doctrines of religion so clearly, is, in his hands, a book which teaches the absurd doctrine of two principles, &c.

Now,

Now, though it may be said with truth, that Voltaire, as well as some other deistical writers, have treated the subject of religion in a manner very different from what candour and due regard for a matter of such consequence would have dictated; and that few, if any of them, have, in their writing against it, proceeded in the way which alone can answer any valuable end, *viz.* enquiring diligently into the validity of the *positive* evidences on which it is received; though all this be true, yet we submit it to our Readers, whether Father Viret is not, with many other zealous defenders of christianity, very much to be blamed for his neglect of the golden rule in conversely, *viz.* soft words and hard arguments. But to proceed.

Voltaire tells us, that though the Jews hated all other nations yet they borrowed of other nations the rite of *circumcision* and the distinction of meats. To which our Author replies that the Jews were directed by the Levitical law to show kindness to strangers, and abhor their *idolatry* only, but not their persons; and that as to their imitation of the rite of *circumcision*, not only the scripture books, which are allowed to be of very high antiquity, ascribe the first introduction of *circumcision* to divine commands given to the Patriarchs and to Moses, but likewise the ancient historians, as Artapanus, quoted by Eusebius and the Arabians, agree, that the Israelites first used this rite.—As to what Voltaire adds concerning other parts of the Jewish rites, imitated, as he pretends, from the Heathen nations, as he produces no authority for his assertions, Viret thinks there is no occasion for his giving himself any trouble about them. But he blames the dissingenuity of Voltaire with great justice, in accusing the Jews of trimming, because in their writings the idolatrous Nebuchadnezzar and Cyrus are called the *Anointed of the Lord*, that is, not the favoured of the Lord on account of their idolatry, but only, like all Princes, the ministers and instruments of his providence, who were to accomplish his important designs.

We cannot help adding here, that no merit arising from genius can in any degree compensate for the want of candour in a writer. If Voltaire had perused the Old Testament with the least attention (and it is strange he should criticize books he had not perused with some attention) he must have observed an admirable firmness in the Prophets against the sins of their own princes, and particularly their deviations into idolatry, which would have convinced him that they could not, without the utmost injustice, be accused by him of temporizing or of flattering the great; especially foreign princes, on whom they had less dependance, and from whom fewer expectations than from their own. Let Voltaire read the books of Samuel, Kings, and Chronicles, and particularly the most remarkable history

history of the prophet's intrepid accusation of king David to his face; and let him before he dies recant his injurious treatment of the sacred writers; let him declare the truth, viz. that both prophets and historians have shewn a degree of impartiality, which is scarcely if at all equalled in any times ancient or modern. The affair of Naaman's begging to be excused in bowing before the idol Rimmon, and the prophet's giving him an indulgence (if we have the passage uncorrupted, and if this be the sense of it, which is highly improbable) must, we think, be left as one of those difficulties which we have no means of removing. Father Viret's explication of it is, in our opinion, worse than none. 'Naaman, says he, was a general of the king of Syria, who having been cured of the leprosy by Elisha, acknowledged and worshipped the true God, and from that time gave over worshipping false deities; but as he was obliged to accompany his master into the temple of Rimmon, he demanded and obtained of the prophet leave to do his duty.' That is, he obtained of the prophet an indulgence to violate the second commandment.

Many of our Readers will recollect the solutions of this difficulty, which have been offered by the commentators; but supposing the worst, and that the difficulty is acknowledged to be inexplicable; What follows? Not surely that the whole Old Testament is to be given up.

'The allegory, says Voltaire, of the book of Job was certainly written in Arabic, since the Hebrew and Greek translations of that book have preserved several Arabic expressions. This book, which is of very great antiquity, represents to us Satan, who is the Ahriman of the Persians, and the Typhon of the Egyptians, rambling over the earth, and asking of the Lord permission to afflict Job.'

Father Viret checks the affirmative strain of his author concerning these points, and says, it ill becomes him to be so positive where such learned men as Eusebius, Photius, Grotius, Bellarmine, &c. have only offered conjectures. Voltaire's argument that the book of Job was written in Arabic, he says, is inconclusive; for that it contains Syriac and Chaldaic expressions as well as Arabic. And as to his pretence that the Satan of the book of Job is the Ahriman of the Persians and Typhon of the Egyptians, Father Viret shews its absurdity (which is no difficult task) by pointing out the difference between the Satan of the book of Job, the fallen creature of God, dependant on him, and accountable to him; and the independent, original, uncreated evil principle of the antient Heathens, the author of evil, as they pretended, and from whose agency they accounted, as they thought, for the difficulty of the original of evil; not duly considering that they introduced a greater difficulty to solve a less.

Father

Father Viret very justly exposes the falsity and mischievous tendency of Voltaire's and Rousseau's endeavours to represent the human species as only the most sagacious animals, but is no respect essentially or specifically different from the brutes; but acted upon by instinct as they are. This degrading doctrine naturally leads mankind to act as the brutes do; it destroys all love of virtue and abhorrence of vice; it confounds all merit and demerit; it annihilates the whole theory of morals, and makes all religion, all prospect of a future state, all notion of retribution, remunerative or penal, mere dreams and chimeras.

'We are, says Voltaire, if I mistake not, in the first rank of animals that live in troops, as bees, ants, beavers, fowls, and sheep.'—Such, says Father Viret, are the reasonings and such the consequences of the reasonings of a man, who calls himself a philosopher, and who pretends to write for the public instruction. Men of virtue, I imagine, will not think themselves much obliged to him for such lessons.

Our Author, in his fourth letter, takes his philosopher to task for his bold assertions concerning the original of government, the antiquity of the world, which he pretends to be immensely above that established by Moses, &c. and for insisting that the world has been chiefly under what he calls Theocracy, that is, the government of priests. This last assertion we are very willing (with the good Father's leave, who defends the priesthood as strenuously as he can) to give up to Voltaire or any one else. For no person, we imagine, who is conversant in the history of times past (the moderns have pretty well clipped the wings of priestcraft) can have much doubt concerning the universal and mischievous influence which the pretended dispersers of religion have had on the affairs of the world. The priests, says an able and elegant writer, have found what Archimedes wanted, a foundation in the other world, on which to place their machinery for moving this. Voltaire ascribes to priests the hellish invention of human sacrifices. Priests, we know, have shewn themselves capable of any thing bad. Voltaire, however, in order to be consistent ought to give christianity its due praise for having abolished this infernal rite.

The good Father brings against his deistical Author the authority of the church and council of Trent. *Non tali auxilio, nec defensoribus istis, tempus eget.* He, who questions the authority of Moses and the prophets of Christ and the apostles, will he listen with submission to the Pope and his councils? However he shews good learning in overthrowing Voltaire's arguments from Berosus and Sanchoniatho for the enormous pretended antiquity of the Chaldean monarchy. One would wonder that a writer of Voltaire's abilities should make so weak a remark as what Father Viret quotes from his *Philos. de l'hist.*—*No Asiatic prim*

ever bore a name terminating in us. Therefore it cannot be that Ninus was founder of Niniveh. ' Suppose, says Father Viret, a French author was to write the history of Spain, he would relate, that in the year 1766 the name of the king of Spain was Charles. Three thousand years hence a deep critic arises, who tells his readers that there never could have been a Spanish monarch of the name of Charles; for that the Spanish does not admit names of such a termination. This is true; for in Spain they call Charles, *Carlos*.'

It would be tedious to our Readers to follow Voltaire and his answerer in their rambles through distant and uncertain antiquity. When all is put together that can be collected, we have no prophane history prior to the Trojan war, on which any stress can be laid. So that Deists may write and Christians answer them on the subject of ancient history, and both lose their labour. And perhaps there is nothing more to be done than submitting to the candour of every Reader, whether the accounts we have in the sacred books of the origination of mankind, and the history of the most ancient states and kingdoms do not bear a greater air of probability and originality than are to be found elsewhere.

Father Viret catches Voltaire in a false assertion, where he says, *No author, before Longinus, has quoted Moses*: for Deodorus Siculus, who was two centuries before Longinus, quotes the Jewish Legislator, as does Artapanus a thousand years earlier. But the Greeks not quoting Moses has nothing decisive against Moses. Xenophon and Plato, cotemporary writers, and both scholars of Socrates, make no mention of one another in their writings. Burnet makes no mention of his two illustrious cotemporaries Locke and Newton.

It is a favourite art of the opposers of revelation to introduce comparisons between the true predictions and miracles of scripture, and the false of heathenism, popery, &c. in order to bring them all alike into discredit. With this view Voltaire introduces the pretended miraculous cures of the emperor Vespasian and of Apollonius Tyanæus, which subjects have been very thoroughly considered, and all that the Deists have built upon them effectually demolished by the apologists for christianity. Father Viret writes seriously upon this subject, and shows the weakness of Voltaire's reasonings *a priori* against the possibility of miracles; but (see the effect of an irrational establishment of religion) he loses himself when he gets into his mysteries. ' There is, says he, so little proportion between God and man, that to help our weakness the Deity has shewn himself to us only in a mysterious and enigmatical manner. Religion has therefore its mysteries which it proposes to be believed, &c.'

No oracle ever spoke better than Dr. Foster (he, if we are not mistaken, is the author) when he said, *Where mystery begins, religion ends.* A mystery is a thing not understood. To propose to the belief of a person what he does not understand, is to propose to make him see or understand the agreement of the parts of a proposition, in which by the very supposition he neither sees nor understands any thing. How rational this is, we submit to our Readers. People may pretend they believe, or may imagine they believe what they do not understand: but real belief presupposes understanding. And did true religion demand our belief of mysteries, as impostures do, it would be impossible for us to distinguish between truth and falsehood; for how are we to distinguish in matters not understood. Thus truth and falsehood would to us be on the same footing. But herein consists the principal difference between true and false religions, viz. that truth is open and artless, while imposture is ever sheltering itself under the cloak of mystery, and sanctifying the inventions of men with the sacred name of religion, into which we are told it is unlawful to enquire. Hence the ancient heathen mysteries, and hence the modern creeds, confessions, articles, &c. the disgrace of all established churches.

Father Viret defends, against Voltaire, the order for cutting off the Canaanites, which has in it an appearance of cruelty, by saying, that the whole people might have saved themselves by turning, as Rahab did, to the worship of the true God, and quitting the errors and vices then prevalent among them. Afterwards he treats of the Jewish temples, the times of their building, duration, &c. in opposition to what Voltaire writes on those subjects. He goes on to defend the Jews from the accusations brought against their character and condition by Voltaire, and follows him through many of his severities against revelation. He has the advantage of his antagonist in point of exactness, care, and knowledge of ancient history; but his pen is blunt, compared with that of Voltaire, and he is merciful for his personal reflections. He shews likewise, from time to time, the miserable bigotry of his religion; as when, speaking of toleration, he calls its maxims pernicious, and of monastic celibacy, when he pronounces it the most perfect state. Upon the whole, we could wish this book translated, with proper corrections and additions; and think it would be of considerable use for undeceiving many who are misled by the Author of *Philos. de l'histoire*, and other writers of the same sort. Let truth prevail, and dissingenuity be detected and exposed.

Dictionnaire de Musique. i. e. A Musical Dictionary. By John James Rousseau. 4to. and 8vp. Paris, 1767.

WHEN it is remembered that the terms of music are far more numerous than those of any other branch of polite learning; and that the dictionaries of this kind already extant are very imperfect, the work before us will not be thought useless; especially when it is known that it is executed in a different manner from most of those compilations with which this age of dictionaries abounds.

About sixteen years ago M. Rousseau engaged to furnish the musical articles in the Encyclopedia that soon after appeared at Paris. The Author tells us that he had only three months time allowed him to compleat this arduous task; the consequence of which was, that the work was executed in a very imperfect manner, and the writer, to use his own phrase, kept his word at the expence of his reputation. 'I do not, adds M. Rousseau, repent my punctuality, but I sincerely repent of my rashness and presumption, in promising more than I was able to execute.'

Vexed at the imperfection of his articles as they appeared in the Encyclopedia, M. Rousseau determined to write the whole a second time, from his foul copy, and at his leisure to apply himself carefully to a separate work. Accordingly he began the performance before his retirement into the country; and as he then lived among artists and men of letters, the piece would have been far more compleat than at present, had he finished it while he continued in that situation; but before this could be compleated he was obliged to retire among the mountains, where the work before us was finished.

Our Author appears to have observed a very happy mean, between the two faulty extremes so often found in dictionaries of every kind; redundancy and brevity. He has inserted every term that has any claim to a place in a musical dictionary, chiefly calculated for the French nation, without swelling it with those useless and superfluous words, which make a very considerable part of the vocabulary in other writers.

Musicians, our Author very justly observes, read little, tho' perhaps there are few arts where reading and reflection are more necessary. M. Rousseau's work will, therefore, suit their taste exactly, and prove the more advantageous, as it is less necessary to tell them what they should know, than what they should practise.

The harmonical part of the work before us is executed on the system of the thorough bass, tho' that system is certainly imperfect and defective. Nor is it, in the opinion of many, and even of our Author himself, that of nature, truth and

genuine harmony. It was however the first and only system, till that of Sig. Tartini appeared, in which that multitude of detached and arbitrary rules, whose tendency was to render the study of harmony, rather a task of the memory than that of the understanding, are connected by principles. But as this system is less known in France, and at the same time of less authority than that of M. Rameau, our Author has contented himself with explaining Sig. Tartini's system under its proper article. This explanation, which evidently displays the hand of a master, will greatly tend to enhance the value of M. Rousseau's book among the musical gentlemen of this country, where the superiority of the Italian music over that of the French is universally acknowledged.

We shall give no extracts from the work before us, as those who make the harmonic art their study will doubtless consult the original, and to others they would be of very little advantage. It will be sufficient for us to observe, that, in our opinion, the work is executed in a very masterly manner, and that those who are desirous of being acquainted with the genuine principles of harmony, will find their advantage in perusing it.

Trop est Trop, Capitulation de la France, avec ses Moines et Religieux de toutes les Livrées. Avec la Revue Générale de leurs Patriarches. i. e. The Capitulation of France with her monastic and religious Orders of every Denomination, and a general Review of their Founders. 12mo. Hague, 1767.

THIS very judicious and entertaining performance is dedicated to the commissaries appointed to examine into the Monkish institutions allowed and received in France.—The mixture of churchmen and laymen made choice of by his Majesty to examine into this affair is (says our author) a kind of proof or declaration that the interests of religion and of the state are equally concerned in it. You cannot then take it amiss, gentlemen, continues he, that a volunteer who has both at heart should offer you his observations on so important a subject. It is thus only you can arrive at the knowledge of the real state of the case, and of what you ought to pronounce concerning the matter. Were the reformation of cloisters and religious houses the only thing in question, you might do wonders in this way by consulting, as you do, the most virtuous and most knowing of the Monks themselves, who are very capable of pointing out the abuses that prevail in their respective houses, and the most effectual means of correcting the irregularities of their subjects. But what advantage can the state re-

ceive from such pious operations? The charity of the people will be more abundant, and the monastic enrolments more numerous, while the public good requires that the vast multitude of religious houses should be reduced, where whole generations are lost and buried, and that we should diminish those swarms of drones, which devour the honey of the laborious bees. The virtuous and knowing heads of Monkish establishments, gentlemen, will never agree to this way of proceeding; with them, the existence, the interest and the advancement of their particular societies, are the first and great object of attention. *L'Esprit du Corps* is an active demon, a tyrant, to whose despotic sway every thing must yield; and this spirit possesses every Monk and member of a religious order, in proportion to the happiness and satisfaction which he finds in his condition.

The taste and the customs of nations change with time; why should we be obstinate in retaining institutions which are opposite to the present taste? More enlightened than our ancestors, why should we not be equally wise, and attentive to our interest and happiness? Many institutions, which were long considered by them as sacred points of religious and civil discipline, were at last abandoned, as soon as they discovered them to be pernicious and absurd. Councils have contradicted councils; Popes have given the lie to Popes: the church, then omnipotent, forced by the power of reason and good sense, destroyed her own work. Now that the church is gradually entering into the sphere assigned her by humanity, there will be less difficulty in obtaining her consent to any arrangements necessary to civil order. What have monastic institutions to plead for themselves, more than those absurd institutions that were annulled by our forefathers?—They will not come against us, gentlemen, with bulls, grants, privileges, briefs, &c. No society ever produced a greater quantity of these, or more imperious or peremptory than the Jesuits; yet a powerful kingdom, and much more catholic than France, made little account of them when found in opposition to the public good.—As I must suppose you, gentlemen, concludes our Author, inaccessible to the little arts and cabals of Devotees of either sex, and to the greater intrigues of opulent Monks; you can meet with no other obstacles in your design, but from sophistry and false reasoning, which are more or less dangerous in proportion as you are well or ill informed.—This is the substance of our Author's animated dedication.—Before he enters on the review or history of the founders of the Monkish establishments, he observes, that it is idle and romantic to think of entirely destroying cloisters or religious houses; none, he tells us, can be of this opinion, but the advocates for the political visions of *Jean-Jacques*; unless France were to turn *Hugonot* altogether, the thing is not to be thought of nor expected. Convents and

cloisters are as necessary, he says, in a Roman Catholic country, as Bridewells and Hospitals in countries where a good police prevails; there must be different kinds of them too, as there are different apartments in a good hospital, or cells in a Bedlam. If an age could be fixed, at which they who become Monks, &c. might be said to enter into those engagements freely and voluntarily, and with a proper knowledge of the cause, they are to be considered as people disordered in their senses, and for whom it is proper to provide a place of retreat: every convent or cloister, therefore, where the sentiment of religion, called piety, prevails, is useful. Those absolutely necessary to be destroyed are such as offer a retreat or asylum to idleness, gluttony and licentiousness. The inquisition of Rome would not contradict me, should I assert that such societies are a hundred times more pernicious than public places of debauchery.

Our Author goes on to shew that monachism is no essential part of religion, nor in the least authorized by our Saviour or his disciples; after which he proceeds to the history of its first institutors.—‘The first institution of the monastic life, says he, is sufficient to discredit it. *Paul and Anthony*, to whom it is attributed, were weak christians, whom the fear of persecution forced to fly into the desert. St. Jerome has recorded many silly things of these two poltroons, which do very little honour to his fine genius. The first, according to him, continued in a corner of the desert for almost a century, living like a wild beast, without any society. He was at last informed by an angel, that there was, in another quarter of the desert, a creature of his own species: on this information of the angel, he sets off and meets with Anthony, who being less sedentary, had got together some companions, people like himself, whom he found wandering up and down the desert, and in all probability heartily tired of their existence. Paul and Anthony had a long conference, and undoubtedly two men, who for a century had been separated from the human race, must have had a great many fine things to say to each other. St. Jerome, however, assures us in very fine Latin, that to prevent their being obliged to separate in order to procure food, and their conversation being broke off by this means, a miraculous crow brought them two loaves, which enabled them to prolong it till next day. Paul dies; an angel is dispatched from heaven to give Anthony notice of the important event. Anthony sets out immediately in quest of the venerable carcase, and finds it extended on the sand in a kind of basket of rushes; having neither spade nor mattock, nor any other instrument, Anthony was much embarrassed how to bury his aged friend; when, behold! two lions suddenly appeared, and began immediately to tear up the

the earth with all their force, and in a short time made a pit deep enough for Paul : they likewise assist in covering him with earth, and then disappear.—What must we think of such absurd and ridiculous stories, told with so much gravity by a Doctor of the church, in other respects of a very venerable character ?—To give credit to monkery among the weak and credulous vulgar, recourse has been had, from its very original to the present times, to fables and false miracles.

* Anthony took advantage of his priority of possession of the desert to render himself chief of those miserable beings that were tired of living alone. Bad nourishment and excessive fasting, while they weaken the body, affect the mind. The number of his companions increasing, Anthony amused them by a variety of little tricks, the regularity of which has always charms for the idle vulgar. Being of a warm imagination himself, he found no difficulty in persuading his companions of whatever he thought proper. Hence visions, combats with the Devil, and with women : In order to render himself more worthy of the first, and to have them more frequently ; and to fortify him against the latter, he invented fasting and macerations. This venerable community soon became a society of fanatic fools or madmen, each of whom had his own particular folly, and separated from his brethren in order to indulge it freely. One made a fox's hole his habitation, from which he never stirred till the evening, and returned again immediately at day-break, convinced he should have much merit with God Almighty by refusing the light of the sun, which his good providence causes to rise daily for the benefit of all his creatures. Another made himself a great coat of free stone, with which he endeavoured to run about during the heat of the day. Another sunk himself up to the neck in sand for several hours every day, and sung psalms while the sun darted perpendicularly on his head. One mounted a pillar, took up his habitation on its capital, from whence, naked as an ape, he exhibited himself to all that passed by.

Whatever is extraordinary, strikes and astonishes the vulgar, and may become the object of their veneration. This is particularly true in regard to self-maceration. Self-love is so strong and universal a passion, that those who are ignorant of the play of the other passions, have an exalted idea of a man who seems to renounce this, and torments himself in order to please the Deity. Hence it is, that the Authors of every religious institution for the fanatic populace, have raised it on the foundation of corporal austerities and external penitence. The most contemptible of the Chinese Bonzes, Brachmans, or Mahometan Faquirs, afflict and torment themselves from habit, to a degree that would make the hardest Capuchin shudder. Young people

embrace this kind of life, from piety, from ambition, &c. Those who at the age of reason devote themselves to it, are idiots, fanatics, or idle wretches. The resources of idleness are almost inconceivable. How often do we see beggars in the prime of life, of robust and vigorous constitutions, so averse to any kind of labour that would procure them a decent and honest livelihood, as to render themselves the most shocking objects of public compassion, in order to avoid it? Besides, those external austerities are of no long duration, except with such as are really in earnest about the matter, and in all religions they are the smallest number; with others, this affair, like the part of a player, ends with the representation.

When Constantine rendered christianity the prevailing religion, the fane of these fools of the desert flew to distant countries; recruits flocked to them from all quarters; in a short time, their number amounted to 15000, divided into different societies, under different chiefs, of which Mr. *Arnaud d'Andilly* tells us many ridiculous stories, to the disgrace of the fine genius of the *Arnauds*. This credulous writer has forgot to tell us, whether, by means of a miracle, (which would have been nothing in comparison of many other miracles) the desert was rendered a fruitful country for the nourishment of this army of the servants of the Living God. Be this, however, as it may, their number was greatly increased in a very little time. The greatest part of their recruits were young people, who from curiosity, disgust, fanatical fervor, and ignorance of human nature, quitted their houses, and took refuge in this new world. Their passions and their reason opening with age and experience, such of them as had any thing to hope for at home, returned; those who had any talents went into the world in order to procure themselves a decent subsistence by means of their industry and abilities. Others endeavoured to render their unhappy lot as easy as possible; some continued in the desert from principle, others through the force of habit, and because they knew not where they could be happier. Those again, whose idleness was somewhat refined, left the desert, and made their appearance in the country and the towns, where they found people weak enough to erect little establishments for them, which, by the masterly policy of their chiefs, were soon extended and enlarged. In about a century after the Lions had entered *Paul*, the Monks were become rich, had settlements in all the great towns, and were of course haughty and licentious; despised by all good men, and revered by the mob. *St. Jerome* and *St. Augustine* declaimed powerfully against the irregularity of their lives; in their time the name of Monk was a term of reproach. It happened then, however, as it has done since, in spite of sarcasms and reproaches, the Monks multiplied their establishments,

ments, infected Africa, raised disturbances in the African Churches by their disputes, and scandalized the faithful by the irregularity and licentiousness of their conduct. They became insensibly masters in Asia, where the greatest part of the bishops were taken from cloisters, and brought to court the genius and spirit of their orders. It is notorious, that if the Greek empire had kept the Monks under proper discipline, its declension would have been less rapid, and its fall, in all probability, retarded for some ages.

Our Author now proceeds to the history of St. Benedict, the patron of the Benedictine order, and the first European Monk: this order is allowed to be now the most learned and respectable of any in France, we shall therefore give our Readers the history of its Founder.

Notwithstanding, says our Author, the communication between the two empires, that of the West was preserved from the contagion of Monachism; till the sixth century the christians of Europe were only christians. At that time, a Roman, (a man of rank) took into his head to bid adieu to the world, and retire among the Alps with a small band of followers. The gentleman's name was *Benedict*. Few names are more famous in Europe, tho' his most zealous historians allow, that we know little of his person or exploits but from uncertain and doubtful tradition. The institution which goes under his name, is the work of the chiefs of the order who succeeded him, and who declared themselves to be his disciples and imitators. These are none, however, that I know of, excepting the Jesuit *Harduin*, and persons of his turn, who deny that there was ever such a person as *Benedict*, or that he got together a handful of men among the Alps, and obliged them to follow a particular regimen. In all probability, some domestic distress or disgust was the cause of the vocation of this first European Monk; for it is observable, that the institutors of every order, who were not downright fools and madmen, were persons in despair. Persons of a gentle and tender character, instead of putting an end to their lives, as men of a different make would probably have done, turned themselves entirely towards the Deity, and concentrated all their affections in him. With many this affection rose to a degree of madness, which carried them to excesses inconsistent with humanity and common sense. The *Benedictine Chronicle* tells us a fact, which does no great honour to the prudence of the Patriarch. It affirms, that after he had formed a numerous community of Monks, his sister joined him in his retreat, and established a society of nuns, at a little distance from his abbey, on the same plan with his.—In our times, it would not be thought quite decent, that the two sexes should be so near neighbours in a desert. But the brethren collected by Be-

nedict

pedist were, it seems, prudent and temperate men; accordingly we do not read of any alarm in the habitation of the sisters, who in all probability too, were decent, modest girls, since they occasioned no talk nor scandal. As some miracle was necessary to sanctify the infancy of monkery in Europe, the Benedictine annals relate one, which though not very necessary or of much edification to the church, is nevertheless a good miracle enough, if, as an English philosopher pretends, the true character of a miracle is, its being contrary to the order of nature. One day Benedict's sister came to pay him a visit, and spent the day with him; the holy man thinking they had conversed long enough, signified to her, somewhat harshly, that it was time for her to take leave. Our female Saint, who had still a great deal to say, was not a little distressed at her brother's impatience to get rid of her. The sky was without a cloud, and it was the finest evening in the world. But the good lady put up a short and fervent prayer, and in an instant there arose so violent a storm of wind and rain, that Benedict, who would not have turned out a dog in such a night, agreed to pass it in company with his dear sister.

‘ If ever Benedict existed, as there is reason to believe he did, we ought to form our judgment of him from those who profess themselves his successors and imitators; and according to this way of judging, we may pronounce him a good kind of a man, moderate in his desires, fond of retirement and contemplation, either from taste, or from having experienced the wickedness of men in society, or from a conviction of the vanity of all human desires and pleasures. There is nothing in the constitutions or rules of this order, which degrades human reason; he dedicated himself to the Deity as any pious man may do, without shutting himself up in a cloister: he never thought of obliging his disciples to become their own tormentors. The refectory and the dormitory were two essential parts of his habitation. He allowed his Monk seven or eight hours sleep at two intervals of the night, and an hour and a half for two meals a day. The rest of the time was divided judiciously between devotion and labour; the cultivation of the earth was the object of the latter. Few reasonable people will have any objection to this order, when brought back to what it was in its original.

‘ Benedict dies; and it is very remarkable that in an age when it was fashionable to be fond of famous relics, no abbey or monastery pretended to be in possession of the body of this Patriarch. It is said, that his monastery subsisted after his death, and was the seminary in which the celebrated *Coleman*, and other religious chiefs were trained up, who afterwards formed establishments in France. A Frenchman cannot, without ingratitude, speak ill of the first Benedictines, who took up their habi-

habitations in the midst of forests, with which the greatest part of France was then covered, and by their industry cultivated immense tracts of ground; built hamlets, villages, and even towns, brought agriculture into repute, and by very important services, made amends to the nation for the injury they did it in hurting population. The success of the labours of these good Monks enriched and made those considerable who succeeded them; and in a short time, ambition, covetousness, with the train of passions that attend them, took hold of the Abbies, infected the whole order, and became the very soul of their monasteries. They hoarded up riches to purchase great lordships, and were always on the watch to seduce rich proprietors to make donations. Their cloisters were opened to receive youth, and instruct them, and such of the Monks as had any talents for intrigue, made their appearance at court, and canvassed for bishopricks. In a word, that nothing might be wanting to the degradation of this institution of *Benedict*, the Abbies became belligerent powers, the Monks put on armour, and if the higher clergy had not formed a barrier to their enterprizes; if they had not united with the crown and with the nobles to humble and impoverish these high and mighty Monks, the Benedictines would have become a society every way more dangerous and formidable to France, than that of the Jesuits has been to any state in Europe.

As the character of the famous Ignatius Loyola, founder of the Jesuits, is strongly marked by some anecdotes which our Author relates of him, we cannot help laying this part of the work before our Readers.

We must not, says our Author, confound the illustrious *Biscayan* hero with the fools and madmen, who have already passed under our review. His device should have been those words of the gospel, *I came not to send peace, but a sword*. This immortal Patriarch of the disturbers of the tranquillity of kingdoms, and of the peace of the church, had, no doubt, now and then some fits of madness, occasioned by the reading of legends during the cure of the wound in his leg, which he received at the battle of Perpignan. The air of the court and of society, however, soon dissipated those vapours, which only inflamed his vigorous imagination, without hurting his judgment. We ought rather to believe the great Condé's account of him, than Doctor Stillingfleet's.—In St. Ignatius, said this prince, I always see a *Cæsar*, who does nothing without the best reasons for his conduct; and in Francis Xavier I observe an *Alexander*, the ardour of whose courage carried him often too far.—*Ignatius*, a warrior, fond of power and command, was, in his institutions, particularly attentive to the perpetuity and extension of his authority. It is well known, that in appointing the generalship

neralship of the order, he immediately took possession of it himself, and his first precept to his disciples was, *that they should be in the hands of their superior as a broom in the hands of a maid, and so allow themselves like the broom to be employed for every purpose.* These are the express words of his constitutions; and during the whole of his life, he caused the precept to be observed with a firmness and haughtiness, which left nothing to be done by his successors in order to enforce it. We are told by his disciples, that one day he received a visit from prince *Colonna*, during which a lay brother was obliged to come to him with a message that required dispatch. Ignatius, who wanted to bring his conference with the prince to a proper pause, before he received the message, desired his brother to sit down, who, out of respect, excused himself twice successively. The Saint, giving way to a pious indignation at the disobedience of his subject, took the stool, and put it on his neck, saying with a holy warmth,—*Brother, you ought to obey, and since you would not be upon the stool, you shall be under it.* The poor brother, to the great astonishment of the prince, continued with his neck in this strange kind of collar, until his Highness took leave.

A priest of the order being once at the altar celebrating mass, Ignatius, in order to make trial of his obedience, waited till he had begun the words of the consecration, and in that solemn moment, ordered him to be called. The priest not thinking that a preference was due to his superior before God Almighty, finished this part of the solemnity before he obeyed. At last, Ignatius himself called to the priest with a loud voice, and in terms so authoritative, that the priest, imagining his superior was now accountable for the irregularity of the orders, and for his compliance, stopped short, and ran to receive his commands. The superior, irritated at his hesitation, sent him to the vestry, saying, at the same time, with a severe tone, *Father, you who have studied so long, should have known that obedience is better than sacrifice.* Cardinal Cajetan, his cotemporary, and founder of the order of *Theatines*, invited him to unite their respective disciples into one society; but Ignatius refused the incorporation, not being willing to expose himself to a division of command.—Francis Xavier, desiring to go to China, to bring that great empire to the christian faith, as he had done that of Japan, wrote to Ignatius at great length, signifying his intention, and enlarging on the mighty achievement of piety which he had reason to expect in this mission. Ignatius, on a scrap of paper, writes the letter *I*, signifying in Latin, *Go.*—*Dominicus*, whose ambition we have had occasion to mention, was, but a child in comparison of this imperious *Biscayan*.

Ignatius, concludes our Author, was certainly one of those extraordinary personages, who are formed for bringing about the

greatest revolutions. In the chair of St. Peter, he would have gone farther, and with more policy than the Hildebrands. In the condition in which he appeared, he rose to the highest degree of human greatness, having an absolute power over the bodies and souls of his followers; this *Mahomet*, *Mahomet* as he was, durst not so much as attempt. The proscription of his *institution* renders it unnecessary for me to say any thing more of him in the character of an *Institutor*. It is not to be doubted but that he clearly foresaw, what his *institution*, when duly established, would enable his successors to accomplish. It has been said, and truly said, by the most respectable authority, that the first general of the Jesuits and the last were of the same character; this is true, however, in regard to their views and intentions: in point of genius and ability, the prince of Condé would have said, *CÆSAR NON VULT HABERE PAREM*.'

The second part of this work is taken up with what is properly the capitulation, or the plan to be followed in reducing the number of monasteries, by suppressing such as are useless, and dividing their revenues among those allowed to subsist. The abuses in many of them, and their deviation from the original rules of discipline established by the founders, are clearly pointed out.

Histoire de Hesse, Tome premier. i. e. The History of Hesse, Vol. I. By M. Mallet. 8vo. Paris, 1767.

M. Mallet, whose talents for history are sufficiently known, intends this work for the use of such readers only as are desirous, not of a minute and circumstantial account of Hesse, but a general and clear view of the most important events relating to it, of the revolutions which it has undergone, of its connections with other States, of the degree of influence it has had upon the affairs of neighbouring nations at different times, in a word, of those events which paint the genius and manners of a nation, and which, consequently, are the most worthy of being known.

In a long introduction, M. Mallet brings down the history of Hesse, to the times of Henry of Brabant, the first Langrave of Hesse, that is, to the year 1247;—in the remaining part of this first volume, the history is continued till the death of William the Second, Langravé of Hesse, in the year 1509.—The Author writes with great accuracy and knowledge of his subject, and in a very agreeable manner; in a word, his history is, in every respect, worthy of the author of the excellent history of Denmark.

Abriégé

Abriégé de l'Histoire de Port-Royal. i. o. An Abridgement of the History of Port-Royal. By Mons. Racine of the French Academy. 8mo. Paris, 1767.

BOILEAU looked upon this work as the most finished and perfect piece of history in the French language; and Abbé d'Olivet, a very able and judicious critic, says, that it entitled Racine to hold the same rank among the best prose writers in France, that he holds among the poets.

It is not certain at what time Racine composed this history, but the Editor thinks it was about the year 1693. According to what Lewis Racine tells us in the memoirs of his Father's life, it was never intended by the Author that it should be published; a little before his death, he put it into the hands of a particular friend; and his family, notwithstanding the most diligent search, could never get a copy of it. In 1742 the first part of it appeared; the second, for political reasons (Cardinal Fleury being then alive) was still concealed. The late Abbé Racine, into whose hands a complete copy of the work had fallen, contented himself with inserting some extracts from it in his abridgment of ecclesiastical history. From this Abbé's copy the edition now before us is published, as the obstacles, which till now have prevented its publication, are happily removed by the proscription of the Jesuits.—The work will be perused with pleasure by every reader of taste, who, to use the words of the Editor, will be pleased with a picture of the virtues, which characterized the establishment of Port-Royal, drawn by the Author of Athaliah.

Eloge du Prince Henri. i. e. The Eulogium of Prince Henry. By the King of Prussia; read, by his Majesty's Order, at an extraordinary Meeting of the Academy of Sciences at Berlin. 8vo. Berlin, 1768.

WE are extremely sorry that this *Eloge* (though transmitted to us by the post, immediately on its public appearance at Berlin) came so late to our hands; the subject of it, and the character of the illustrious Author, entitle it to particular notice. The last sheet of our Appendix was almost printed before we received it, otherwise, we should have taken pleasure in presenting our English Readers with a translation of the whole.

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